59A **Heydon** (John) Theomagia, or the Temple of Wisdom, in three parts: Spiritual, Celestial, and Elemental, containing the Occult Powers of the Angels of Astromancy in the Talismatical Sculpture of the Egyptians, etc., etc.—Ditto, Ocia Imperialia, etc., 2 vols in 1 vol, thick 8vo, half calf broken back), London, 1662 £10 10s

Theomagia has 4 pages in MSS., and wants portrait.

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Vault
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Theomagia,

OR THE TEMPLE OF WISDOME.

In Three Parts,

Spiritual, Celestial, and Elemental:

Containing the Occult Powers of the Angels of Astromancy in the Telesmatical Sculpture of the Persians & Aegyptians.

The Mysterious Vertues of the Characters of the Stars with the Genii, Idea's & Figures of Geomancy, upon the Gamahes, &c. To which is added the resolution of all manner of Questions, Past, Present & to Come.

The Knowledge of the Rosie Crucian Physick, and the miraculous secrets in Nature, which have performed incredible, extraordinary things; all verified by a practical Examination of Principles in the great World, & fitted to mean capacities.

By John Heydon Gent. Φιλονομὸς, a Servant of God and Secretary of Nature.

al. ar. לא יסח אלא אלסטחר

i.e. Let no man touch this Book, but he that is Holy-Andi Ignis vocem. Zo. Orac. Understand this & be happy.

London, Printed by T.M. for Henry Brome at the Gun in Ivie-lane, & for Tho. Hooks at the Lambe at the East End of St. Pauls Church, 1664.

Theomagia,

OR THE

TEMPLE

OF

MISPOMPE.

To
The Highborn Prince,
The Right
Honourable, most Noble and Valiant,
George Villiers,
Duke, Marquesse and Earle of Buckingham, Earle of Coventry, Baron Whaddon of Whaddon, and Lord Ross of Hemlake; Knight of the most noble Order of the Garter, one of His majesties most honorable Privy Counsel, and Lord Leivtenant of the West-Riding of the County of York, and of the City and County of the City and Ainsty of Yorke.

May it please your Grace,

THE Wisdome and Learning of the Rosie Ancians hath been much recommended unto us by ancient Writers, and not without good cause; considering that they have delivered Arts, and Liberal Sciences to the World as a

man may gather by the testimony of the Wisemen of the East, and all the Philosophers that ever were: But time which consumeth all things, hath bereft us of the Knowledge of such wisdome; and there is but the fragments and scattered pieces of these Arts, which the underwits of Astrological Taylers finding, pretend to; guessing by them something to come. Now the Rosie Crucians men, carefull to preserve all goodly and great things, have by the means of this discourse touching Beata Pulchra, and Eugenius Theodidactus, repaired, maintained and kept entire the first part of the Temple of Wisdome, which they are not content to set down literally, and there end; but have adjoyned thereto two parts more, beautified with practical Interpretation and rare Experiments; One whereof was verified in your self, which you have cause to Remember, for it preserved your Life when Abr. Woodman endeavoured your death

death. And come since to your Knowledg and the honour of Art you have found true. The Preface may seem fabulous to common Readers, but there the Rosie Crucians have discovered an infinite number of secrets Spiritual, Caelestial and Elemental. In the first they have showed the Reason why they have thus darkly covered the Temple, and enfolded their Divinity, which done, they teach the Knowledge of God and his Angels, with the vanity of Daemonographers. And then in the second, they decypher the particulars, relating it according to the bare Letter, which is in the second part of this Temple. In the third is made plain, the Rosie Crucian mysteries to practise by a sort of Telesmatical Figures, Ideas, Genii and the Rules of the World, of their Temples, Sepulchers and Sacrifices; afterwards they speak of Angels, Realia Pulchra, Eugenius Theodidactus and Hyle in the number of them; after this

theomagical exposition; by Eugenius Theodidactus they mean all the power of moisture whatsoever; by Hyle, the Spirit of the cold & dry Earth; and by Beata Pulchra that Nature which preserveth and governeth the world: then they fit the Soul of the world to the Course of the Moon, as she groweth, and decreaseth, to the ebbing and flowing of the Sea, making a Mixture and Harmony of all things, and first they dispute as touching the Principles & beginnings of all things; and alledge the authorities of the ancient Magitians and Philosophers, which done, they enter into the paths of Eugenius, Beata, & Hyle, referring & reducing all into the Knowledge of the Occult vertues of the angels of Astronomy upon the Telesmatical Sculpture of the Persians & Egyptians; the secret power of Geomancy with the characters of the Stars upon Gamahe's with the

the Knowledge of Physick, i.e. matter, forme, the Idea of Generation & Corruption. And now lastly they have discovered their Wisdome and hidden mysteries, with the consideration of Filius Solis & Filia Lunae Caelestis, they condemne Atheisme and vaine Religions, and follow the Righteousness and Light of Gods words, in the real Primitive truth thereof; & to conclude, for your sake this Book was published, and wee esteem our selfe doubly happy, having been already long since so, in being called

April 24d ☿
8h A.M.

Your most Humble, and
Obedient Servant,

John Heydon.

The Preface.

GOD Governing all above & below; It came to passe his power was resisted, & Ophioneus with his party, gathered themselves togeather to make Warr against the Immaterial Being; But the plot was soon discovered, & they were cast down from light into the Prison of darkness, as you may read in the Idea of the Law, & their bodies became a Chaos, neither fruitfull nor profitable; how God being mercifull, beheld this rude darkness, & their light discovered it self upon the moisture & pure genital salt of the Balsamick part of these Angels which was by divine counsell made and called Man, into whose bodies the spirits of these Angels (which was the breadth of life) are to incorporate or inhabit during the time appointed by God, which is untill they have passed the afflictions of humane Nature, & then we may all expect to enjoy God in his Blisse; Of these things we have discoursed largely in our first & second Books of the Harmony of the World, & therefore we shall say no more in this place of these matters, because men that are wise, & have any wit in them, ought by prayer to crave all good things at the hand of God: but that which we

most

most wish for, & desire to obtain by this means, is the very Knowledg of things, so farr forth, as it is lawfull for men to have: for that there is no gift either greater for men to receive or more magnifical & beseeming God to give, than the Knowledg of the truth: For God bestoweth upon men all things else whereof they stand in need, but this he reserveth to himself, & keepeth for his own use. Neither is the godhead & divine power in this regard counted happy & blessed, because it possesseth a great quantity of Gold or silver, nor puissant in respect of thunder and lightning, but for prudence & wisdome. And verily of all those things which Eugenius Theodidactus hath well delivered, this simply is the best & most elegant speech, when as touching Hismael & Neptune, he saith thus:

The self same parents they both had
one native soile them bred,
But Jupiter the elder was
and hath the wiser head.

wherby he affirmeth, that the preheminence & rule Hismael, being the elder, was more venerable, sacred & fuller of Majesty, for his Knowledg and wisdome. And of this opinion assure you am I, that the beatitude & felicity of eternal life, which Jupiter enjoyeth, consideth herein, that he is ignorant of nothing that is done: as also, that immortality if it be despoiled of the Knowledg & intelligence of all things that be, & are done, is not life indeed, but bare time. And therefore we may very well say, that the desire of Deity & Divinity is all one with the love of truth, & especially of that truth which concerneth the nature of the gods; the study whereof and the searching after such science, is as it were a profession & entrance into religion, yea, and a work more holy than is the vow or obligation of all the chastity & purity in the world, or than the Cloyster or sanctuary of any Temple whatsoever; right acceptable also is this goddesse whom you

you serve, considering that she is most wise & full of knowledg, according as the very derivation of her name doth imply, that skill & cunning appertaineth unto her more than to any other: for Scala is my Mistris; read the Harmony of the World: like to Typhon also the very adversary & enemy opposite unto this goddess, as one puffed up & swollen by his ignorance and error, dissipating, defacing, & blotting out the sacred word & Doctrine, which this goddess collecteth, composeth, & delivereth unto those who are initiated & professed in this divine religion, by a continual precise observance of a sober & holy life in abstaining from many meats, in depriving themselves of all fleshly pleasures, for to represse lust and intemperance; & in being acquainted long before to abide & endure within Temples & Churches, hard & painfull services performed unto God: of all which abstinences, pains, & sufferances, the end is the knowledg of that first prince & lord, who is apprehended onely by intelligence & understanding, whom the goddesse exhorteth to search & seek after, as conversing & companying her. And verily, the name of her Temple, doth manifestly promise an intelligence & knowledg of that which is; for a fair Orchard it is called, which is as much as to say, Importing the knowledg of that which is in the Temple of Wisdome, εἰς ὑπερον τὸ ὄν, for that, if we enter into the sacred place & holy religion of this goddess, with reason & devotion, as we ought to doe, we shall attaine to the understanding of all things whatsoever. Moreover, many have written, that she is the daughter of Mercury, others of Prometheus, but Mr. Wade was her natural father of which one is reputed the Author of Wisdome & Providence, another, namely Mercury, the inventor of Grammar & Musick. The third a Secretary of Nature; & hereupon it is, that in the City of Sidmouth, they call the former of the Muses, Justice, as being wisdome her self, (according as

as hath elsewhere been said) & showing divine things to them who are justly surnamed Hierophori, & Hierostoli, that is to say, religious, & wearing the habits of holiness & religion. And there be the Rosie Crucians that carry in their minde, & keep enclosed as within a box or casket, the holy doctrine of God, pure & cleansed from all superstition & affected curiosity: who also of that opinion which is held of the gods, declare some things which are obscure & dark, others also which be cleere & lightsome; like as be those, which are reported as touching their holy & religious habit. And therefore whereas the religious Priests of the Rosie Cross, after they be dead, are thus clad with these holy habiliments; it is a marke & sign witnessing unto us, that this sacred doctrine is with them, & that they be departed out of this world into another, & carry nothing with them but it: for neither to wear a long beard, nor to put on a filze rugg & course gabardine, makes a Philosopher; no more doth the Surplice & linnen vestment or shaving, a Rosie Crucian Priest. But he indeed is a Priest of Rosie Crosse, who after he hath seen & received by law & custome, those things which are shewed & practised in the religious ceremonies about the Rosie Cross, God searcheth & diligently inquireth, by the means of this holy doctrine, & discourse of reason into the truth of the said ceremonies. For very few there be, who among them, understand & know the cause of this ceremony, which is of all others the smallest, & yet most commonly observed; namely, why the Rosie Crucian Priests shave their heads, & weare no hair upon them; as also wherefore they go in vestments of Linen, & some of them there be, who care not at all for any knowledg of such matters: yet others say, they forbear to put on any garments of wool, like as they do to eat the flesh of those sheep which carry the said wool, upon a reverence they bear unto them: semblably, that they cause their heads to be shaven in token of dole

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and sorrow: likewise that they wear surplices & vestments of linnen, in regard of the colour that the flower of line or flax beareth, which resembleth properly that celestial azure skie that environeth the whole world. But to say a truth, there is but one cassese indeed of all: for lawfull it is not for a man who is pure & clean, to touch anything (as Plato saith) which is impure & unclean. Now it is well known, that all the superfluities & excrements of our food & nourishment, be foul & impure, & of such be engendred & grow, woolle, hair, shagge & nailes: and therefore a mere ridiculous mockery it were, if when in their expiatory sanctification & divine services, they cast off their hair, being shaven & made smooth all their bodies over, they should then be clad & arrayed with the superfluous excrements of beasts: for we must think that Hesiodus the poet when he writeth thus,

At feast of gods & sacred merriment,
Take heed with knife thy nails thou do not pair;
To cut I say, that dry dead excrement,
From lively flesh of fingers five, beware:

teacheth us, that we ought first to be cleansed and purified, then to solemnize festival holidayes, & not at the very time of celebration & performing of holy rites & divine service, to use such cleansing & ridding away of superfluous excrements. Now the herb Line groweth out of the earth which is immortal, bringeth forth a fruit good to be eaten & furnisheth us wherewith to make a simple, plain, and slender vestment, which sitteth light upon his back that weareth it, is meet for all seasons of the year; and of all others, (as men say) least bredeth lice or vermine: Now these Rosie Crucian priests so much abhor the nature and generation of all superfluities and excrements, that they not only refuse to eat most part of pulse, and of flesh-meats, Mutton and Porke,

Porke, for that sheep & swine breed much excrement, but also upon their dates of sanctification & expiatorie solemnities, they will not allow any Salt to be eaten with their viands; among many other reasones, because it whetteth the appetite, & giveth an edge to our stomack, provoking us to eate & drink more liberally: for to say as Aristagoras did, that salt was by them reputed unclean, because it is congealed & grown hard, many little animals or living creatures, which were caught within it, die withall, is a very fooleric. Furthermore, it is said, Aegyptian priests have a certain pit or well apart, out of which they water their Bull or Beef Apis, & be very precise in any wise, not to let him drinke of Nilus, not for that they think the water of that river unclean, in regard of the crocodills which are in it, as some be of opinion (for contrariwise, there is nothing so much honored among the aegyptians as the river Nilus) but it seemeth that the water of Nilus doth fatten exceeding much, & breeds flesh overfast, & they would not in any case that their apis should be fat, or themselves grosse & corpulent: but that their soules might be clothed with light, nimble & delicate bodies; so as the divine part in them should not be oppressed or weighed down by the force & ponderositie of that which is mortall. In Goshen, those who serve & minister unto their God never bring wine into the Temple as thinking it not convenient in the day time to drinke in the sight of their Lord & King: otherwise the priests drinke thereof, but sparingly: & besides many purgations & expiations they have, wherein they abstaine wholly from wine; and during those daies they give themselves wholly to their studies & meditations learning & teaching: likewise, even their very kings are not allowed to drinke wine their

holy writings, and thoſe Kings alſo were Prieſts, as Hecatæus *writeth. And they began to drinke it after the daies of King* Pſammetichus; *for before his time they dranke it not at all, neither made they libaments thereof unto their gods, ſuppoſing it not acceptable unto them; for they took it to be the verie blood of thoſe Giants, which in time paſt warred againſt the gods, of whom after they were ſlain, when their blood was mixed with the earth, the vine tree ſprang, and this is the cauſe, ſay they, why thoſe who be drunke, loſe the uſe of their wit and reaſon, as being full of the blood of their progenitours. Now that the* Roſie Crucian *prieſts both hold and affirme thus much,* Arot *hath delivered in the ſecond book of his Geographie. As concerning fiſhes of the ſea, they doe not every one of them abſtaine from all indifferently; but ſome forbear one kind, and ſome another; as for example, the* Oxyrynchites *will eate of none that is taken with an hooke; for adoring as they doe, a fiſh named* Oxyrynchos, *they are in doubt and feare leſt the hooke ſhould be uncleane, if haply the ſaid fiſh ſwallowed it downe with the baite. The* Sienites *will not touch the fiſh Phagrus, for it ſhould ſeem that it is found, what time as* Nilus *beginnes to flow; and therefore the ſaid fiſh by his appearing ſignifieth the riſing and inundation of* Nilus, *whereof they be exceeding joyous, holding him for a certaine and ſure meſſenger. But the prieſts abſtain from all fiſhes in general; and whereas upon the ninth day of the firſt moneth, all other inhabitants of the Holy Iſland or inviſible Mountaine, feede upon a certain broiled or roſted fiſh before their dores; the prieſts in no wiſe taſte thereof; marry they burne fiſhes before the gates of their houſes; and two reaſons they have: the one holy, fine and ſubtile, which I will deliver hereafter: as that which accordeth and agreeth very well to the ſacred diſcourſes as touching* Eugenius *and* Hyle, *the other plain, vulgar and*

and common, represented by the fish, which is none of the viands that be necessary, rare and exquisite, according as Homer *beareth witnes: when he brings not in the* Phæcians, *delicate men and loving to feed daintily, nor the* Ithacesians *Ilanders, to eat fish at their feasts; no nor the mates and fellow travellers with* Ulysses, *during the time of their long navigation and voiage by sea, before they were brought to extreame necessity. To be briefe, the very sea it self they think to be produced a part by fire without the bounds and limits of nature, as being no portion nor element of the world, but a strange excrement, a corrupt superfluity and unkind maladie: For nothing absurd and against reason, nothing fabulous and superstitious, (as some untruly thinke) was inserted or served as a sacred signe in their holy ceremonies, but they were all markes grounded upon causes and reasons morall, and the same profitable for this life, or else not without some historical or natural elegancy. As for example, that which is said of the Oinion; for that Sol the foster father of* Beata, *fell into the river of* Nilus, *and was there drowned, as he was reaching at Oinions and could not come by them, this carrieth no sense or probability in the world; but the truth is this, the priests of* Beata *hate the Oinion and avoid it as a thing abominable, because they have observed, that it never groweth nor thriveth well to any bigness but in the decrease and waine of the Moon: Neither is it meet and fit for those who would lead an holy and sanctified life, or for such as celebrate solemne Feasts and Holidaies, because it provoketh thirst in the former, and in the other causeth teares; if they feed thereupon. And for the same reason they take the Sow to be a prophane and unclean beast, for that ordinarily she goeth a brimming, and admitteth the bore, when the Moon is past the full: and look how many drinke of her milke, they break out into a kinde of leprosie or drie skurfe all*

over

over their bodies. As touching that which they inferre, who in their lives doe sacrifice a Sow when the Moon is in the full, and then eat her flesh : namely that Hyle *hunting and chasing the wilde swine at the full of the Moon, was chanced to light upon an arke or coffin of wood, wherein the body of* Eugenius Theodidactus, *which he dismembred and threw away by peece-meale; all men admit not thereof, supposing that it is false as many others be, misheard and misunderstood. But this for certain is held, that our antients in old time so much hated and abhorred all excessive delicacy, superfluous and costly delights; and voluptuous pleasures, that they said within the temple of the City of* Thebes *in* Ægypt, *there stood a square column or pillar, wherein were engraven certain curses and execrations against their King* Ptolomy, *who was the first that turned and averted the* Ægyptians *quite from their simple and frugal manner of life, without money, without sumptious faire and chargeable delights. It is said also that* Technatis *the father of* Bocchoreus, *in an expedition or journey against the* Arabians, *when it chanced that his carriages were far behinde and came not in due time to the place where he incamped, was contented to make his supper of whatsoever he could get, and so to take up with a very small and simple pittance; yea and after supper to lie upon a course pallet, where he slept all night very soundly and never awaked : whereupon, he ever after loved sobriety of life and frugality, and cursed the foresaid King* Ptolomy : *which malediction of his being by the priests of that time approved, he caused to be engraven upon the pillar aboveaid. Now their Kings were created either out of the order of heir priests or else out of the degree of Knights & Warriors; or that the one estate was honored and accounted noble for alour, the other for wisdom and knowledg. And look whomsoever they choose from out of the order of Knight-hood, pre-*

great Flie called the Beetil, becauſe in that kinde, there is no female, but they be all males: they blow or caſt their ſeed in forme of a Pellet or round Ball under Dung; which they prepare to be a place, not for their food more, than for their brood. Whenſoever therefore you ſhall hear the Ægyptians tell tailes of the gods, to wit, of their vagarant and wandring perigrinations, or of their diſmembrings, and other ſuch like fabulous fictions, you muſt call to mind that which we have before ſaid; and never think that they mean any ſuch thing, is or hath been done according to that litteral ſenſe: for they do not ſay, that Mercury *properly is a Dog, but foraſmuch as the nature of this beaſt is to be wary, watchfull, vigilent and wiſe, able to diſtinguiſh by his taking knowledg and ſemblance of ignorance, a friend and familiar from an enemy and ſtranger: therefore (as* Plato *ſaith) they attributed and likened him to the moſt eloquent of all the gods. Neither doe they think, when they deſcribe the Sun, that out of the barke of the tree* Lotus, *there ariſeth a babe new borne; but in this wiſe do they repreſent unto us the Sun riſing, giving thus much to underſtand covertly, that the light and illumination of the Sun proceedeth out of the waters of the Sea: for even after the ſame manner the moſt cruell and terrible king of the* Perſians, Ochus, *who put to death many of his Nobles and Subjects, and in the end ſlew their beef Apis, and eat him at a feaſt together with his friends, they called the ſword; and even at this day, in the regiſter and catalogue of their kings, he goeth under that name; not ſignifying thereby his proper ſubſtance, but to expreſſe his hard and fell nature, and his miſchievous diſpoſition, they compared him to a bloudy inſtrument and weapon made to murder men. In hearing then and receiving after this manner, that which ſhall be told unto you as touching the gods after an holy and religious manner, in doing alſo and obſerving alwayes diligently the accuſtomed rites ordained for the ſacred ſervice of*

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the gods, and believing firmely, that you can not perform any sacrifice or liturgy more pleasing unto them, than to study for to have a sound and true opinion of them: by this means you shall avoid superstition, which is as great a sin as impiety and Athisme. Now Beata *and* Eugenius *is as briefly as may be, by cutting off many superfluous matters that serve to no purpose, delivered in this wise: It is said that dame* Rhea, *at what time as* Saturn *lay secretly with her, was espied by the* Sun, *who cursed her; and among other maledictions, prayed that she might not be delivered, nor bring forth Child, neither in any moneth nor year: but* Mercury *being inamoured of this goddesse, companied likewise with her; and afterwards, as he played at Dice with the Moon and won from her the seventieth part of every one of her illuminations, which being all put together, make five intire dayes, he added the same unto the three hundred and threescore dayes of the year; and those odd dayes the* Ægyptians *do call at this present, the dayes of the Epacti, celebrating and solemnizing them as the Birth-dayes of their gods: for that when the full time of* Rhea *was expired, upon the first day of them was* Theodidactus *borne; at whose birth a voice was heard, That the Lord of the whole world now came into light: and some say, that a certain woman named* Pamyle, *as she went to fetch water for the Temple of* Jupiter *in the City of* Thebes, *heard this voice, commanding her to proclaim aloud, That the Great King and Benefactour* Eugenius *was now born: Also, for that Saturn committed this babe* Eugenius *into her hands for to be nursed, therefore in honour of her there was a Festival day solemnized, named thereupon* Pamylia, *much like unto that which is named* Phallephoria, *unto* Priapus. *On the second day she was delivered of* Aroveris, *who is* Apollo, *whom some likewise call the elder* Orus. *Upon the third day she brought forth* Hyle, *but he came not at the just time, nor at the right place, but brake thorow his mothers side, and issued*

sued forth at the wound. On the fourth day was Beata *born, in a watery place called* Panhygra. *And the fifth day she was delivered of* Nephthe, *who of some is named also* Teleute *and* Venus; *others call her* Nice. *Now it is said, that she conceived* Theodidactus *and* Aroveris *by the Sun,* Beata *by* Mercury, Typhon *and* Nephthe *by* Saturn, *which is the cause that the Kings reputing the third of these intercalar dayes to be desasterious and dismall, dispatched no affaires thereupon; neither did they cherish themselves by meat and drink, or otherwise, untill night: that* Nephthe *was honoured by* Hyle, *that* Eugenius *and* Beata *were in love in their Mothers belly, before they were borne, and lay together secretly and by stealth; and some give out, that by this means* Aroveris *was begotten and born, who by the* Ægyptians *is called* Orus *the elder, and by the* Greeks, Apollo. *Well during the time that* Eugenius *reigned King in* Ægypt, *immediately he brought the* Ægyptians *from their needy, poore and savage kind of life, by teaching them how to sow and plant their grounds, by establishing good Laws among them, and by shewing how they should worship and serve God. Afterwards, he travelled thorowout the world, reducing the whole earth to civility, by force of Armes least of all, but winning and and gaining the most Nations by effectual remonstrances and sweet perswasion couched in songs, and with all manner of musick: whereupon the* Greeks *were of opinion, that he and* Bacchus *were both one. Furthermore, the tale goes, that in the absence of* Eugenius, Hyle *stirred not, nor made any commotion, for that* Beata *gave good order to the contrary, and was of sufficient power to prevent and withstand all innovations; but when he was returned,* Hyle *complotted a conspiracy against him, having drawn into his confederacy seventy two complices, besides a certain Queen of* Æthiopia, *who likewise combined with him, and her name was* Aso. *Now when he had secretly taken the*

just

ſt meaſure and proportion of Eugenius *his body, he cau-*
d a coffer or hutch to be made of the ſame length, and that
oſt curiouſly & artificially wrought and ſet out to the eye;
e took order, that it ſhould be brought into the hall, where
e made a great feaſt unto the whole company. Every man
ok great pleaſure with admiration, to behold ſuch a ſin-
ular exquiſite piece of work; and Hyle *in a meriment,*
ood up and promiſed that he would beſtow it upon him,
hoſe body was meet and fit for it: hereupon, all the com-
any one after another aſſaied whoſe body would fit it; but
was not found proportionate nor of a juſt ſize to any of
ll the reſt: at length, Eugenius *gat up into it, and lay-*
d him there along; with that, the conſpiratours ran to it,
nd let down the lid and cover thereof upon him, and part-
with nailes, and partly with melted lead which they
owered aloft, they made it ſure enough; and when they
ad ſo done, carried it forth to the river ſide, and let it
own into the ſea, at the very mouth of Nilus *named* Ta-
iticus; which is the reaſon, that the ſaid mouth is even
o this day odius and execrable among the Ægyptians, *in*
much as they call it Cataphyſton, *that is to ſay, abo-*
minable, or to be ſpit at. Over and beſides, it is ſaid, that
his fell out to be done upon the ſeventeenth day of the month
named Athyr, *during which moneth, the Sun entreth in-*
o the Sytophantick ſigne Scorpius, *and in the eight and*
wentieth year of Eugenius's *reign: howbeit, others affirm,*
hat he lived indeed, but reigned not ſo long. Now the firſt
hat had an inckling & intelligence of this hanious act, where
he Pans *and* Satyrs *inhabiting about the Weſt of* Eng-
land *and other parts, who began to whiſper one unto ano-*
her, and to talk thereof; which is the reaſon, that all ſudden
umults and troubles of the multitude and common people,
e called Panique affrights. More over, it followeth on
hat Beata *being advertized hereof, immediately cut off*
ne of the treſſes of her haire, and put on mourning weeds

in that place, which now is called the City of Sidmouth, *i remembrance thereof; howsoever others say, that th Orchard, betokeneth Privation, for that* κοπτειν *in Gree signifieth as much as to deprive. In this dolefull habit sh wandred up and down in great perplexity to hear tidings o* Theodidactus, *and whomsoever she met withall, she fai led not to enquire of them; and she missed not so much a little children playing together, but asked them, whethe they had seen any such coffer: at length, she light of thos children who had seen it indeed, and they directed her t the mouth of the river* Nilus, *where the complices and as sociates of* Hyle *had let the said vessel into the sea. An ever since that time, the* Ægyptians *are of opinion, tha young children have the gift of revealing secrets, and the take all their words which they passe in play and sport, a osses and presages, but especially within the temples, wha matter soever it be that they prattle of. Moreover whe* Beata *understood that* Eugenius *fell in love with her siste* Kedemel, *thinking she was* Beata, *and so carnally compa nied with her, and withall, found a good token thereof, t wit, a chaplet or garland of Meliot, which he had left wit* Kedemel, *she went for to seek her babe (for presently upo birth of the Infant, for fear of* Hyle *she hid it) and whe with much adoe and with great paines taken,* Beata *ha found it, by the means of certain hounds which brough her to the place where he was, she reared and brought it u in such sort, as when he came to some bignesse, he becam her guide and Squire, named* Malhitrael, *who also i said to keep the gods, like as dogs guard men. After this she heard news of the foresaid coffer, and namely, that th waves of the sea had by tides cast it upon the banks of* Euphrates, *where, by a billow of water it was gently brough close to the foot of a shrubb or plant called [*ερικη, *or some such shrub* Erice:] *Now this Erice or Tamarix in a smal time grew so faire, and spread forth so large and big bra-*

chens

hes withall, that it [Some translate this, as if the arke were incloſed within the trunck of the plank.] compaſſed incloſed and covered the ſaid coffer all over, ſo as it could not be ſeen. The King of Babylon *wondring to ſee this plant ſo big, cauſed the branches to be lopped off, that covered the foreſaid coffin not ſeen, and of the trunck or body thereof, made a pillar to ſuſtain the roof of his houſe: whereof* Beata *being advertiſed by a certain divine ſpirit or winde of flying fame, came to* Babylon, *where ſhe ſat her down by a certain fountain, all heavy and in diſtreſſe, pitiouſly weeping to her ſelf; neither ſpake ſhe a word unto any creature, ſolely the Queens waiting maids and women that came by, ſhe ſaluted and made much of,* plaiting and broiding he treſſes of their hair moſt exquiſitely, and caſting rom her into them a marvelous ſweet and pleaſant cent iſſuing from her breath, whiles ſhe dreſſed hem. *The Queen perceiving her women thus curiouſly nd trimly ſet out, had an earneſt deſire to ſee this ſtranger, as well for that ſhe yielded ſuch an odoriferous ſmell rom her breath, as becauſe ſhe was ſo skillfull in dreſſing heir heads: ſo ſhe ſent for the woman, and being grown nto ſome familiar acquaintance with her, made her the Nurſe and Governeſſe of her young ſon: Now the Kings ame himſelf was* Malcander, *and the Queens* Aſtarte, *or rather* Saoſis, *or as ſome will will have it,* Nemanous, *which is as much to ſay in the Greek tongue, as* Atheanis. *And the ſpeech goes, that* Beata *ſuckled and nouriſhed this Infant, by putting her finger inſtead of the breaſt-head or nipple, into the mouth thereof; alſo, that in the night ſeaſon ſhe burnt all away that was mortall of his body: and in the end, was her ſelf metamorphized and turned into a Swallow, flying, and lamenting after a moaning manner about the pillar aforeſaid, untill ſuch time as the Queen obſerving this, and crying out when ſhe ſaw the body of her child on a light fire, bereaved it of immortality. Then*

Beata

Beata *being discovered to be a goddesse, craved the pillar of wood: which he cut down with facility, and took from underneath the trunck of the Tamarix or Erice, which she anointed with perfumed oile, and enwrapped within a linnen cloth, and gave it to the Kings for to be kept: whereof it commeth, that the Byblians even at this day reverence this piece of wood, which lieth consecrate within the temple of* Beata. *Furthermore, it is said, that in the end she* [περιπεσεῖν] *light upon the coffer, over which she wept and lamented so much, that the youngest of the Kings sons dyed for very pity of her; but she her self accompanied with the eldest of them, together with the coffer, embarked, took sea and departed. But when the red-sea turned the winde somewhat roughly: about the dawning of the day,* Beata *was so much displeased and angry, that she dried it quite. And so soon as she came unto a solitary place, where she was by her self alone; she opened the coffer, where finding the corps of* Theodidactus, *she laid her face close to his, embraced it and wept. Herewith came the childe softly behinde and espied what she was doing: whom when she perceived, she looked back, casting an outward eye, and beheld him with such an angry aspect, that the poore infant not able to endure so terrible a look, dyed upon it. Some say it was not so; but that he fell into the sea, in manner afore said, and was honoured for the goddesse sake, and that he is the same whom the* Ægyptians *chaunt at their feasts, under the name of* Filius Solis Cælestis. *But others give out, that this childe was named* Sorah, *and that the City* Pelusium *was built in remembrance of him by the goddesse* Beata, *and so took the name after him; and how this* Filius Solis, *whom they so celebrate in their songs, was the first inventor of Musick. Howbeit others there are again, who affirm, that this was the name of no person, but a kinde of Dialect or Language, proper and agreeable unto those who drinke and banquet together, as if a man should say, In a good*

houre

oure and happily may this or that come. For the Ægyp-ians were wont ordinarily to use this term Sorah *in such sense: Like as no doubt the dry skeletos or dead corps of man, which they used to carry about and shew in a bierre r coffin at the table, was not the representation or memo-ial of this accident, which befell unto* Eugenius *as some do magine, but served as an admonition to put the guests in ninde to be merry and take their pleasure, and joy in those hings that were present; for that soon after they should be ike unto it. This I say was the reason that it was brought n at their feasts and merry meetings. Furthermore when* eata *was gone to see her sonne* Barzabel *who was fostered nd brought up in the city* Butus, *and had laid the afore-aid Coffer with* Eugenius *body out of the way,* Hyle *for-unned as he hunted in a clear moon-shine night to meet with t, and taking knowledge of the body, cut it into fourteen ieces and flung them here and there one from another: vhich when* Beata *understood, she searched for them in a oat or punt made of paper reed, all over the moores and narshes: Whereof it comes that the Crocodiles never hurt hose who saile or row in vessels made of that plant, whether t be that they are affraid of it, or reverence it for this god-lesse sake, I know not. And thus you may know the reason, vhy there be found many Sepulchres of* Eugenius The-odidactus *in the Country of Ægypt, for ever as she found ny piece of him, she caused a tombe to be made for it: thers say no; but that she made many images of him, vhich she left in every City, as if she had bestowed among hem his very body indeed: to the end that in many places e might be honoured: and that if happily* Hyle *when he ought for the true Sepulcher of* Eugenius *(having van-uished and overcome* Barzabel*) many of them being re-orted and shewed, he might not know which was it, and so ive over seeking farther. Over and besides, the report goes, hat* Beata *found all other parts of* Eugenius *body, but only*

his

his privy member, for that it was immediately cast into the river and the fishes named Lepidotus, Phagrus *&* Oxyrynchus *devoured it: for which cause* Beata *deteseth them above all other fishes: but instead of that natural part, she made a counterfeit one, called* Phallus, *which she consecrated: and in the honor thereof the Ægyptians hold a solemne feast. After all this, it followeth that* Eugenius *being returned out of the infernal parts, appeared unto* Barzabel *for to exercise, instruct and traine him against the battel: of whom he demanded what he thought to be the most beautiful thing in the world: who answered, To be revenged of the wrong and injury which had been done to a mans parents. Secondly, what beast he thought most profitable to go into the field withall: unto whom* Barzabel *should make answer, The horse: whereat* Eugenius *marvelled, and asked him, why he named the horse and not the Lion rather: Because (quoth* Barzabel*) the Lion serveth him in good sted, who stands upon his own guard and defence only, and hath need of aid: but the horse is good to defeit the enimy quite, to follow him in chace, and take him Prisoner. When* Eugenius *heard him say so, he took great pleasure and contentment herein, judging hereby, that his son was sufficiently appointed and prepared to give battel unto his enimies. And verily it is said that among many that daily revolted from* Hyle, *and sided with* Barzabel, *even the very concubine of* Hyle *named* Thueris *was one, who came to him: and when* Pioreus *serpent followed after and persued her, the same was cut in pieces by the guard about* Barzabel*: in remembrance whereof, at this very day they bring forth a certain cord, which likewise they chop in pieces. Well, they say the battel continued many daies: but in the end* Barzabel *had the victory: As also* Beata *having* Hyle *prisoner fast bound in her hands, killed him not, but loosed him and let him go: which* Barzabel *not able to endure with patience, laid violent hands upon his Mother,*

and

d plucked from her head the royal ornament that she had
ereon: instead whereof Tapthartharah, *set on a morion*
ade in maner of a cowes head. Then Hyle *called* Barzabel
dicially into question, charging him that he was a bastard;
t by the help of Tapthartharah *who pleaded his cause,*
was judged by the gods, legitimate: who also in two o-
er battels vanquished Hyle. *And more than all this,*
ata after death, was with child by Eugenius, *by whom*
had Helitomenus *and* Harpocrates *who wanted his*
ther parts.

And like as the Mathematicians say, that the rain bow is
representation of the Sunne, and the same distinguished
sundry colours, by the refraction of our eie-sight against
cloud: even so this preface, is an apparence of some do-
rine or learning, which doth reflect and send back out un-
rstanding, to the consideration of some other truth; much
ter the maner of sacrifices, wherein there is mingled a
nd of lamentable dole, and sorrowful heavines. Sem-
ably, the making and disposition of temples, which in some
ces have fair open Isles and pleasant allies open over
ad: and in other, darke caves, vaults, and shrouds un-
r the earth, resembling properly caves, sepulchers, or
arnel vants, wherein they put the bodies of the dead; espe-
ally the opinion of the Rosie Crusians: *for albeit the body*
Eugenius *be said to be in many places, yet they name*
ply Abydus *the towne, or* Memphis *a little City, where*
ey affirme that his true body lieth, in such sort, as the
eatest and wealthiest persons in Ægypt *usually do ordain*
d take order, that their bodies be interred in Abydus,
the end they may lie in the same sepulchre with Eugenius,
d at Memphis *was kept the beefe Apis, which is the*
tage and figure of his soul, and they will have his body
so to be there. Some likewise there be, who interpret the
me of this town, as if it should signifie the haven and
rbour of good men: others, that it betokeneth the tombe of

Eugenius

Eugenius: *and there is before the gate of the City, a lit*
tle Isle, which to all others is inaccessible, and admitteth n
entrance, insomuch, as neither fowles of the aire will the
light, nor fishes of the sea approach thither: only at one cer
taine time, the priests may come in, and there they offe
sacrifices, and present oblations to the dead; where als
they crowne and adorne with flowers the monument of on
Mediphthe, *which is overshadowed and covered with*
ce taine plant, greater and taller than any Olive tre
Eudoxus *writeth, that how many sepulchres soever ther*
be in Ægypt, wherein the corps of Eugenius *should lie, ye*
it is in the City Busiris; *for that it was the countrey an*
place of his nativity: so that now there is no need to spea
of Taphosiris, *for that the very name it selfe saith enoug*
signifying as it doth, the sepulture of Theodidactus. *Wel*
I approve the cutting of the wood, and renting of the lin
nen, the effusions also and funeral libaments there perfor
med, because there be many mysteries mingled among. An
so the priests of Ægypt affirme, that the bodies not of thes
gods only, but also of all others, who have been engendred
and are not incorruptible, remaine among them where the
honoured and reverenced; but their souls became starrs, an
shine in heaven: and as for that of Beata, *it is the sam*
which the Greeks call Cyon, *that is to say, the Dogg-starr*
but the Ægyptians Sothis: *that of* Orus *is* Orion, *an*
that of Hyle, *the Bear. Now you see their names are op*
posite to their nature and being, but whereas all other Citie
and States in Ægypt contribute a certaine tribute impose
upon them, so to pourtray, draw and paint such beasts a
are honored among them, those only who inhabite the coun
trey Thebais, *of all others give nothing thereto, being o*
opinion, that no mortal thing, subject to death, can be a god
as for him alone, whom they call Cneph, *as he was neve*
borne, so shall he never die. Whereas therefore for man
such things as these, he reported and shewed in Ægypt

the

they who think, that all is no more but to perpetuate and eternize the memory of marvelous deeds and strange accidents of some Princes, Kings, or Tyrants, who for their excellent vertue and mighty puissance, have adjoyned to their own glory, the authority of deity, unto whom, a while after, there befell calamities; use herein a very cleanly shift, and expedite evasion, transferring handsomly from the gods unto men, all sinister infamy, that is Taphthartharah *and help themselves by the testimonies which they find and read in histories: for Ægyptians write, that* Hyle *was but smal of stature, and slender limmed, that he was of a ruddy colour;* Barzabel *white;* Eugenius *of a blackish hew, as who indeed were naturally men. Moreover, they call* Eugenius, *captaine or general;* Canobus *pilot or governor of a ship, after whose name they have named a star: and as for the ship which the Greeks name* Argo, *they hold that it was the very resemblance of* Eugenius's *ship, which for the honour of him, being numbered among the stars, is so situate in heaven, as that it moveth and keepeth his course not far from that of* Orion, *and the* Cyon *or Doge-star: of which twaine, the one is consecrated unto* Barzabel, *the other to* Beata. *The things which be written of* Hyle, Eugenius *&* Beata *were no accidents or passions incident to gods or to men; but rather to some great* Genii, *of which minde were* Pythagoras, Plato, Xenocrates, *&* Chrysippus, *following hearin the opinions of the ancient Theologians, who hold, that they were far stronger than men, and that in puissance they much surmounted our nature: but that divinity which they had, was not pure and simple; but they were compounded of a nature corporal and spiritual, capable of pleasure, of griefe, and other passions and affections, which accompanying these mutations, trouble, some more, others lesse. For in these Dæmons, there is like, as also among men, a diversity and difference of vice and of vertue. For the acts of Giants and Titans, so much chaunted in every Greek song*

the abominable deeds likewise and practises of one Saturne, *the resistance also of* Python *against* Apollo, *the sounds of* Bacchus, *and the wanderings of* Ceres, *differ in no respect from the accidents of* Eugenius *and* Hyle, *and of all other such like, which every man may hear as much as he list: as also whatsoever is covered and hidden under the vail of mystical sacrifices and ceremonies, is kept close not uttered nor shewed to the vulgar people: And according hereto, we may hear* Homer, *how he calleth good men, and such as excell others diversly, one while* θεοειδέας, *that is to say, like unto the gods; other while* αντιθέους, *that is to say, comparable to the gods: sometimes* θεῶν ἀπὸ μήδε' ἔχοντας, *that is to say, having their wisdome and counsel from the gods. But the denomination or addition drawn from the Dæmons, he useth commonly as well to the good as the bad: indifferent to valiant persons and to cowards: to a timorous and fearful souldier thus:*

Δαιμόνιε χρεῖον ἐλθὲ, τὶη δειδίσσεαι ἔτως,
ἀργείους.

Dæmonian, approach thou near:
The Greeks why doest thou so much fear?

On the other side, of an hardy souldier:

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσυτο δαίμονι ἶσος,

When he the charge in field the fourth time gave
Like to some Dæmon he did himself behave.

And again, in the worse sence,

Δαιμονίη, τί νυ τὸ Πρίαμος, Πριαμοίο τε παῖδες, &c.

* *Dæmonian,* what is that great offence: * *That is to say, wicked or curst,*
Which *Priam* & his sons committed have
Against the, for to make thy just pretence, Jupiter, to
In wrathful terms upon thē thus to rave, Minerva.
And them no grace and mercy to vouchsave,
Nor rest, until thou seest the stately towne,
Of *Ilion* destroy'd and rased down?

Giving

Giving us hereby thus much to understand, that the Genii *have a mixt nature, and a will or affection which is not equal, nor alwaies alike. And hereupon it is, that* Plato *verily attributeth unto the Olympian and celestial gods, all that which is dexterous and odde: but unto the Genij, whatsoever is sinister and even. And* Xenocrates *holdeth, that those daies which be unluckie and dismal, those festival solemnities likewise, which have any beatings or knocking and thumping of breast, or fasting, or otherwise any cursed speeches and filthy words, are not meet for the honour and worship either of gods or of good* Genii: *but he supposeth that there be in the aire about us, certain natures great and puissant; howbeit, shewed, malicious and unsociable, which take some pleasure in such matters: and when they have obtained and gotten so much to be done for their sake, they go about no farther mischief, nor wait any shrewder turnes: whereas contrariwise, both* Hesiodus *calleth the pure and holy* Genii, *such also as be the good angels and keepers of men:* See the *Harmony of the world.*

Givers of wealth and opulence, as whom
This regal gift and honour doth become.

And Plato *also termeth this kind of* Genii *or angels* Mercuriall, *that is to say, expositours or interpreters, and ministerial, having a middle nature between gods and men, who as mediatours, present the prayers and petitions of men here unto the gods in heaven, and from thence transmit and convey unto us upon earth, the oracles and revelations of hidden and future things, as also their donations of goods and riches. As for* Empedocles, *he saith, that these* Genii *or Fiends, are punished and tormented for their sins and offences which they have committed, as may appear by these his verses:*

For why? the power of aire and skie,
did to the Sea them chace:
The sea them cast up, of the earth,
even to the outward face:
The earth them sends unto the beams,
of never-tyred Sun,
The Sun to aire, whence first they came,
doth sling them down anon:
Thus posted to and fro, twixt seas
beneath, and heav'ns above,
From one they to another pass:
not one yet doth them love.

until such time as being thus in this Aireal-vehicle chastised and clensed, they recover again that place, estate and degree which is meet for them, and according to their nature: Read the first and second Book of the *Harmony of the World. These things and such like for all the world they say, are reported of* Hyle, *who upon envy and malice committed many outrages; and having thus made a trouble and confusion in all things, filled sea and land with woful calamities and miseries, but was punished for it in the end. For* Beata *the wife and sister of* Eugenius *in revenge plagued him in extinguishing and repressing his fury and rage, and yet neglected not she the travels and pains of her own, which she endured, her trudging also and wandring to and fro; nor many other acts of great wisdome and prowess, suffered she to be buried in silence and oblivion: but inserting the same among the most holy ceremonies of sacrifices, as examples, images,* Telesmes, *memorials and resemblances of the accidents hapning in those times, she consecrated an ensignement, instruction and consolation of piety and devout religion to god ward, as well for men as women afflicted with miseries. By reason whereof she and her husband* Theodidactus *of good* Genii *were transmutted*

ted for their vertue into gods like; as afterwards were Hercules *and* Bacchus, *who in regard thereof, and not without reason, have honours decreed for them both of gods, and also of Dæmons intermingled together, as those who in all places were puissant, but most powerful both upon and also under the Earth. For they say that* Sarapis *is nothing else but* Pluto *and* Beata *the daughter of* Proserpina, *as* Archemachus *of* Hubœa, *and* Heraclitus *of* Pontus *testifie; and he thinketh that the oracle in the city* Canobus, *is that of father* Dis *or* Pluto. *King* Ptolemæus *surnamed* Soter, *that is to say, saviour, caused that huge statue or coloss of* Pluto, *which was in the city* Sinope, *to be taken from thence, not knowing, nor having seen before of what form and shape it was, but only that as he dreamed he thought, that he saw* Sarapis, *commanding him withal speed possible to transport him into* Alexandria. *Now the king not knowing where this statue was, nor where to finde it, in this doubtful perplexity related his vision aforesaid unto his friends about him, and chanced to meet with one* Sosibius *a great traveller and a man who had been in many places, and he said that in the city of* Sinope *he had seen such a statue, as the King described unto them. Whereupon* Ptolemæus *sent* Soteles *and* Dionysius, *who in long time, and with great travel, and not without the especial grace of the divine providence, stole away the said* Coloss *and brought it with them: Now when it was come to* Alexandria *and there seen,* Timotheus *the great Cosmographer and Antiquary, and* Manothron *of the province* Sebennitis, *guessed it by all conjectures to be the image of* Pluto, *and namely by* Cerberus *the hel-dog and the dragon about him, perswading the king that it could be the image of no other god but of* Sarapis. *For it came not from thence with that name; but being brought into* Alexandria, *it took the name* Sarapis, *by which the Ægyptians do name* Pluto. *And yet* Heraclitus *verily the*

Naturalist saith, that Hads, *and* Dionisis, *that is to say,* Pluto *and* Bacchus, *be the same. And in truth when they are disposed to play the fools and be mad, they are carried away to this opinion. For they who suppose that* Hads, *that is to say,* Pluto, *is said to be the body and as it were the sepulcher of the soul, as if it seemed to be foolish and drunken all the while she is within it, me thinks they do allegorize but very baldly. And better it were yet to bring* Eugenius, Theodidactus, *and* Bacchus *together; yea and to reconcile* Sarapis *unto* Eugenius, *in saying that after he hath changed his nature, he became to have this denomination. And therefore this name* Sarapis *is common to all, as they know very well, who are professed in the sacred religion of* Eugenius. *For we ought not to give eare and credit to the books and writings of the Phrygians, wherein we find, that there was one* Charopos *the daughter of* Hercules, *and that of* Isaiacus *a son of* Hercules *was engendred* Hyle: *neither yet to make account of* Phylarchus *who writeth, that* Bacchus *was the first, who from the Indians drave two beeves, whereof the one was named* Apis, *and the other* Opis: *That* Sarapis *is the proper name of him who ruleth and embelisheth the universal world, and is derived of the word* Sairein, *which some say, signifieth as much as to beautifie and adorne. For these be absurd toies delivered by* Phylarchus: *but more monstrous and senseless are their absurdities who write, that* Sarapis *is no god, but that it is the coffin or sepulcher of* Apis *that is so called: as also that there be certain two leaved brasen gates in* Memphis, *bearing the names of* Lethe *and* Cocytus, *that is to say, oblivion and wailing, which being set open when they enter and bury* Apis, *in the opening make a great sound and rude noise: which is the cause that we lay hand upon every copper or brason vessel when it resoundeth so, to stay the noise thereof. Yet is there more apparence of truth and reason in their opinion, who hold that it was*

derived

derived of these verbs σεύειν *and* σάειν *which signifieth to move, as being that which moveth the whole frame of the world. The priests of the most part hold, that* Sarapis *is a word compounded of* Opis *and* Apis *together, giving this exposition withall, and teaching us, that we ought to believe* Apis *to be an elegant image of the soul of* Opis. *For mine own part, if* Sarapis *be an* Ægyptian *name, I suppose rather that it betokeneth joy and mirth: And I ground my conjecture upon this, that the* Ægyptians *ordinarily call the feast of joy and gladnesse termed among the* Athenians Charmosyna, *by the name of* Sairei. *For* Plato *himself saith, that* Hades *which signifieth* Pluto, *being the son of* Ἐιδος, *that is to say, of shamefastnesse, honour and reverence, is a milde and gracious god to those who are toward him. And very true it is, that in the* Ægyptians *language, many other proper names are significant and carry their reason with them: as namely that infernal place under the earth, into which they imagine the soules of the dead do descend after they be departed; they call* Amenthes, *which term is as much to say, as taking and giving; but whether this word be one of those, which in old time came out of* Greece *and were transported thither, we will consider and discusse better hereafter: Now for this present, let us prosecute that which remaineth of this opinion now in hand. For* Eugenius *and* Beata *of good Dæmons were translated into the number of the gods: And as for the puissance of* Hyle *oppressed and quelled, howbeit, panting as yet at the last gasp, and striving as it were with the pangs of death, they have certain ceremonies and sacrifices, to pacify and appease. Other feasts also there be again on the contrary side wherein they insult over him, debase and defame him what they can: In so much, as men of a ruddy colour they deride and make of them a laughing-stock. And as for the inhabitants of* Coptos, *they use at a certain feast to throw an Asse headlong down from the pitch of an high rock,*

because

becauſe Hyle *was ruddy and of a red Aſſes colour. The* Buſiritants *and* Lycopolites *forbear to ſound any trumpets, becauſe they reſemble the braying of an Aſſe: and generally they take an Aſſe to be an unclean beaſt and dæmonicall, for the reſemblance in hiew that it hath with him: and when they make certain cakes in their ſacrifices of the moneths,* Payni *and* Phaophi, *they work them in Paiſtry with the print upon them of an Aſſe bound. Alſo in their ſolemn ſacrifice to the Sun, they command as many as will be there to worſhip that god, not to wear any brooches or jewels of gold about their bodies, nor to give any meat or provender unto an Aſſe what need ſoever he have thereof. It ſeemeth alſo, that the* Pythagorians *themſelves were of opinion, that* Hyle *was ſome Fiend or Dæmonicall power: for they ſay that* Hyle *was borne in the even number of ſix and fifty: again, that the triangular number or figure, is the puiſſance of* Pluto, Bacchus *and* Mars: *of the quaderangle, is the power of* Rhea, Venus, Ceres, Veſta, *and* Juno: *That of twelve Angels belongeth to the night of* Jupiter: *but that of fifty ſix Angel is the force of* Hyle, *as* Eudoxus *hath left in writing. But the* Ægyptians *ſuppoſing that* Hyle *was of a Reddiſh colour, doe kill for ſacrifice unto him, Kine and Oxen of the ſame colour, obſerving withall ſo preciſely, that if they have but one haire black or white, they be not ſacrificeable: for they think ſuch ſacrifices not acceptable, but contrariwiſe diſpleaſant unto the gods, imagining they be the bodies which have received the ſoules of lewd and wicked perſons, tranſformed into other creatures. And therefore after they have curſed the head of ſuch a ſacrifice, they cut it off and caſt it into the river, at leaſt waies in old time: but now they give it unto ſtrangers. But the Ox which they mean to ſacrifice indeed, the Prieſts called* Sphragiſtæ, *that is to ſay, the ſealers, come and marke it with their ſeal, which as* Caſtor *writeth, was the image of a man kneeling, with his hands drawn back and bound behinde*

hinde him, and having a Sword set to his throat: Semblably they use the name of an Asse also, as hath been said, for his uncivill rudenesse and insolency, no lesse than in regard of his colour, wherein he resembleth Hyle; *and therefore the Ægyptians gave unto* Ochus *a King of the* Persians *whom they hated above all others as most cursed and abominable, the sirname of Asse: Whereof* Ochus *being advertised and saying withall; this Asse shall devoure your Ox; caused presently their beef Apis to be killed and sacrificed, as* Dinon *hath left in writing. As for those who say, that* Hyle *after he had lost the field, fled six dayes journey upon an Asse's back, and having by this means escaped, begat two sons,* Hierosolymus *and* Judæus; *Evident it is herein that they would draw the story of the* Jews *into this. And thus much of the allegoricall conjectures which this doth afford. But now from another head, let us (of those who are able to discourse somewhat Philosophycally and with reason) consider first and formost, such as deal most simply in this behalf. And these be they that say, like as the Greeks allegorize that* Saturn *is time,* Juno *the aire, and the generation of* Vulcan, *is the transmutation of aire into fire; even so they give out that by* Eugenius *or Nature, who lyeth and keepeth company with* Beata; *that is to say, the earth: That* Hyle *is the sea, into which* Nilus *falling looseth himself, and is dispersed here and there, unlesse it be that portion thereof, which the earth receiveth and whereby it is made fertill. And upon the river* Nilus *there is a sacred lamentation, even from the dayes of Saturn: wherein there is lamenting, how* Nilus *springing and growing on the left hand, decayeth and is lost on the right: For the Ægyptians do think, that the east parts where the day appeareth, be the forefount and face of the world, that the North part is the right hand and the South part the left. This* Nilus *therefore, arising on the left hand, and lost in the sea on the right hand, is said truly to have his birth and generation in the left side,*

but

but his death and corruption in the night. And this is the reason why the priests of Ægypt have the sea in abomination, and term salt the some and froth of Hyle. *And among those things which are interdicted and forbidden this is one, that no salt be used at the boord; by reason whereof they never salute any pilots or sailers, for that they keep ordinarily in the sea, and get their living by it. This also is one of the principal causes, why they abhor fishes; in such sort as when they would describe hatred, they draw or purtray a fish: like as in the porch before the temple of* Minerva *within the city* Sai, *there was purtrayed and engraven, an infant, an old man: after them a Falcon or some such Hauk, and close thereto a fish, and last of all a river-horse: which Hieroglyphicks, doe symbolize and signifie thus much in effect: O all yea that come into the world and go out of it: God hateth shameless injustice.* For *by the hauke they understand God, by the fish hatred, and by the river-horse impudent violence and vilany, because it is said that he killeth his father and after that, forceth his own mother and covereth her. And semblably it should seem, that the saying of the* Pythagorians, *who give out, that the Sea is a tear of* Saturn, *under covert words do mean, that it is impure and unclean. Thus have I been willing by the way to alledge thus much, although it be without the train of our design, because they fall within the compasse of a vulgar and common received history. But to return to our matter: the priests as many as be of the wiser and more learned sort, understand by* Eugenius, *not only the river* Nilus, *and by* Hyle *the sea: but also by the former, they signifie in one word and simply, all vertue and power that produceth moisture and water, taking it to be the material cause of generation, and the nature generative of seed: and by* Hyle *they represent all desiccative vertue, all heat of fire and drinesse, as the very thing that is fully opposite and adverse to humidity: and hereupon it is, that they hold* Hyle *to be red of haire, and of skin yellow:*

low: and by the same reason they willingly would not encounter or meet upon the way men of that hiew, no nor delight to speak unto such. Contrariwise they feign Eugenius to be of a black colour, because all water, causeth the earth, clothes and clowds to appear black with which it is mingled. Also the moisture that is in young folk maketh their haire black; but grisled hoarinesse, which seemeth to be a pale yellow, cometh by reason of siccity unto those who be past their flower, and now in their declining age: also the Spring time is green, fresh, pleasant and generative: but the latter season of Autumne, for want of moisture, is an enemy to plants, and breedeth diseases in man and beast.

To speak also of that Ox or Beef named Menevis, which is kept and nourished in Gosben at the common charges of the City, consecrated unto Eugenius, and which some say, was the Sire of Apis; black he is of haire, and honoured in a second degree after Apis. Moreover, the whole land of Ægypt is of all others exceeding black, such a black I mean, as that is of the eye, which they call Chemiah, and they liken it to be the Heart; for hot and moist it is, and enclineth to the left and South parts of the earth, like as the heart lieth most to the left side of a man. They affirme also, that the sun and Moon are not mounted upon chaiots, but within bardges or boats continually do move and saile as it were round about the world; giving us thereby covertly to understand, that they be bred and nourished by moisture. Furthermore, they think, that Homer (like as Thales also) being taught out of the Ægyptians learning, doth hold and set down this position; That water is the Element and principle that engendreth all things: for they say, that Eugenius is the Ocean, and Beata Tethys, as one would say, the nurse that sucketh and feedeth the whole world. For the Greeks call the ejaculation or casting forth of natural seed, Απυσία, like as the conjunction of male and female Συυσία: likewise υιος, which in Greek signifieth

fieth a ſon, is derived of the word ὕδωρ, that is to ſay, water, and ὗσαι betokeneth alſo to rain. Moreover, Barzabel they ſurname Hyes, *as one would ſay, the lord and ruler of the moiſt nature; and he is no other than* Mercury. *Furthermore, whereas we pronounce his name* Eugenius, *putteth it down* Eugenius Theodidactus, *ſaying, that he heard the very prieſts themſelves of* Ægypt *to pronounce it ſo. And thus verily calleth he the ſaid god in every place, not without good ſhew of reaſon, having regard unto his nature and invention. But that* Eugenius *is the ſame god, who ſhould in all reaſon better know than your ſelf, conſidering that in the city of* Delphi *you are the miſtreſſe and lady Prioreſſe, as it were of the religious* Thyans, *and from your infancy have been a votary and Nun conſecrated by your father and mother to the ſervice of* Eugenius. *But if in regard of others, we muſt alledge teſtimonies, let us not meddle with their hidden ſecrets; howbeit, that which the prieſts do in publick when the inter Apis, having brought his corps in a boat or punt, differeth not at all from the ceremonies of* Baccus: *for clad they be in ſtags skins, they carry javelins in their hands, they keep a loud crying, and ſhaking of their bodies very unquietly, much after the manner of thoſe who are tranſported with the fanaticall and ſacred fancy of* Bacchus. *And what reaſon elſe ſhould there be, that many nations of* Greece *pourtray the ſtatue of* Bacchus *with a buls head? and the dames among the Elians in their prayers and invocations do call unto him, beſeeching this god to come unto them with his Buls foot? yea and the* Argives *commonly ſurname* Bacchus, Bugenes, *which is as much to ſay, as the ſon of a Cow, or engendred by a bull: and that which more is, they invocate and call upon him out of the water with ſound of trumpets, caſting into a deep gulfe, a lambe, as to the Portier, under the name of* Pylaochos. *Their trumpets they hide within their javelins, called* Thyrſi, *according as* Socrates *hath written in his books of ſacred*

ceremonies

eremonies. Moreoveer, the Titanical acts, and that whole, entier and sacred night, accord with that which is reported as touching the dismembring of Eugenius, *and the resurrection or renovation of his life: in like maner, those matters which concern his burial. For the Ægyptians shew in many places the sepulchres of* Eugenius: *and the Delphians think, they have the bones and reliques of* Bacchus *among them, interred and bestowed neer unto the oracle: and his religious priest celebrate unto him a secret sacrifice within the temple of* Apollo, *when the* Thyades *who are the Priestresses begin to chaunt the sonnet* [*One of the surnames of* Bacchus.] Licnites. *Now that the Greeks are of opinion, that* Bacchus *is the lord and governour, nor of wine liquor only, but also of every other nature which is moist and liquid, the testimony of* Pindarus *is sufficient, when he saith thus:* Bacchus

Taking the charge of trees that grow,
Doth cause them for to bud and blow:
The verdure fresh and beauty pure
Of lovely fruits he doth procure.

And therefore it is, that those who serve and worship Eugenius *are streightly forbidden and charged, not to destroy any fruitful tree, nor to stop the head of any Fountaine. And not only the river* Nilus, *but all water and moisture whatsoever in general, they call the effluence of* Eugenius: *by reason whereof, before their sacrifices they carry alwaies in procession a pot or pitcher of water, in honour of the said god.*

They describe also a king and the Southern or meridional climat of the world, by a fig-tree leaf, which fig-leaf signifieth the imbibition and motion of all things: and besides, it seemeth naturally to resemble the member of generation. Also, when they solemnize the feast called Pamylitia, *which*

was

was instituted in the honour of Priapus, *they shew and carry about in procession an image or statue, the genital member whereof, is thrice as bigg as the ordinary: for this god of theirs is the beginning of all things; and every such principle, by generation multiplieth it self. Now, we are wont moreover to say, Thrice, for many times; to wit, a finite number for an infinite; as when we use the word,* Τεισμακαρες, *that is to say, Thrice happy, for most happy; and Three bonds, for infinite; unless peradventure this ternary of threefold number was expresly and properly chosen by our ancients. For the nature of moisture being the principal that engendreth all things, from the beginning hath engendred these three elements or primitive bodies, Earth, Aire and Fire. For that branch which is set unto, to wit, that* Typhon *flung the genital member of* Eugenius *in the River, that* Beata *could not find it, but caused one to be made to resemble it, and when she was provided thereof, ordained that it should be honoured and carried in a solemne pompe; tendeth to this, for to teach us, that the generative and productive vertue of god, had moisture at the first for the matter, and by the means of the said humidity, was mixed with those things that were apt for generation. Another branch there is yet, gowing to this, namely, that one* Apopis *brother to the Sun, warred against* Kedemel; *that* Eugenius *aided* Kedemel *and helped him to defeit his enemy; in regard of which merit he adopted him for his son, and named him* Dionysus, *that is to say,* Bacchus. *Now the Muthology of this, as it evidently appeareth, accordeth covertly, with the truth of Nature: for the Ægyptians call the winde,* Jupiter, *unto which nothing is more contrary, than siccity and that which is firy: and that is not the Sun, although some consanguinity it hath unto it: but moisture comming to extinguish the extremity of that drineſs, fortifieth and augmenteth those vapours, which nouriſh the wind and keep*

t in force. Moreover, the Greeks consecrate the Ivy unto Bacchus, *and the same is named among the Ægyptians,* Chenosiris, *which word, (as they say) signifieth in the Ægyptian tongue, the plant of* Eugenius: *at least wise* Ariston *who enrolled a colony of the Athenians, affirmeth that the light upon an Epistle of* Anaxarchus, *wherein he found as much; as also, that* Bacchus *was the son of a water nymph,* Naias. *Other Ægyptians also there be, who hold, that* Bacchus *was the son of* Beata, *and that he was not called* Mercury, *but* Arsaphes, *in the letter* Alpha, *which word signifieth proweß or valour. And thus much giveth* Hermæus *to understand, in his first book of Ægyptian acts; where he saith also that* Eugenius *by interpretation, is as much, as* [εὐεμὼ] *stout or mighty. Here I forbear to alledge* Menasas, *who referreth and ascribeth unto* Epaphus, Bacchus, Eugenius, *and* Sarapis. *I overpass* Anticlides *likewise, who affirmeth, that* Beata *was the daughter of* Prometheus, *and married unto* Bacchus. *For the very particular properties that we have said were in their feasts and sacrifices, yeeld a more cleer evidence and proof, than any allegations of witnesses whatsoever. Also they hold, that among the stars, the dogg or* Sirius *was consecrate unto* Beata, *the which star draweth the water. And they honour the Lion, with whose heads, and having the mouth gaping and wide open, they adorne the dores and gates of their temples, for that the river* Nilus *riseth*

☉. ♌. { So soon as in the circle Zodiack,
The Sun and *Leo* signe, encounter make.

And as they both hold and affirme. Nilus *to be the effluence of* Eugenius; *even so they are of opinion, that the body of* Beata *is the earth or land of* Ægypt; *and yet not all of it, but so much as* Nilus *overfloweth, and by commixtion maketh fertile and fruitful: of which conjunction, they say, that*

that Orus *was engendred, which is nothing else but the temperature and disposition of the aire, nourishing and maintaining all things. They say also, that this* Orus *was nourished within the Mores neer unto the City* Butus, *by the goddess* Latona *: for that the earth being well drenched and watered, bringeth forth and nourisheth vapours, which overcome, extinguish, and repress (nothing so much) great siccity and dryness. Furthermore, they call the marches and borders of the land, the confines also of the coasts which touch the sea,* Nephthys *: and this is the reason why they name* Nephthys, Teleutæa, *that is to say, final or last; and say that she was married unto* Typhon. *And when* Nilus *breaketh out and overtuneth his banks, so, as he approacheth these borders, this they call the unlawful conjunction or adultery of* Eugenius, Nephthys, *the which is known by certain plants growing there, among which is the Melilot : by the seed whereof, saith the tale, when it was shed and left behinde, began* Hyle *to perceive the wrong that was done unto him in his mariage. And hereupon they say, that* Orus *was the legitimate son of* Iris, *but* Anubis *was borne by* Nephthys *in bastardy. And verily in the succession of kings they record* Nephthys *married unto* Hyle, *to have been at first barren. Now if this be not meant of a woman, but of a goddess, they understand under these æuigmatical speeches, a land altogether barren and unfruitful, by reason of hardness and stiffe solidity. The lying in wait of* Hyle *to surprise* Eugenius, *his usurped rule and tyranny, is nothing else but the force of drines, which was very mighty, which dissipated also and spent all that humidity that both engendreth and also encreaseth* Nilus *to that heighth. As for that Queen of* Æthiopia, *who came to aid and assist him, she betokeneth the Southerly winds comming from* Æthiopia *: for when these have the upper hand of the Etesian windes, which blow from the North, and drive the clouds into* Æthiopia, *and*

so

To hinders those showers and gluts of raine which powre out of the clouds, and make the river Nilus *to swel: then* Hyle *that is to say, drouth, is said to win the better, and to burn up all; and so having gotten the mastery clean of* Nilus, *who by reason of his weakness and feebleness, is driven in, and forced to retire a contrary way, he chaseth him, poor and low into the sea. For whereas it is said, that* Eugenius *was shut fast within an ark or coffer, there is no other thing signified thereby, but this departure back of the water and the hiding thereof within the sea: which is the cause also, that they say,* Eugenius *went out of sight, in the moneth.* Athyr, *and was no more seen; at what time as when all the* Etesian *windes are laid and given over to blow,* Nilus *returneth into his chanell, leaving the land discovered and bare. And now by this time as the night groweth longer, the darkness encreaseth, like as the force of the light doth diminish and is impaired: and then the priests among many other ceremonies, testifying their sadness and heavie cheere, bring forth and shew a beef with golden hornes, whom they cover all over with a fine vaile of black silk, thereby to represent the heavy dole and mourning of the goddess for* Eugenius: *(for thus they think, that the said beef is the image of* Eugenius: *and the vestment of black aforesaid, testifying the earth, doth signifie* Beata) *and this shew exhibit they four daies together, to wit, from the seventh unto the tenth following: And why? Foure things there be for which they make demonstration of grief and sorrow: the first is the river* Nilus, *for that he seemeth to retire and faile: the second are the North-windes, which now are husht and still, by reason of the Southern winds, that gaine the mastrie over them: the third is the day, for that now it waxeth shorter than the night: and last of all, the discovering and nakednes of the earth, together with the devesting of trees, which at the very same time begin to shed and lose their leaves. After*

this, upon the ninteenth day at night, they go down to the sea side, and then the priests revested in their sacred Stoles and habits, carrie forth with them, a consecrated chest, wherein there is a vessell of gold, into which they take and powre fresh and potable water; and with that, all those who are present, set up a note and shout, as if they had found Eugenius *again: then they take a piece of fatty fertile earth, and together with the water, knead and work it into a paste, mixing therewith most precious odors, perfumes and spices, whereof they make a little image in forme of the Moon croissant, which they deck with robes and adorne, shewing thereby evidently that they take these gods to be the substance of water and earth.*

Thus when Beata *had recovered* Eugenius, *nourished* Orus, *and brought him up to some growth, so that he now became strengthned and fortified, by exhalation, vapors, mists and clouds,* Hyle *verily was vanquished, howbeit not slain, for that the goddess, which is the lady of the earth, would not permit and suffer, that the power or nature which is contrary unto moisture, should be utterly abolished: only she did slacken and let down the vehement force thereof, willing that this combat and strife should still continue; because the world would not have been entire and perfect, if the nature of fire had been once extinct and gone. And if this goe not currant among them, there is no reason and probability, that any one should project this assertion also, namely, that* Hyle *in times past overcame one part of* Eugenius: *for that in old time,* Egypt *was sea: whereupon it is, that even at this day, within the mines wherein men dig for mettals, yea, and among the mountaines, there is found great store of sea fish. Likewise, all the fountaines, wells and pits (and those are many in number) carry a brackish, saltish, and bitter water, as if some remnant or residue of the old sea were reserved, which ran thither. But in processe of time,* Orus *subdued*

Hyle,

yle, *that is to say, when the seasonable raine came,* hich *tempered the excessive heat,* Nilus *expelled and* ave *forth the sea, discovered the champion ground, and* led *it continually more and more by new deluges and in-*dations, *that laid somewhat still unto it. And hereof,* e *daily experience is presented to our eies; for we perceive* en *at this day, that the overflowes and rising of the river* inging *new mud, and adding fresh earth still by little* d *little, the sea giveth place and retireth: and as the* ep *in it is filled more and more, so the superficies riseth* gher, *by the continual shelves that the Nile casts up;* which *mean, the sea runneth backward: sea, the very* le Pharos, *which* Homer *knew by his daies to lie farr* ithin *the sea, even a daies sailing from the continent and* rme *land of* Egypt, *is now a very part thereof: not for* at *it removed and approached neerer and neerer to the* nd; *but because the sea which was between, gave place* o *the river that continually made new earth with the* ud *that it brought, and so maintained and augmented* e *maine land. But these things resemble very neere,* e *Theologicall interpretations that the Stoicks give out:* r *they hold, that the generative and nutritive Spirit, is* acchus; *but that which striketh and divideth, is* Her-les; *that which receiveth, is* Ammon; *that which* ters *and pierceth into the earth, is* Ceres *and* Proser-ina; *and that which doth penetrate farther and pass* orow *the sea, is* Neptune. *Others, who mingle among* atural *causes and reasons, some drawn from the Mathe-*cks, *and principally from Astrology, think that* Hyle *is* e *Solar circle or sphære of the Sun; and that* Eugenius *that of the Moon; inasmuch as the Moon hath a genera-*ve *and vegetable light, multiplying that sweet and com-*rtable *moisture which is so meet for the generation of* iving *creatures, of trees and plants: but the Sun having* t *it a pure firy flame indeed without any mixture or re-*

batement at all, heateth and drieth that which the earth bringeth forth, yea, and whatsoever is verdant and in the flower ; insomuch, as by his inflamation he causeth the greater part of the earth to be wholly desert and inhabitable, and many times subdueth the very Moon. And therefore the Egyptians *evermore name* Hyle, Seth, *which is as much to say, as ruling lordly, and oppressing with violence. And after their manner they say, that* Hercules *sitting as it were upon the Sun, goeth about the world with him ; and* Mercurie *likewise with the Moon : by reason whereof, the works and effects of the Moon resemble those acts which are performed by eloquence and wisdome : but those of the Sun are compared to such as be exploited by force and puissance. And the Stoicks say, that the Sun is lighted and set on fire by the Sea, and therewith nourished: but they be the fountains and lakes which send up unto the Moon a milde, sweet and delicate vapour. The* Egyptians *say that the death of* Eugenius *hapned on the seventeenth day of the moneth, on which day, better than upon any other, she is judged to be at the full : and this is the reason why the* Pythagoreans *call this day,* The obstruction, *and of all other numbers they most of abhor and detest it : for whereas sixteen is a number quadrangular or four-square, and eighteen longer one way than another ; which numbers onely of those that be plain, happen for to have the ambient unities, that environ them equal to the spaces contained and comprehended within them ; seventeen, which falleth between, separateth and disjoineth the one from the other, and being cut into unequal intervals, distracteth the proportion sesquioctave. And some there be who say, that* Eugenius *lived, others that he reigned, eight and twenty years : for so many lights their be of the Moon, and so many daies doth she turne about the Earth : and therefore, in those ceremonies which they call the sepulture of* Eugenius, *they cut a peece of wood, and make a certain coffin*

r case in manner of the Moon croissant, for that as she ap-
roacheth neer to the sun, she becometh pointed and cornered,
ntill in the end she come to nothing, and is no more seen.
And as for the dismembring of Eugenius into fourteen
peeces, they signifie unto us under the covert vaile of these
oords, the daies wherein the said planet is in the wane,
nd decreaseth even unto the change, when she is renewed
gain. And that day on which she first appeareth, by
assing by and escaping the raies of the Sun, they call an
nperfect good: for Eugenius is a doer of good: and this
ame signifieth many things, but principally an active and
eneficial power, as they say: and as for the other name
)mphis, Hermæus saith, that it betokeneth as much as a
enefactour. Also, they are of opinion, that the risings
nd inundations of the river Nilus, answer in preportion
) the course of the Moon: for the greatest heigth that it
roweth unto in the countrey Elephantine, is eight and
wenty cubits; for so many illuminations there be, or daies,
n every revolution of the Moon: and the lowest gage a-
out Mendes and Xois, six cubits, which answereth to
he first quarter: but the mean between, about the City
Memphis, when it is just at the full, cometh to fourteen
ubits, correspondent to the full Moon. They hold moreover,
Apis to be the lively image of Eugenius, and that he is
ngendred and bred at what time as the generative light
'escendeth from the Moon and toucheth the Cow desirous of
he male: and therefore Apis resembleth the formes of the
Moon, having many white spots obscured and darkened
ith the shadowes of black. And this is the reason, why they
olemnize a feast in the new Moon of the moneth Phame-
oth, which they call the ingresse or enterance of Euge-
ius, to the Moon; and this is the beginning of the Spring
eason: and thus they put the power of Eugenius in the
Moon. They say also, that Beata (which is no other thing
ut generation) lieth with him; and so they name the

Moon, Mother of the world: saying, that she is a double nature, male and female: female, in that she doth conceive and is repleniſhed by the Sun: and male, in this regard, that she ſendeth forth and ſprinkleth in the aire, the ſeeds and principles of generation: for that the drie diſtemperature and corruption of Hyle, *is not alwaies ſuperior, but oftentimes vanquiſhed by generation, and howſoever tied it be) and bound, yet it riſeth freſh again, and fighteth againſt* Orus, *who is nothing elſe but the terreſtrial world, which is not altogether free from corruption, nor yet exempt from generation. Others there be, who would have all this Philoſophy covertly to repreſent no other thing but the* eccliſpes: *for the Moon is* eccliſped, *when she is at the full directly oppoſite to the Sun, and commeth to fall upon the ſhadow of the earth: like as they ſay,* Eugenius *was put into the cheſt or coffer aboveſaid. On the other ſide, she ſeemeth to hide and darken the light of the Sun, upon certain thirtieth daies, but yet doth not wholy aboliſh the ſun, no more then* Beata *doth kill* Hyle, *but when* Nephthys *bringeth forth* Anubis, Beata *putteth her ſelf in place: for* Nephthys *is that which is under the earth and unſeen; but* Beata *that which is above, and appeareth unto us: and the circle named* Horizon, *which is common to them both, and parteth the two hemiſphæres, is named* Anubis, *and in form reſembleth a dog: for why? a dog ſeeth aſwell by night as by day: ſo that it ſhould ſeem, that* Anubis *among the* Ægyptians *hath the like power that* Proſerpina *among the* Greeks, *being both terreſtrial and cœleſtial. Others there be, who think, that* Anubis *is* Saturn, *and becauſe he is conceived with all things, and bringeth them forth, which in Greek the word κύων ſignifieth, therefore he is ſurnamed* Κυων, *that is to ſay, a dog. So that there is ſome hidden and myſtical ſecret in it, that cauſeth ſome, even ſtill to reverence and adore a dog: for the time was, when more worſhip was done unto it in* Ægypt, *than*

to any other beast; but after that Cambyses *had killed* Apis *cut him in pieces, and flung the same here and there, no other creature would come neer to taste thereof, save the dog only; whereupon he lost that prerogative and preeminence to be more honoured than other beasts. Others there are, who would have the shadow of the earth, which causeth the Moon to be ecclipsed when she entreth into it, to be named* Hyle. *And therefore me thinks, it were not amiss to say, that in particular there is not any one of these expositions and interpretations perfect by it self and right, but all of them together carry some good construction: for it is neither drought alone, nor winde, nor sea, nor yet darkness; but all that is noisome and hurtful whatsoever, and which hath a special part to hurt and destroy, is called* Hyle. *Neither must we put the principles of the whole world into bodies that have no life and soule, as* Democritus *and* Epicurus, *doe: nor yet set down for the workman and framer of the first matter, a certain reason and providence, without quality (as do the Stoicks) such a thing as hath a subsistence before and above all, and commandeth all: for impossible it is, that one sole cause, good or bad, should be the beginning of all things together; for God is not the cause of any evill, and the coagmentation of the world bendeth contrary wayes, like as the composition of a lute or bow, as* Heraclitus *saith, and according to* Euripides,

No things can be by themselves good or bad:
That things do well, a mixture must be had.

And therefore this opinion so very antient, is descended from Theologians *and* Lawgivers *unto* Poets *and* Philosophers, *read,* The Idea of the Law, *howbeit, so firmely grounded in the perswasion and beliefe of men, that hard it is to suppresse or abolish the same; so commonly divulged not only in conferences, disputations, and ordi-*

dinary speeches abroad, but also in the sacrifices and divine ceremonies of gods service, in many places, as well among the Barbarians *as* Greeks, *to wit, that neither this world floteth and waveth at adventure, without the government of providence and reason, nor reason only it is that guideth, directeth, and holdeth it (as it were) with certain helmes or bits of obeisance, but many things there be confused and mixed, good and bad together: or to speak more plainly, there is nothing here beneath that nature produceth and bringeth forth, which of it self is pure and simple: neither is there one drawer of two tuns, to dispense and dispense and distribute abroad the affaires of this world, like as a Taverner or Vintner doth his wines or other liquors, brewing and tempering one with another. But this life is conducted by two principles and powers adverse one unto another; for the one leadeth us to the right hand directly, read* The Holy Guide, *the other contrariwise turneth us aside and putteth us back: and so this life is mixt, and the very world it self, if not all throughout, yet at least wise, this beneath about the earth, and under the Moon, is unequall, variable, and subject to all mutations that possibly may be. For if nothing there is, that can be without a precedent cause, and that which of it self is good can never minister cause of evill; necessary it is, that nature hath some peculir cause and beginning by it self, of good aswell as of bad. And of this opinion are the most part of the ancients, and those of the wisest sort. For some think there be two gods as it were of a contrary mystery and profession; the one, author of all good things, and the other of bad. Others there be who call the better of them god; and the other Dæmon, that is to say, divell, as* Zoroastres *the Magician did, who by report, was five thousand yeers before the warr of* Troy. *This* Zoroastres *(I say) named the good god* Oromazes, *and the other* Arimanius. *Moreover, he gave out, that the one re-*

resembled light, more than any sensible thing else whatsoever: the other darkness and ignorance: also that there is on the mids between them, named Mithres: *(and hereupon it is, that the* Persians *call an intercessor or mediator,* Mithres.) *He teacheth us also to sacrifice unto the one of them, for petition of good things, and for thankesgiving: but to the other, for to divert and turne away sinister and evill accidents. To which purpose they used to stamp in a morter a certain herbe which they call* Omimi, *calling upon* Pluto *and the darkness: then temper they it with the blood of a woolfe which they have killed in sacrifice: this done, they carry it away, and throw it into a darke corner, where the Sun never shineth. For this conceit they have, that of herbes and plants, some appertain unto the good god, and others to the evill Dæmon or divell. Semblably, of living creatures, dogs, birds, and land urchins, belong to their good god: but those of the water, to the evill fiend. And for this cause they repute those very happy, who can kill the greatest number of them. Howbeit these Sages and wisemen report many things of the gods: as for example, that* Oromazes *is engendred of the cleerest and purest light, and* Arimanius *of deep darkness: also that they warre one upon another. And the former of these, created six other gods, the first of Benevolence; the second of Verity; the third of good discipline and publick Law; and of the rest behinde, one of Wisdome, another of Riches; and the sixth, which also is the last, the maker of joy for good and honest deeds. But the latter, that is to say,* Arimanius *produceth as many other in number, concurrents as it were and of adverse operation to the former above named. Afterwards when* Oromazes *had augmented and amplified himself three times, he removed as far from the Sun, as the Sun is distant from the Earth, adoring and embelishing the Heaven with starres: and one Star above the rest he ordained to be the guide,*

mist ers,

mistresse, and overseer of them all, to wit, Sirius, *that is to say, the Dogge-star. Then after he had made four and twenty other gods, he enclosed them all with in an egge. But the other, brought forth by* Arimanius, *who were also in equal number, never ceased untill they had pierced and made a hole unto the said smooth and polished egge: and so after that, evil things became mingled pell mell with good. But there will a time come predestined fatally, when this* Arimanuis *who brings into the world plague and famine, shall of necessity be rooted out, and carried through flesh to the eternity, even by them; and the earth shall become plain, even, and uniforme: neither shall there be any other but one life, and one common-wealth of men, all happy and speaking one and the same language.* Theopompus *also writeth, that according to the wise* Magi, *these two gods must for three thousand yeers, conquer one after another, and for three thousand yeers be conquered again by turnes: and then for the space of another three thousand yeers, levey mutual warres, and fight battels one against the other, whiles the one shall subvert and overthrow that which the other hath set up: untill in the end* Pluto *shall faint, give over, and be again an Angel of Light: then shall men be all in happy estate, they shall need no more food, nor cast any shadow from them; and that god who hath wrought and affected all this, shall repose himself, and rest in quiet, not long (I say) for a god, but a moderate time as one would say for a man taking his sleep and rest. And thus much as touching the Phylosophy devised by the* Theomagio. *But the* Chaldæans *affirme that of the gods, whom they call Planets or wandring starres, two there be that are beneficial and doers of good; two again mischievous and workers of evill; and three which are of a mean nature and common. As for the opinion of the* Greeks, *concerning this point, there is no man I suppose ignorant thereof: namely, that there be two portions or*

parts

parts of the world, the one good, allotted unto Jupiter Olympius, *that is to say, Celestial; another bad, appertaining to* Pluto *infernal. They say moreover, that the goddess* Harmonia, *that is to say, accord, was engendred of* Mars *and* Venus: *of whom, the one is cruell, grim, and quarrellous; the other milde, lovely, and generative. Now consider the Philosophers themselves, how they agree herein:* For Heraclitus *directly and directly namith warre, the Father, King, and Lord of all the world; saying, that* Homer *when he wisheth and praieth,*

Both out of Heaven and Earth to banish warre,
That God and Men, no more might be at jarre.

wist not how (ere he was aware) he cursed the generation and production of all things, which indeed have their essence and being by the fight and antipathie in nature. He was ignorant that the Sun would not pass the bounds and limits appointed unto him; for otherwise the furies and cursed tongues which are the ministresses and coadjutresses of justice would find him out. As for Empedocles, *he saith, that the beginning and principle which worketh good, is love and amity, yea, and other whiles is called Harmonie by* Merops: *but the cause of evill,*

Malice, hatred, cankred spight,
Quarrell, debate, and bloody fight.

Come now to the Pythagoreans, *they demonstrate and specifie the same by many names, for they call the good principle, one, finite, permanent, or quiet, straight or direct, odde, quadrat, or square, right and lightsome: but the bad, twain, infinite, moving, crooked, even, longer one way than another, unequal, left and darke, as if these were the fountaines of generation.* Anaxagoras *calleth*

them

them the minde or understanding and infinity. Aristotle *termeth the one forme, the other privation. And* Plato *under darke and covert termes hiding his opition, in many places calleth the former of these two contrary principles,* The same, *and the later,* The other. *But in the the bookes of his laws, which he wrot when he was now well stept in yeers, he giveth them no more any obscure and ambiguous names, neither describeth he them symbolically and by ænigmatical and intricate names, but in proper and plain termes, he saith, that this work is not moved and managed by one sole cause, but haply by many, or at least wise no fewer than twain: whereof the one is the creator and worker of good, the other opposite unto it and operative of contrary effects. He leaveth also and alloweth a third cause between, which is neither without soule nor reasonless nor yet unmoveable of it self, as some think, but adjacent and adherent to the other twain, howbeit enclining alwaies to the better, as having a desire and appetite thereto, which it pursueth and followeth, as that which hereafter we will deliver, shall shew more manifestly, which treatise shall reconcile the* Ægyptian *Theologie with the* Greeks *Philosophy, and reduce them to a very good concordance: for that the generation, composition, and constitution of this world is mingled of contrary powers, howbeit the same not of equal force: for the better is predominant: but impossible it is that the evill should utterly perish and be abolished, so deeply is it imprinted in the body and so far inbred in the soule of the universal world, in opposition alwaies to the better, and to warre against it. Now then, in the soule, reason and understanding, which is the guide, and mistres of all the best things, is* Eugenius. *Also in the earth, in the windes, in water, skie and the stars, that which is well ordained, staied, disposed and digested in good sort, by temperate seasons and revolutions, the same is called the defluxion of* Eugenius, *and the very*

apparent

apparent image of him : Contrariwise, the passionate, violent, unreasonable, brutish, rash and foolish part of the soule, is, Hyle. *Semblably in the bodily nature, that which is extraordinarily advantitious, wunholsome and diseased, as for example, the troubled ayre and tempestuous indispositions of the weather, the obscuration or ecclipse of the Sun, the defect of the Moon and her occulation, be as it were the excursions, deviations out of course, and disparations : and all of them be* Hyles ; *as the very interpretation of the* Ægyptian *word signifieth no less : for* Hyle *they name* Seth, *which is as much to say, as violent and oppressing after a lordly manner. It importeth also many times reversion, and other whiles an insultation or supplantation. Moreover some there be who say, that one of* Hyles *familiar friends was named* Pebæon. *But* Manethos *affirmeth, that* Hyle *himself was called* Bebon, *which word by interpretation is as much as cohibition, restreint or impeachment, as if the puissance and power of* Hyle, *were to stay and withstand the affaires that are in good way of proceeding, and tend as they should doe, to a good end. And hereupon it is that of tame beasts they dedicate and attribute unto him, the most gross and indocible of all others, namely an asse : but of wilde beasts the most cruell and savage of all others, as the crocodiles and river-horses As for the Lyon we have spoken before of him, In the city of* Mercury, *named* Vergopolis, *they shew unto us the image of* Hyle, *portraied under the form of a river-horse, upon whom sitteth an hauke, fighting with a serpent. By the foresaid horse they represent* Hyle, *and by the hauke, the power and authority which* Hyle *having gotten by force, maketh no care oftentimes, both to be troubled and also to trouble others by his malice. And therefore when they solemnize a sacrifice, the seventh day of the moneth* Tibi, *which they call the comming of* Beata *out of* Phœnicia, *they devise upon their hallowed cakes for sacrifice, a river-*

horse,

horſe, as if he were tied and bound. In the city of Apollo the manner and cuſtome confirmed by law was, that every one muſt eat of a Crocodile: and upon a certain day they have a ſolemne chaſe and hunting of them, when they kill as many of them as they can, and then caſt them all before the Temple: and they ſay, that Hyle being become a Crocodile hath eſcaped from Orus; attributing all dangerous wicked beaſts, all hurtful plants and violent paſſions unto Hyle, as if they were his workes, his parts or motions. Contrariwiſe they purtray and depaint unto us Eugenius by a ſcepter and an eye upon it: meaning by the eye foreſight and providence, by the ſcepter authority and puiſſance: like as Homer nameth Jupiter, who is the prince, lord and ruler of all the world: Hypatos, that is, ſoveraign, and Meſtor, that is, foreſeeing: giving us to underſtand, by ſoveraign, his ſupreme power, by foreſeeing his prudence and wiſdome. They repreſent Eugenius alſo many times by an hauke, for that ſhe hath a wonderful cleere and quick ſight, her flight alſo is as ſwift, and ſhe is wont naturally to ſuſtain her ſelf with very little food. And more than that (by report) when ſhe flieth over dead bodies unburied, ſhe caſteth mould and earth upon their eyes. And look whenſoever ſhe flieth down to the river for to drinke ſhe ſetteth up her feathers ſtraight upright, but when ſhe hath drunke ſhe laieth them plane and even again, by which it appeareth that ſafe ſhe is, and hath eſcaped the Crocodile: For if the Crocodile ſeiſe upon her and catch her up, her pennache abideth ſtiff and upright as before: But generally throughout whereſoever the image of Eugenius is exhibited in the forme of a man, they purtray him with the natural member of generation ſtiff and ſtraight, prefiguring thereby the generative and nutritive vertue. The habiliment alſo, wherewith they clad his images is bright, ſhining like fire: For they repute the ſunne to be a body repreſenting the power of goodneſs, as being the viſible matter

of

f a ſpiritual and intellectuall ſubſtance. And therefore heir opinion deſerveth to be rejected who attribute unto Hyle *the ſphære of the Sun, conſidering that unto him properly appertaineth nothing that is reſplendent, healthfull nd comfortable, no diſpoſition, no generation or motion, hich is ordered with meaſure or digeſted by reaſon: But f either in the aire or upon the earth there be any unſeaſoable diſpoſition of windes, of weather, or water, it happeth when the primitive cauſe of a diſordinate and indeterminate power commeth to extinguiſh the kinde vapours nd exhallations. Moreover in the ſacred hymnes of* Eugenius, *they invocate and call upon him who lieth at repoſe idden within the armes of the Sun. Alſo upon the thirieth day of the moneth* Epiphi, *they ſolemnize the feaſt f the nativity or birth of* Orius *eyes: at what time as the Sun and Moon be in the ſame direct line: as being perwaded that not onely the Moon but the Sun alſo is the eye nd light of* Horus: *Likewiſe upon the twenty eight day f the moneth* Phaopi *they celebrate another feaſt of the Sunnes baſons or ſtaves, and that is after the* Æquinox n Autumne, *giving covertly thereby to underſtand, that he Sun hath need of an appuy or ſupporter to reſt upon nd to ſtrengthen him, becauſe his heat begins then to decay and languiſh ſenſibly, his light alſo to diminiſh and decline obliquely from us. Moreover about the ſolſtice r middle of winter, they carry about his temple ſeven times a cow; and this proceſſion is called the ſeeking of* Eugenius *r the revolution of the ſun, as if the goddeſs then deſired the waters of winter: And ſo many times they doe it, for that the courſe of the Sun, from the Winter ſolſtice unto the Summer ſolſtice is performed in the ſeventh moneth. It is ſaid moreover, that* Horus *the ſon of* Beata *was the firſt who ſacrificed unto the Sun, the fourteenth day of the moneth, according as it is written in a certain book as touching the nativity of* Horus: *howſoever every day*

they

they offer incense and sweet odors, to the sun three times: First at the sun rising, Rosin: *secondly about noon,* Myrrh: *and thirdly at the sun setting, a certain composition named* Kiphi. *The mysticall meaning of which perfumes and odors I will hereafter declare: but they are perswaded that in all this they worship and honour the sun. But what need is there to gather and collect a number of such matters as these? seeing there be some who openly maintain that* Eugenius *is* filius solis Cælestis, *and that the Greeks call him* Sirius, *but the article which the* Ægyptians *put before, to wit,* [O] *is the cause that so much is not evidently perceived: as also that* Beata *is nothing else but* Filia Lunæ Celestis: *and of her images those that have hornes upon them, signifie no other thing but the Moon croissant: but such as are covered and clad in black; betoken those daies wherein she is hidden or darkened namely, when she runneth after the sun: which is the reason that in love matters they invocate the Moon. And* Eudoxus *himself saith, that* Beata *is the president over amatorious folk. And verily in all these ceremonies there is probabilitie and likelihood of great truth. But to say that* Hyle *is the sun, is so absurd, that we ought not so much as give eare to those who affirme so. But return we now to our former matter. For* Beata *is the feminine part of nature, apt to receive all generation, upon which occasion called she is by* Plato, *the nurse and* Pandeches, *that is to say, capable of all: yea and the common sort name her* Myrionimus, *which is as much to say, as having an infinite number of names, for that she receiveth all formes and shapes, according as it pleaseth that first reason to convert and turne her. Moreover, there is imprinted in her naturally, a love of the first and principal essence, which is nothing else but the soveraign good, and at she desireth, seeketh, and pursueth after. Contrariwise, she flieth and repelleth from her, any part and portion that proceedeth from ill. And howsoever she be the subject matter,*

and

and meet place apt to receive, as well the one as the other, yet of it self, enclined she is alwaies rather to the better, and applieth her self to engender the same; yea, and to disseminate and sow the defluxion and similitudes thereof, wherein she taketh pleasure and rejoyceth, when she hath conceived and is great therewith, ready to be delivered. For this is a representation and discription of the substance engendred in matter, and nothing else but an imitation of that which is. And therefore you may see, it is not besides the purpose, that they imagine and devise the soule of Eugenius *to be eternal and immortal: but as for the body, that* Typhon *many times doth teare, mangle, and abolish it, that it cannot be seen: and that* Beata *goeth up and down, and wandring here and there, gathering together the dismembred pieces thereof, for that which is good and spiritual, by consequence is not any waies subject to change and alteration; but that which is sensible and material, doth yeeld from it self certain images, admitting withall and receiving sundry proportions, formes, and similitudes, like as the prints and stamps of seales set upon wax, doe not continue and remaine alwaies, but are subject to change, alteration, disorder and trouble, and this same was chased from the superior Region, and sent down hither, where it fighteth against* Horus *whom* Beata *engendred sensible, as being the very image of the spiritual and intellectual world. And hereupon it is, that* Hyle *is said to accuse him of bastardie, as being nothing pure and sincere, like unto his father, to wit, Reason, and Understanding; which of it self is simple, and not medled with any passion: but in the matter adulterate and degenerate, by the reason that it is corporal. Howbeit, in the end the victory is on* Mercuries *side, for bee is the discourse of reason, which testifieth unto us, and sheweth that nature hath produced this world material metamorphosed to the spiritual forme: for the nativity of* Apollo, *engendred between* Beata *and* Eugenius, *whiles the gods*

were yet in the belly of Rhea, *ſymbolizeth thus much, that before the world was evidently brought to light and fully accompliſhed, the matter of reaſon, being found naturally of it ſelf rude and unperfect, brought forth the firſt generation: for which cauſe they ſay, that god being as yet lame, was borne and begotten in darkneſs, whom they call the elder* Horus. *For the world yet it was not, but an image onely and deſign of the world, and a bare fantaſie of that which ſhould be. But this* Horus *here is determinate, definit and perfect, who killeth not* Hyle *right out, but taketh from him his force and puiſſance that he can do little or nothing. And hereupon it is, that (by report) in the city* Copus, *the image of* Horus *holdeth in one hand the general member of* Hyle: *and they ſay beſides, that* Mercury *having bereft him of his ſinews, made thereof ſtrings for his harpe, and ſo uſed them. Hereby they teach, that reaſon framing the whole world, ſet it in tune, and brought it to accord, (read* The Harmony of the world) *framing it of thoſe parts which before were at jarr and diſcord: howbeit removed not, nor aboliſhed altogether the pernicious and hurtful nature, but accompliſhed the vertue thereof. And therefore it is, that it being feeble and weak, wrought alſo (as it were) and intermingled or interlaced with thoſe parts and members which be ſubject to paſſions and mutations; cauſeth earthquakes and tremblings, exceſſive heates and extream drineſs, with extraordinary windes in the aire: beſides thunder, lightnings and firie tempeſts. It impoiſoneth moreover the waters and windes, infecting them with peſtilence, reaching up and bearing the head aloft, as far as to the Moon, obſcuring and darkning many times even that which is by nature clean and ſhining. And thus the Ægyptians do both think and ſay, that* Hyle *ſometime ſtrook the eye of* Horus, *and another while plucked it out of his head and devoured it, and then afterwards delivered it again unto the ſun. By the ſtriking aforeſaid, they mean*

ænig

ænigmatically the waue or decreaſe of the Moon monethly: by the totall privation of the eye, they underſtand her ecclipſe and defect of light: which the ſun doth remedy by relumination of her ſtreight waies, as ſoon as ſhe is gotten paſt the ſhade of the earth. But the principal and more divine nature is compoſed and conſiſteth of three things, to wit, of an intellectuall nature, of matter, and a compound of them both, which we call the world. Now thoſe intellectual parts; Plato *nameth* Ideas, *the patternes alſo of the father: as for matter, he termeth it a mother, nurſe, a foundation alſo and a plot or place for generation: and that which is produced of both, he is wont to call the iſſue and thing procreated. And a man may very well conjecture, that the* Ægyptians *compared the nature of the whole world, eſpecially to this, as the faireſt triangle of all other. And* Plato in his books of policy or common-wealth, *ſeemeth alſo to have uſed the ſame, when he compoſeth and deſcribeth his nuptial figure: which triangle is of this ſort: that the ſide which maketh the right angle, is of three, the baſis of four, and the third line called* Hypotinuſa *of five, æquivolent in power to the other two that comprehend it: ſo that the line which directly falleth plumbe upon the baſe, muſt anſwer proportionably to the male: the baſe to the female, and the* Hypotanuſa *to the iſſue of them both: See* The Harmony of the World. *And verily,* Eugenius *repreſenteth the beginning and principle:* Beata *that which receiveth; and* Horus *the compound of both. For the number of three is the firſt odde and perfect: the quaternarie is the firſt ſquare or quadrate number, compoſed of the firſt even number which is two; and five reſembleth partly the father, and in part the mother, as conſiſting both of two and three.* See The holy Guide, *lib.* 2. *And it ſhould ſeem alſo that the very name* Παν, *which is the univerſal world, was derived of* Πεντε, *that is to ſay, five, and ſo in Greek* πεμπάσαδζ, *in old*

time signified as much as to number: and that which more is, five being multiplied in it self, maketh a quadrate number, to wit, twenty five, which is just as many letters as the Ægyptians *have in their Alphabet, and so many yeers* Apis *also lived. And as for* Horus, *they used to call him* Kaimin, *which is as much to say, as seen, for that this word is sensible and visible.* Isis *likewise is sometime called Mouth, otherwhiles Athyri or Methyer. And by the first of these names, they signifie a mother: by the second, the fair house of* Horus, *like as* Plato *termeth it to be the place capable of generation: the third is compounded of Full and the cause: for matter is full of the world, as being married and keeping company with the first principle, which is good, pure, and beautifully adorned. It should seem happly also, that the Poet* Hesiodus, *when he saith, that all things at the first, were Chaos, Earth, Tartarus and Love groundeth upon no other principle than those, which are signified by these names, meaning by the* Earth Isis; *by Love* Osiris; *and by Tartarus* Typhon; *as we have made demonstration. For by* Chaos *it seemes that he would understand some place and receptacle of the world. Moreover in some sort those matters require the sayings of* Plato, *which in his book entituled* Sympositum Socrates *inferred, namely, wherein he setteth down the generation of Love: saying that* Penia, *that is to say, poverty, desirous to have children, went and lay with* Poros, *that is to say, riches, and slept with him, by whom she conceived with child, and brought forth Love; who naturally is long and variable; and begotten of a father who is good, wise, and all sufficient; and of a mother who is poor, needy, and for want, desirous of another, and evermore seeking and following after it. For the foresaid* Poros, *is no other, but the first thing amiable, desireable, perfect and sufficient. As for* Penia, *it is matter, which of it self is evermore bare and needy, wanting that which is good,*

whereby

whereby at length she is conceived with childe, after whom she hath a longing desire, and evermore ready to receive somewhat of him: Now Horus *engendred between them (which is the world) is no eternal, nor impossible, nor incorruptible, but being evermore in generation, he endevoreth by vicissitude of mutations, and by periodical passion, to continue alwaies young, as if he should never die and perish. But of such discourses as these we must make use, not as of reasons altogether really subsisting: but so, as we take out of each of them, that which is meet and convenient to our purpose. When as therefore wee say matter, we are not to rely upon the opinion of some Philosophers, and to think it for to be a body without soule, without quality, continuing in it self idle, and without all action whatsoever: for we call oyle the matter of a perfume or ointment; and gold the matter of an image or statue, or* Telesmes *which notwithstanding is not voide of all similitude: and even so we say, that the very soul & understanding of a man, is the matter of vertue, and of science, which we give unto reason, for to bring into order, and adorne. And some there were, who affirmed the minde or understanding to be the proper place of formes, and as it were, the expres mould of intelligible things: like as there be Naturalists who hold, that the seed of a woman hath not the power of a principle serving to the generation of man, but standeth in stead of matter and nourishment only: according unto whom, we also being grounded herein, are to think that this goddess having the fruition of the first and chief god, and conversing with him continualy, for the love of those good things and vertues which are in him, is nothing adverse unto him, but loveth him as her true spouse and lawfull husband: and like as we say, that an honest wife, is so rare, that I am resolved never to marry because such a one is hard to be found upon Earth, who enjoyeth ordinarily the company of her husband, loveth him nevertheless, but hath still a mind unto him; even*

so

so giveth not she over to be enamoured upon him, although she be continually where he is, and replenished with his principall and most sincere parts. But when and where as Hyle *in the end thrusteth himself between, and setteth upon the extream parts, then and there she seemeth to be sad and heavy, and thereupon is said to mourn and lament, yea and to seek up certain reliques and pieces of* Eugenius, *and ever as she can find any, she receiveth and arraieth them close, like as again she produceth and bringeth forth other things to light of her self. For the reasons, the* Idex, *and the influences of God which are in heaven and among the stars and figures of Geomancy, doe there continue and remain: but those which be disseminate among the sensible and passible bodies, in the earth and in the sea, diffused in the plants and living creatures, the same dying and being buried, doe many times revive and rise again fresh by the means of generations or* Gamaes. *And hereupon the said* Hyle *thus much more, that cohabiteth and lieth with* Nephthys, *and that* Eugenius *also by stealth and secretly, keepeth company with her: for the corruptive and destroying power, doth principally possess the extream parts of that matter which they name* Nephthys *and death: and the generative and preserving vertue, conferreth into it little seed, and the same weak and feeble, as being marred and destroyed by* Hyle, *unless it be so much as* Beata *gathereth up and saveth, which she also nourisheth and maintaineth. But in one word, and to speak more generally, he is still better, as* Plato *and* Aristotle *are of opinion: for the naturall puissance to engender and to preserve, moveth toward him as to substance and being: whereas that force of killing and destroying moveth behind toward non subsistence which is the reason, that they call the one* Beata *that is to say, a motion animate and wise; But like as the general name of all gods and goddesses, to wit,* Theos *is derived ἀπὸ τοῦ θεατοῦ that is to say, of visible καὶ τοῦ θεοντος,*

that

that is to say, of running; even so, both we and also the Ægyptians *have called this goddess* Beata, *of intelligence and motion together. Semblably* Plato *saith, that in old time, when they said* Beaton *they meant* Beata, *that is to say, sacred; like as* Noesis *also and* Phronesis, quasi φορησις, *that is to say, the stirring and motion of the understanding, being carried and going forward: and they imposed this word* σωτευαι *to those who have found out and discovered goodness and vertue: but contrariwise, have by reproachful names noted such things as impeach, hinder and stay the course of natural things, binding them so, as they cannot go forward, to wit,* κακια, *vice,* απορεια, *indigence,* δειλια, *cowardise, and* ανια, *grief, as if they kept them from* ιεναι, *or* ιεσθαι, *that is to say, free progress and proceeding forward. As for* Eugenius *that is to say, holy and sacred; for he is the common reason or Idea, of things above in heaven, and beneath in the houses of* Earth: *of which, our ancients were wont to call the one sort,* ιερα, *that is to say, sacred; and the other,* οσια, *that is to say, holy. The reason also which sheweth celestial things, and such as move upward, is called* Anubis, *and otherwhiles* Hermanubis; *as if the one name were meet for those above, and the other for them beneath: whereupon they sacrificed unto the former a white cocke, and to the other a yellow or of saffron colour; for that they thought those things above, pure, simple and shining; but those beneath, mixed of a medley colour. Neither are we to marvell, that these termes are disguised to the fashion of Greek words; for an infinite number of more there be, which have been transported out of* Greece *with those men who departed from exile, and there remain untill this day as strangers without their native countrey: whereof some there be which cause Poetry to be slandred, for calling them into use, as if it spake barbarously, namely, by those who terme my* Telesmes, Gamaes, Malhitriel, *and* Taphthaphthara

Phimerah, &c. *and obscure words,* Glottas. *But in the books of* Hermes *or* Mercury *so called, there is written, thus much concerning sacred names, namely, that the power ordained over the circular motion and revolution of the Sun, the* Ægyptians *call* Horus, *and the Greeks* Apollo: *that which is over the wind, some name* Eugenius, *others* Sarapis, *and some again in the* Ægyptian *language* Sothi, *which signifieth as much as conception or to be with childe: and thereupon it is, that by a little deflexion of the name, in the Greek tongue, that Canicular or Dogge-star is called* Κυων, *which is thought appropriate unto* Beata. *Well I know that we are not to strive as touching names, yet would I rather give place unto the* Ægyptians *about the name* Sarapis *than* Eugenius, *for this is a meere Greek word, whereas the other is a stranger: but as well the one as the other signifieth the same power of Divinity. And hereto accordeth the* Ægyptian *language; for many times they terme* Beata *by the name of* Minerva, *which in their tongue signifieth as much, as I am come of my self. And* Hyle, *as we have already said, is named* Seth-Bebon *and* Smy, *which words betoken all, a violent stay and impeachment, a contrariety and a diversion or turning aside another way. Moreover, they call the loadstone or Sederitis, the bone of* Horus; *like as iron the bone of* Hyle, *as* Manethos *is mine author: for as the iron seemeth otherwhiles to follow the said loadstone, and suffereth it self to be drawn by it, and many times for it again, returneth back and is repelled to the contrary: even so, the good and comfortable motion of the world endued with reason, by perswasive speeches doth convert, draw into it, and mollifie that hardness of* Hyle: *but otherwhiles again the same returneth back into it self, and is hidden in the depth of penurie and impossibility. Over and besides,* Endoxus *saith, that the* Ægyptians *devise of* Jupiter *this fiction, thatoth his legs being so grown*

together

together in one, that he could not goe at all, for very shame he kept in a desert wilderness: but Beata *by cutting and dividing the same parts of his body, brought him to his sound and upright going again. Which discourse giveth us covertly thus to understand, that the understanding and reason of God in it self going invisibly, and after an unseen manner, proceedeth to generation by the means of motion. And verily, that brasen Timbrel which they sounded and rung at the sacrifices of* Beata, *named* Sistrum, *sheweth evidently, that all things ought σειεσθαι, that is to say, to bestir and shake, and never cease moving, but to be awakened and raised, as if otherwise they were drowsie, lay asleep and languished: for it is said, that they turn back and repulse* Hyle *with their Timbrels aforesaid, meaning thereby, that whereas corruption doth bind and stay nature, generation again unbindeth and setteth it a work by the means of motion. Now the said* Sistrum *being in the upper part round, the curvature and* Absis *thereof comprehendeth four things that are stirred and moved: for that part of the world which is subject to generation and corruption, is comprehended under the sphære of the Moon, within which, all things move and alter by the means of the four elements, Fire, Earth, Water and Aire. Upon the* Absis *or rundle of the* Sistrum *toward the top, they engrave the forme of a cat with a mans face; but beneath, under these things which are shaken, one while they engrave the visage of* Beata, *another while of* Nephthys; *signifying by these two faces, nativity and death: for these be the motions and mutations of the elements. By the cat they understand the Moon for the variety of the skin, for the operation and worke in the night season, and for the fruitfulness of this creature: for it is said, that at first she beareth one kitling, at the second time two, the third time three, then four, afterwards five, and so to seven; so that in all she brings forth twenty eight, which*

are

are the daies of every Moon. And howsoever this may seem strange, yet for certain it is true, that the appuls of sights of these cats are full and large when the Moon is at full; but contrariwise, draw in and become smaller as the Moon is in the wane. As for the visage of a man, which they attribute unto the cat, they represent thereby the witty subtilty and reason about the mutations of the Moon. But to knit up all this matter in few words, reason would, that wee should think neither the sun nor the water, neither earth nor heaven to be Beata, *or* Eugenius; *no more than exceeding drouth, extream heat fire and sea, is* Hyle, *but simply whatsoever in such things is out of measure and extraordinary either in excess or defect, we ought to attribute it unto* Hyle: *contrariwise, all that is well disposed, ordered, good & profitable, we must believe it to be the work verily of* Beata, *but the image, example and reason of* Eugenius; *which if wee honour and adore in this sort, we shall not sin or do amiss: and that which more is, we shall remove and stay the unbelief and doubtfull scrupulosity of* Eudoxus, *who asked the reason, why* Ceres *had no charge and superintendance over Love matters, but all that care lay upon* Beata, *and why* Bacchus *could neither make the river* Nilus *to swell and overflow, nor govern and rule the dead: for if we should alleadg one generall and common reason for all, we deem these gods to have been ordained for the portion of good things, and whatsoever in nature is good and beautiful, it is by the grace and means of these deities; whiles the one yeeldeth the first principles, and the other receiveth and distributeth the same: by which means we shall be able to satisfie the multitude, and meet with those mechanical and odious fellows; whether they delight in the change and variety of the aire, according to the seasons of the year, or in the procreation of fruits, or in seedness and tillings, appropriating and applying thereto what hath been delivered of these gods; wherein they take plea-*

sure,

re, saying, that Engenius is interred, when the seed is vered in the ground; that he reviveth and riseth again light, when it beginneth to sprut. And hereupon it is said, at Beata when she perceiveth her self to be conceived id with childe, hangeth about her neck a preservative e sixth day of the moneth Phaophi, and is delivered of arpocrates about the solstice of winter, being as yet unrfect, and come to no maturity in the prime of the first owers and buds: which is the reason that they offer unto r the first fruits of Lentils new sprung, and solemnize e feast and holidaies of her childebirth and lying in after e Æquinox of the spring: for when the vulgar sort are this, they rest therein, take contentment, and beleeve straightwaies, drawing a probability for belief, out of dinary things which are daily ready at hand. And verly, herein there is no inconvenience, if first and formost ey make these gods common, and not proper and peculiar nto the Ægyptians, neither comprise Nilus only and e land which Nilus watereth, under these names, nor in aming their Meeres, Laketh and Lotes, and the nativity their gods, deprive all other men of those great gods, mong whom there is Nilus, nor Butus, nor Memphis; t nevertheless acknowledge and have in reverence the oddess Beata, and other gods about her, of whom they ave learned not long since to name some with the Ægypan appellations: but time out of mind they knew their ertue and power, in regard whereof they have honoured nd adored them. Secondly, which is a far greater matter, o the end they should take heed and be affraid, lest ere they e aware, they dissolve and dissipate these divine powers in ivers, winds, sowing, plowing and other passions and alerations of the earth; as they do, who hold, that Bcchus is wine, Vulcan the flame of fire, and Proserpina as Cleanthes said in one place) the spirit that bloweth and

and pierceth thorow the fruits of the earth. A Poet ther was, who writing of reapers and mowers, said:

What time young men their hands to *Ceres* put,
And her with hooks and sithes by piece meale cut.

And in no respect differ they from those, who think the sailes, cables, cordage and anchor, are the pilot; or that the thred and yarne, the warpe and woofe, be the weaver: or that the goblet and potion cup, the Ptisane or the Mede and honied water, is the Physitian. But verily in so doing, they imprint, absurd and blasphemous opinions of the gods, tending to Atheisme and impiety, attributing the names of gods unto natures and things senseless, liveless and corruptible, which of necessity men use as they need them, and can not chuse but marr and destroy the same. For we must in no wise think, that these very things be gods; for nothing can be a god which hath no soul, and is subject to man and under his hand: but thereby we know that they be gods who give us them to use, and for to be perdurable and sufficient: not these in one place, and those in another, neither Barbarians *nor* Greeks, *neither Meridional nor Septentrional, but like as the Sun and* Moon, *the heaven, earth and sea, are common unto all, but yet in divers places called by sundry names: even so of one and the same intelligence that ordereth the whole world, of the same providence which dispenseth and governeth all, of the ministerial powers subordinate over all, sundry honors and appellations according to the diversity of laws have been appointed. And the priests and religious, professed in such ceremonies, use mysteries and sacraments, some obscure, others more plain and evident, to train our understanding to the knowledge of the Deity: howbeit, not without perill and danger; for that some missing the right way, are fallen into superstition; and others avoiding superstition as it were a bogge*

r quagmire, have run before they could take heed, upon he rock of impiety. And therefore, it behoveth us in his case especially to be inducted by the direction of Philosophy which may guide us in these holy contemplations, that we may worthily and religiously think of every thing said nd done; to the end, that it befall not unto us as unto Theodorus, who said, that the doctrine which he tendered nd reached out with the right hand, some of his schollars eceived and took with the left; even so, by taking in a prong sense and otherwise than is meet and convenient, hat which the lawes have ordained touching feasts and sa-rifices, we grosly offend. For, that all things ought to ave a reference unto reason, a man may see and know by hemselves: for celebrating a feast unto Mercurie *the ineteenth day of the first moneth, they eat hony and figges, aying withall, this Motto* Sweet is the trueth. *As to hat Phylactery or preservative, which they call* Beata *to peare when she is with childe, by interpretation it signifieth, true voice. As for* Harpocrates, *we must not imagine im to be some young god, and not come to ripe yeeres, nor yet a man: but that he is the superintendant and re-ormer of mens language as touching the gods, being yet ew, unperfect, and not distinct nor articulate; which is he reason, that he holdeth a seale ring before his mouth, s a sign and marke of taciturnity and silence. Also in he moneth* Mesori, *they present unto him certain kindes f Pulse, saying withall, The tongue is Fortune: The tongue is Dæmon. Now of all plants which Ægypt bring-th forth, they consecrate the Peach-tree unto him especi-ally, because the fruit resembleth an heart, and the leafe a tongue: For all those things which naturally are in man, there is nothing more divine than the tongue and speech, as touching the gods principally, neither in any thing com-meth he neerer unto beatitude: and therefore I advise and requi.e every man who repaireth hither and commeth down*

to

to this Oracle, to entertain holy thoughts in his heart, and to utter seemly words with his tongue, whereas the common sort of people in their publick feasts and solemn processions doe many ridiculous things, notwithstanding they proclaim and pronounce formally by the voice of the Crier and Bedile in the beginning of such solemnities, to keep silence or speak none but good words: and yet afterwards they cease not, but to give out most blasphemous speeches, and to think as basely of the gods. How then shall men behave and demean themselves in those heavy and mournfull sacrifices from whence all mirth and laughter is banished: if it be not lawful either to omit any thing of the accustomed and usual ceremonies, or to confound and mingle the opinions of the gods with absurd and false suspicions? The Greeks doe many semblable things unto the Ægyptians *even in maner at the very same time: For at* Athens *in the feast called* Thesmophoria *to the honour of* Ceres, *the women do fast, sitting upon the ground: And the* Bœotians *make a rifling and removing of the houses of* Achæa; *naming the feast* ἐπαχθη, *that is to say, odious: as if* Ceres *were in heavinesse and sorrow for the descent of her daughter* Proserpina *into hell: and this is that moneth wherein the stars called* Pleiades *appear, and when the husbandmen begin to sow, which the* Ægyptians *name* Athyr *the* Athenians Pyanepsion, *and the* Bœotians Damatrios, *as one would say* Cerealis. *And* Theopompus *writeth, that the people inhabiting westward, do both think and also call the Winter* Saturn, *the Summer* Venus *and the Spring* Proserpina: *and that of* Saturn *and* Venus *all things be engendred. The* Phrygians *also imagining that God sleepeth all Winter, and lieth awake in Summer; thereupon celebrate in the one season, the feast of lying in bed and sleeping; in the other of experrection or waking, and that with much drinking and belly chere. But the Paphlagonians say, that he is bound and kept in ward*

ward as a prisoner during Winter, and in the Spring inlarged again and set at liberty, when he beginneth to stir and move. Now the very time giveth us occasion to suspect, that the heavy countenance and austerity which they shew, is becaufe the fruits of the earth be then hidden : which fruits our ancients in time past never thought to be gods, but the profitable and necessary gifts of the gods, availing much to live civilly, and not after a savage and beastly manner But at what time of the year as they saw the fruits from the trees to fall and faile at once ; and those which themselves had sowen, with much adoe, by little and little opening and cleaving the earth with their own hands and so covering and hilling the same, without any assured hope what would betide thereupon, and whether the same would come to any proof and perfection or no, they did many things like unto those that commit dead bodies to the earth, and mourn therefore. Moreover, like as we say, that he who buyeth the bookes of Plato, *buyeth* Plato : *and who is the actour of* Menandres *comedies, is said to act and play* Menander : *Semblably, they did not spare and forbear to give the names of the celestiall gods unto their gifts and inventions, honouring the same with all reverence, for the use and need they had of them. But they who come after taking this grosely and foolishly, and upon ignorance unskilfully returning upon the gods the accidents of their fruits ; not only called their presence and fruition, the nativity of the gods ; and their absence or want of them, the death and departure of the gods ; but also believed so much and were perswaded fully so : In such wise, as they have filled themselves with many absurd, lewd and confused opinions of the said gods. And yet verily, the error and absurdity of their opinions they had evidently before their eyes presented by* Xenophanes *the* Colophonian, *or other Philosophers after him, who admonished the Ægyptians, that if they reputed them gods,*

gods, they ſhould not lament for them: and if they mourned they ſhould not take them for gods: as alſo that it was rediculous, mockery, in their lamentations to pray unto them for to produce new fruits and bring them unto perfection for them, to the end that they might be conſumed again and lamented for. But the caſe ſtands not ſo: for they bewaile the fruits that are gone and ſpent, but they pray unto the gods the authors and giv s thereof, that they would vouchſafe to beſtow upon them new, and make them grow in ſupply of thoſe which were periſhed and loſt. Right well therefore was it ſaid of the Phyloſophers, that thoſe who have not learned to heare and take words aright, receive alſo and uſe the things themſelves amiſs: as for example, the Greeks who were not taught nor accuſtomed to call the ſtatues of braſs and ſtone painted images or Teleſmes*: and afterward were ſo bold, as to ſay, that* Lachares *deſpoiled and ſtripped* Minerva *out of her clothes, and that* Dyonyſius *the tyrant polled* Apollo *who had a perrywick or buſh of golden haire; alſo that* Jupiter Capitolinus *during the civill warrs was burnt and conſumed with fire. And thus they ſee not, how in ſo doing they draw and admit falſe and erroneous opinions which follow upon ſuch manner of ſpeeches. And herein the* Ægyptians *of all other nations, have faulted moſt, about the beaſts which they honour and worſhip. For the Greeks verily in this point both beleeve and alſo ſpeak well, ſaying that the dove is a bird ſacred unto* Venus, *the dragon to* Minerva, *the raven or crow to* Apollo, *and the dog to* Diana, *according to that which* Euripides *ſaid;*

The goddeſs *Diana* ſhining by night,
In a dogs portraict will take much delight,

But the Ægyptians, *at leaſt wiſe the common ſort of them, worſhiping and honouring theſe very beaſts as if they were gods themſelves, have not only peſtered with laughter and ridiculous mockery their Lyturgie and divine ſervice, (for*

ignorance

ignorance and folly in this case is the least sin of all others) but also there is crept into the midst of men a strong opinion, which hath so farre possessed the simple and weaker sort, a that it bringeth them to mere superstition. And as for such as be of more quick and witty capacity, and who besides are more audacious, those it driveth headlong into beastly cogitations and Athistical discourses: And therefore I hold it not amiss, cursarily and by the way to annex hereto such things as Geomancy *teacheth. For to say, that the gods for feare of* Hyle *were turned into these creatures, as if they thought to hide themselves within the bodies of the blacke storkes called* Ibides, *of doggs and hawks, is a wonderful mistery to the Common reader Likewise to hold, that the soules of those who are departed, so many as remain still in being, are to come into flesh again onely in the bodies. And as for those who will seem to render a civill and politick reason hereof; some give out that* Eugenius *in a great expedition or voiage of his, having divided his armie into many parts (such as in Greek are called λοχοι and ταξεις, that is to say, bands and companies) he gave unto every of them for their severall ensignes the portractures and images of* Geomancy: *and each band afterwards honoured their own, and had in reverence as some holy and sacred thing. Others affirme, that the kings who succeeded after* Eugenius, *for to terrify their enemies went forth to battel, carrying before them, the figures of* Geomancy *made in gold and silver, upon their armes. Some there be again, who alledge, that there was one of these their subtile and fine headed kings, who knowing that the Ægyptians of their own nature were lightly disposed, ready to revolt and given to change and innovations, also that by reason of their great multitude, their power was hardly to be restrained and in manner invincible, in case they joyned together in counsell and drew joyntly in one common line,*

therefore he ſowed among them a perpetuall ſuperſtition, which gave occaſion of diſſention and enmity among them that never could be appeaſed: For when he had given commandement unto them, for to have in reverence thoſe Teleſmes *which naturally diſagreed and warred together, even ſuch as were ready to deſtroy thoſe that carry them whiles every one endevoured alwaies to ſuccour and maintain their own, and were moved to anger if any wrong or diſpleaſure were done to thoſe which they affected; they fell together themſelves by the eares, ere they were aware and killed one another, for the enmity and quarrel which was between thoſe figures whom they adored, and ſo foſtered mutuall and mortall hatred. For even at this day, of all the Egyptians the* Lycopolitans *only, eat mutten, becauſe the wolfe whom they adore as a god is enemy unto ſheep, becauſe their figures are oppoſite. And verily in this our age, the* Oxyrinchites, *becauſe the* Cynopolites, *that is to ſay, the inhabitants of the city* Cynopolis, *eat the fiſh named* Oxyrincho, *that is to ſay, with the ſharp becke, whenſoever they can entrap or catch a dogge, make no more adoe but kill him for a ſacrifice and eat him when they have done. Upon which occaſion having levied warre one againſt the other, and done much miſchief reciprocally, after they had been well chaſtiſed and plagued by the* Romans, *they grew to attonement and compoſition. And for as much as many of them do ſay, that the ſoule of* Hyle *departed into theſe beaſts, it ſeemeth that this fiction importeth thus much, that every brutiſh and beaſtly nature cometh and proceedeth from ſome evil* Genius; *and therefore to pacifie him that he doe no miſchief, they worſhip and adore theſe beaſts And if peradventure there happen an great drought or contagious heat, which cauſeth peſtilent maladies or other unuſual and extraordinary calamities the prieſts bring forth ſome of thoſe* Teleſmes *which the*

ſerv

ſerve and honour in the dark night, without any noiſe in great ſilence, menaſing them at the firſt and putting them in fright Now if the plague or calamity continue ſtill, they kill and ſacrifice a ſheep, thinking this to be a puniſhment and chaſtiſement of the ſaid evill dæmon, or elſe ſome great expiation for notable ſinnes and tranſgreſſions. For in the city verily of Idithya, *as* Manethos *maketh report, the manner is to burne men alive, whom they called* Hylij, *whoſe aſhes when they had boulted through a tamiſe, they ſcattered abroad, untill they were reduced to nothing: But this was done openly at a certain time in thoſe daies which are called* Cynades *or* Canicular. *Mary, the immolation of theſe beaſts, which they accounted ſacred, was performed ſecretly and not at a certain time or upon prefixed daies, but according to the occurrences of thoſe accidents which hapned. And therefore the common people neither knew nor ſaw ought, but when they ſolemnize their obſequies and funerals for them, in the preſence of all the people they ſhew ſome of the other beaſts and throw them together into the ſepulcher, ſuppoſing thereby to vex and gall* Hyle, *and to repreſs the joy that he hath in doing miſchief. For it ſeemeth that* Apis *with ſome other beaſts was conſecrated to* Eugenius: *howſoever they attribute many more unto him. And if this be true, I ſuppoſe it importeth that which we ſeek and ſearch all this while, as touching thoſe which are confeſſed by all, and have common honours: as the foreſaid ſtorke* Ibis, *the hauke and the* Babian *or* Cynecephalus, *yea and* Apis *himſelf, for ſo they cal the goat in the City* Mendes. *Now there remaineth utility and ſymbolization hereof: conſidering that ſome participate of the one, but the moſt part of both. For as touching the goat, the ſheep and the* Ichneuman; *certain it is, they honor them for the uſe and profit they receive by them: like as the inhabitants of* Lemnos *honor*

the birds called Corydali, *because they find out the locusts nests and quash their egges. The* Thessalians *also have the storkes in great account, because whereas their country is given to breed a number of serpents, the said storks when they come, kill them up all. By reason whereof they made an Edict, with an intimation, that whosoever killed a storke should be banished his country. The serpent* Aspis *also, the Wezill and the Flye called the Betill they reverence, because they observe in them I wot not what little slender images (like as in drops of water we perceive the resemblan e of the sun) of the divine power. For many there be even yet, who both think and say, that the male Wezill engendreth with the female by her eare, and that she bringeth forth her young at the mouth : which symbolizeth as they say, and representeth the making and generation of speech. As for the beetils, they hold, that throughout all their kinde there is no female, but all the males do blow or cast their seed into a certain globus or round matter in forme of bals which they drive from them, and roll to and fro contrariwaies, like as the sun, when he moveth himself from the west to the east, seemeth to turn about the heaven clean contrary The* Aspis *also they compare to the planet of the sun, because he doth never age and wax old, but moveth in all facility, readinesse and celerity without the meanes of any instruments of motion. Neither is the Crocodile set so much by among them, without some probable cause, for they say that in some respect he is the very image representing god : as being the only creature in the world which hath no tongue : for as much as divine speech needeth neither voice nor tongue :*

But through the paths of Justice walks
with still and silent pace :

Directing

Directing right all mortall things,
in their due time and place.

And of all beasts living within the water, the Crocodile onely (as men say) hath over his eyes a certain thin filme or transparent webbe to cover them, which cometh down from his forehead in such sort, as that he can see and not be seen, wherein he is conformable and like unto the soveraign of all the gods. Moreover look in what place the female is discharged of her spawn, there is the utmost marke and limit of the rising and inundation of Nilus: *for being not able to lay their egges in water, and affraid withall to sit far off, they have a most perfect and exquisit foresight of that which will be; insomuch as they make use of the rivers approach when they lay: and whiles they sit and cover their egges be preserved drie, and are never drenched with the water, A hundred egges they lay, in so many daies they hatch, and as many yeers live they, which are longest lived: And this is the first and principal number that they use who treat of celestial and terrestrial matters. Moreover, as touching those beasts which are honored for both causes, we have spoken before of the dogge: but the* Ibis *or black storke, besides that it killeth those serpents whose prick and sting is deadly, she was the first that taught us the use of that evacuation of clensing the body by clistre, which is so ordinary in Physick: for perceived she is to purge, clense, and mundifie her self in that sort: whereupon the most religious priests, and those who are of greatest experience, when they would be purified, take for their holy water to sprinkle themselves with, the very same out of which the* Ibis *drinketh, for she never drinks of empoisoned and infected water, neither will she come neer unto it. Moreover with her two leggs standing at large one from the other, and her bill together, she maketh an*

absolute triangle with three even sides, besides the variety and speckled mixture of her plume consisting of white feathers and black, representeth the Moon when she is past the full. Now we must not marvel at the Ægyptians, *for pleasing and contenting themselves in such representations and similitudes, for even the Greeks themselves as well in their pictures as other images of the gods, melted and wrought to any mould, used many times such resemblances: for one* Telesme *in* Creta *they had of* Jupiter *without ears, because it is not meant for him who is lord and governour of all, to have any instruction by the hearing of others unto the image of* Pallas. Phidias *the Imager set a dragon; like as to that of* Venus *in the city of* Elis *a* Tortoise: *giving us by this to understand, that maidens had need of guidance and good custodie, and that married women ought to keep the house and be silent. The three forked mace of* Neptune, *signifyeth the third place, which the sea and element of water holdeth, under heaven and aire; for which cause they called the sea* Amphitrite, *and the pettie, and the pettie sea-gods Tritons. Also the* Pythagoreans *have highly honoured the numbers and figures Geometrical and Geomantical by the gods names: for the triangle with three equal sides they called* Pallas, *borne out of* Jupiters *braine, and* Tritogenia, *for that it is equally divided with three right lines, from three angles drawn by the plume. One or unitie they named* Apollo.

As well for his perswasive grace;
as plain simplicitie,
That doth appear in youthful face,
and this is unitie.

Two, they termed Contention and boldness: and three

Justice.

Justice. Read the Holy Guide, *lib.* 2. *For whereas to offend and be offended, to doe and to suffer wrong, come the other by defect, just remaineth equally between in the midest. That famous quaternarie of theirs, named* Tetractys. *which consisteth of four nines, and amounteth to thirty six, was their greatest oath so rife in every [illegible] mouth, and they called it the World, as being accomplished of the first foure even numbers, and the first four odds, compounded into one together. If then the most excellent and best renouned Philosophers, perceiving in things which have neither body nor soule, some type and figure of deitie, have not thought it good to neglect or despise any thing herein, or pass it over without due honour, I suppose we ought much less so to doe in those properties and qualities which are in natures sensitive, having life, and being capable of passions and affections, according to their inclinations and conditions And therefore we must not content our selves and rest in the worshiping of these and such like* Telesmes *by sacrificing Beasts opposite, but by them adore the divinitie that shineth in them, as in most cleere and bright mirrors, according to nature, reputing them, alwaies as the instrument and artificial workmanship of God, who ruleth and governeth the universal world: neither ought we to thinke, that any thing void of life, and destitute of sense, can be more worthy or excellent than that which is endued with life and senses: no not although a man hung never so much gold or a number of rich emerauds about it: for it is colours, figures, and polished bodies that* Genii *doe inhabite in: but whatsoever doth not participate life, nor is by nature capable thereof, is of a more base and abject condition than the very dead. But that nature which liveth and seeth, which also in it self hath the beginning of motion and knowledge of that which is proper and meet, as also that which is strange unto it, the*

same (I say) hath drawn some influence and portion of that wise providence, whereby the universal world is governed, as Heraclitus *saith. And therefore the deity is no less represented in such natures, than in works made of brass and stone. Thus much of that opinion, as touching the knowledge of* Genii, *which I approve for best, and the sacrificing of beasts to* Telesmes, *as is taught in the following books of Geomancy.*

Moreover the habilliments of Beata *be of different tinctures and colours: for her whole power consisteth and is employed in matter which receiveth all formes, and becometh all manner of things, to wit, light, darkness, day, night, fire, water, life, death, beginning and end. But the robes of* Eugenius *have neither shade nor variety, but are of one simple colour, even that which is lightsome and bright. For the first and primitive cause is simple; the principle or beginning, is without all mixture, as being spiritual and intellegible. Whereupon it is that they make shew but once for all of his habiliments, which when they have done they lay them up again and bestow them safe and keep them so straightly, that no man may see or handle them: whereas contrariwise they use those of* Beata *many times: For that sensible things be in usage, and seeing they are ready and ever in hand, and be subject evermore to alternative alterations, therefore they be laid abroad and displaied, for to be seen often. But the intelligence of that which is spiritual and intellectual, pure, simple, and holy, shining as a flash of lightning, offered it self unto the soule but once, for to be touched and seen. And therefore* Plato *and* Aristotle *call this part of Phylosophy,* Ἐποπτικὸν, *for that those who discourse of reason, have passed beyond all matters subject to mingled and variable opinions, leap at length to the contemplation of this first principle, which is simple, and*

not

not material: and after they have in some sort attained to the pure and sincere truth of it, they suppose that their Philosophy as now accomplished is come to final perfection. And that which the priests in these daies are very precise and wary to shew, keeping it hidden and secret with so great care and diligence, allowing not so much as a sight thereof secretly and by the way: also that this god raigneth and ruleth over the dead, and is no other than he whom the Greeks *name* Hades *and* Pluto: *the common people not understanding how this is true, are much troubled; thinking it very strange that the holy and sacred* Eugenius *should dwell within or under the Earth, where their bodies lie who are thought to be come unto their finall end. But he verily is most farre removed from the earth, without stain or pollution, pure and void of all substance or nature, that may admit death or any corruption whatsoever. Howbeit the soules of men, so long as they be here beneath clad within bodies and passions, can have no participation of God, unless it be so much onely as they may attain unto the intelligence of, by the study of Philosophy, and the same is but in manner of a darke dream. But when they shall be delivered from these bonds, and pass into this holy place where there is no passion, nor passible forme: then, the same god is their conductour and king: then they cleave unto him, as much as possibly they can: him they contemplate and behold without satietie: desiring that beauty which is not possible for men to utter and express: whereof according to the old Authors,* Beata *was alwaies inamoured: and having pursued after it untill she enjoyed the same, she afterwards became replenished with all goodness and beauty that here may be engendred. And thus much may suffice for that sense and interpretation which is most beseeming the gods. Now if we must besides, speak as I promised before; of the incense and odors which are*

burnt

burnt every day: let a man consider first in his minde, and take this with him, that the Ægyptians *were men evermore most studious in those matters which made for the health of their bodies, but principally in this regard, they had in recommendation, those that concerned the ceremonies of divine service in their sanctifications and in their ordinary life and conversation, wherein they have no lesse regard unto holsomenesse then to wholinesse: For they think it neither lawfull nor beseeming to serve that essence which is altogether pure, every way sound and impolluted, either with bodies or soules corrupt with inward sores and subject to secret maladies. Seeing then, that the aire, which we most commonly use, and within which we alwaies converse, is not evermore alike disposed, nor in the same temperature: but in the night is thickned and made grosse, whereby it compriseth and draweth the body into a kind of sadnesse and pensivenesse, as it were overcast with darke mists and weighed down: so soon as ever they be up in a morning to their* Telesmes, *they burne incense by kindling Rosin, for to cleanse and purifie the aire by this rarefaction and subtilization, awaking as it were and raising by this meanes, the inbred spirits of our bodies, which were languishing and drowsie: for that in this order there is a forcible vertue, which vehemently striketh upon the senses. Again, about noon, perceiving that the Sun draweth forcible out of the earth by his heat, great quantity of strong vapours, which be intermingled with the aire, then they burn myrh: For the heat of this aromatical gum and odor is such, as that it dissipateth whatsoever is grosse, thick, and muddy in the aire. And verily in the time of pestilence Physitians think to remedy the same by making great fires, being of this opinions that the flame doth subtiliate and rarefie the aire: which it effecteth no doubt the better in case they burne sweet wood, as of the Cypresse trees.*

of Juniper, or Pitch tree. Now they say the Oath of those that sweare, infect the aire with plagues, for the Genii will not suffer sins to come among them And hereupon reported it is that the Physician Acron, when there raigned a grievous plague at Athens, wan a great name and reputation, by causing good fires to be made about the sick persons: for he saved many by that meanes. And Plato writeth that the sweet scents and good smells of perfumes, ointments, flowers and fragrant medowes, serve no less for health than for delight and pleasure. For that by their heat and mildeness they gently dissolve and open the substance of the braine, which naturally is cold and as it were congealed. Again, if it be so, that the Ægyptians call myrrh, in their language Ball, which if a man interpret, signifieth as much as the discussing and chasing away of idle talke and raving; this also may serve for a testimony to confirme that which we say. As for that composition among them named Ciphi, it is a confection or mixture receiving sixteen ingredients. For there into it, hony, wine, raisins, cyperous, rosin, myrrh, aspalathus and seseli. Moreover the sweet rush Schænos, Bitumen, Mosse, and the dock: Besides two sorts of the juniper berries, the greater and the less, Cardamomum and Calamus. All these speeches are compounded together not at a venture and as it commeth into their heads: but there be read certain sacred writings unto the Apothecaries and Perfumers, all the while that they mix them. As for this number although it be quadrate, and made of a square and only of the numbers equal, maketh the space contained within equal to his circumference, we are not to think that this is any way material to the vertue thereof: but most of the simples that goe to this composition being aromaticall, cast a pleasant breath from them and yeeld a delectable and wholsome vapour, by which the aire

is

is altered : and withall, the body being moved with this evaporation, is gently prepared to repose, and taketh an attractive temperature of sleep; in letting slack and unbinding the bonds of cares, wearines and sorrowes, incident in the day time, and that without the help of surfet and drunkennes: polishing and smoothing the imaginative part of the brain, which receiveth dreames in manner of a mirour which the Genii communicate to us in sleep, causing the same to be pure and neat, as much or rather more, the sound of harpe, lute, viole, or any other instruments of musick, which the Pythagoreans *used for to procure sleep, enchanting by that device, and dulcing the unreasonable part of the soule which is subject to passions. For sweet odors, as they doe many times excite and stir up the sense when it is dull and beginneth to faile : so contrariwise they make the same as often drowsie and heavy, yea and bring it to quietnes whiles those aromaticall smells by reason of their smoothnes are spread and defused in the body: According as some Physitiani say, that sleep is engendred in us, when the vapour of the food which we have received, creepeth gently along the noble parts and principal bowels, and as it toucheth them, causeth a kind of tickling which lulleth them a sleep. This* Cyphi *they use in drink, as a composition to season their cups and as an ointment besides : for they hold, that being taken in drinke, it scoureth the guts within and maketh the belly laxative : and being applied outwardly as a linement, it mollifieth the body. Over and above all this, Rosin is the worke of the sun : Myrrh they gather by the Moon light, out of those plants from which it doth destill : But of those simples whereof* Cyphi *is compounded, some there be which love the night better, as many I mean as be nourished by cold windes, shadows, dewes and moisture. For the brightnes and light of the day is one and simple : and* Pindarus *saith*

that

that the sun is seen through the pure and solitary aire: whereas the aire of the night is a compound and mixture of many lights and powers, as if there were a confluence of many seeds from every star running into one. By good right therefore they burne these simple perfumes in the day, as those which are engendred by the vertue of the sun: but this being mingled of all sorts and of diverse qualities, they set on fire about the evening, and beginning of the night. We should have prefaced something in defence of the Jewes, *who are falsely accused of burning their children to the Idol Molor, whence the accustomed of leaping over the fire of St.* John *hath been derived, how we ought not to rest on the bare letter of the Scriptures, and of the opinions concerniag the number of yeares from the Creation of our Saviour Christ, and why the strange Statues of* Laban, *and* Micha *called* Teraphim *were allowed of God, of certain strange prodigious things which have foretold disasters, which have been seen to come to pass, and which doe yet foretell the same of* Gamahes *Ingraven and those naturall, of the ghosts of dead people that appeare in Church yards, and after great slaughter of Armies whence they proved. By what means the power of figures is proved. The wonderfull effects of* Telsemans, *and why our Saviour Christ is ofter pictured suffering upon the Cross, then sitting at the Right hand of his father, why the Ancients placed Images in their Temples, of the manner of making* Telesmans, *and what power the Angells have over them, by the influence of the heavens, of* Socrates *and* Virgils *Telesmatical fly, and her fleeth of the Telesmatical golden calf, and brazen serpent, and why they were made of these mettalls, of the spirits of the Planets, and the Astrological cabal of the* Jewes, *of the planetary zephicots and the stars that cause diversity in Religion of* Ægyptian

Te-

Teleſmes. Of the miſtery of Mercury *in* Vergo, *and how Aſtrology and Geomancy is demonſtrable out of Holy Scripture, of what manner of ceremonies the* Hebrewes *uſed toward their new-married bride, of Angels and Saints that have been ſeen to appear in the cloud. But we have been very large, and ſhall therefore refer the Reader to the third part of the* Temple of Wiſdome, *where the Teleſmes and figures ſhall all be explained by us,*

From our Virgin Pallace in *Hermupolis*. Die ♀ 1 of *May*, 1663. 3h. 44′ A. M.

John Heydon

Mr.

Mr. John Heydon's *Authorities, or the Catalogue of Authors consulted with in his Works.*

A.

A Br. Altharon.
Albertus Magnus.
Adamantius Sophista.
Averroes.
Appolonius.
Aquinas.
Abarbanel.
Æthius.
Albertus Teutonicus.
Alchibiades.
Ambrosius Paræus.
Antiochus Bartholomæus.
Alchindus.
Andreas Laurentius.
Agathias.
Appion.
Arrian.
Abindan.
Agricola.
Andreus Corvus.
Alexander Trallianus.
Arnaldus Villanovanus.
Aphthonius.
Antonius Germisonus.
Argenterius.
Alianus.
Artemidorus.
Achmedbentolon.
Apomarar.
Aspharabius.
Avenar.
Augustinus.
Arnobius.
Aben Esra.
Aristoteles.
Avicennas.
Antonius Cremensis.
Alpharibius.
Alstedius.

B.

B. Hieronymus.
Buxtorf.
Brown.
Biblia.
Bechay.
Bonaventura.
Bullinger.
Belott.
Brissonuis.
Blasius de parma.
Barnerio.

C

Christopher Heydon Kt.
Casmanus.
Cardanus.
Campanella.
Cæsar Dictator.
C. Catan.
Caspar Bartholinus.
Cicero.
Causinus.
Chomer.
Collegium Conimbrisence.
Cardinal Caietan.
Cocles.
Causabon.
Constantius Africanus.
Camillus.

D

Diasirudes.
Damascenus.
Digby Kt.
Diodorus.
Demosthenes.
Delrio.
Democritus.
Durel.
De Spagnet.
D. Thomas.

Dariol.

Dariol.
Daniel.
Dee.

E

Epimonides.
Empedocles.
Elcha.

F

Fernelius.
Ficinus.
Fludd.
French.
Formica.

G

Gesner.
Galenus.
Galeottus.
Gerson.
Gaudentius Merula.
Gaffarel.
Goclenius.
Gregorius Nicenus.
Gerard of Cremond.
Gregory.

H

Haly.
Helladius.
Hamahalzel.
Heraclitus.
Hobbs.
Hermes.
Hasdrubal.
Herodotus.
Heurnius.
Hesiodus.
Henricus Corn. Agrippa Knight.
Helenus Priami.
Hippocrates.
Hieronymus Mercurialis.
Homerus.
Halensus.
Horatius.
Hugo Grotius.
Hugo Victorinus.

I

Iamblicus.
Jarthus.
Jandunus.
Junius.
Jacobus Hollerius.
Jacobus Martini.
Job.
Josephus Appion.
Johannes de Indagine.
Johannes Rothmanus.
Jeraurarius.
Johannes Posthius.
Justinus Philos. & Mart.

K

Kerstenius.
Kunrath.
Kapol.

L

Lampridus.
Lyranus.
Lactantius.
Leonides.
Leonicenus.
Leophritus.
Lemnius
Lycophron.
Livius.
Lucius Scylla.
Loxius.
Lucullus.
Ludovicus Vives.
Lud. Mercatus.

M

Magirus.
Morinus.
Macrobius.
Mantuanus.
Munster.
Manilius.
Moncæus.
Martialis.
Moore.

Maternus.

Maternus.
R. Moſes.
Matthæus Dreſſerus.
Michaldus.
Michael Scotus.
Morbech.
Moſes.

N

Nider.
Nicephorus.
Nicolaus Taurellus.
Ninus.
Noſſius.

O

Origen.
Occam.
Ortelius.
Ovidius.
Olympiadorus.

P

Palemon.
Philalethes.
Pauſanias
Petrus Apponenſis.
Petrus de arca.
Petrus Viſſenbachus.
Perſius.
Poſtellus.
Peucerus.
Phraotes.
Pererius
Philippus Melanchon.
Philemon.
Pomponatius.
Philemon.
Philo Iudæus.
Philoſtratus.
Pranelſus.
Philoponos.
Pinella.
Piſo.
Picciola.
Plato.
Pyrovanus.
Plinius.
Plutarchus.
Polemon.
Ptolomæus.
Pythagoras.

Q

Quintilianus.

R.

Rhaſes.
Rovilius.
Realdus Columbus.
Ruffus.
Rodolphus Hoſpinianus.
Ranhovivy.

S.

Samius.
Salmahus.
Savanarola.
Scirachan.
Scaliger.
Schola Salernitana.
Scribonius.
Syneſius.
Seneca.
Scot.
Simachardus.
Selden.
Solomon.
Syrenus.
Socrates.
Strabo.
Sandivogius.
Suetonius.

T

Taiſnerius.
Tzetzes.
Terentius.
Tacitus.
Tertullianus.
Thaddæus Hagarius.
Theodorus Gaza.
Tundinus.

Theodosius.
Themistius.
Toletus.
Theuel.
Trismegistus.
Toran.
Tribasius.
Timplerus.

V

Vitruvius.
Valerius Maximus.
Veneus.
Valescus de Torante.
Varro.
L. Verulam.
Vesalius.
Vigenerius.
Virgilius.
Victor Trincavelius.

W.

Wyerus.
White.

X

Xenophon.
Exoblah.

Z

Zabarella.
Zophyrus.
Zoroastes.
Zeber Alchin.

Ad-

Advertisement to the Reader, in behalfe of my Friend the Author Mr. *John Heydon*,

Φιλονομὸς.

But as yet I have not leave to direct thee to this Author, for now he forsakes Company, and is more Melancholly then Sociable; you may be pleased to take notice, that this Book depends upon a former of the Harmony of the World *written by Mr.* John Heydon, *and in the Tyrants time preserved by those two great examples of Loyalty to his Majesty, Sir.* John Hanmer *Barronet, and Sir* Ralph Freeman, *Knight and Collonel; and by permission committed to the press for the benefit of mankind; you are in this Method to follow the* Holy Guide *all composed by this Author, and it was thought fit that nothing of so worthy an Author should be left unprinted, there is therefore his* Ocia Imperialia, *and the* Idea of the Law, *Charactered from* Moses *to King* Charles; *with the* Idea of Warr, Government *and* Tyranny, *all published together Methodically, and so be read for your better understanding. This* Rosie Crucian infallible Axiomata of Physick, *is a Discourse of* a secret Fountain, whose water flowes from Fire, and carries in it the Beams of the Sun and Moon, *and his* Caballa *or the Art by which* Moses Joshua, Elijah, *&c.* Did all their Miracles, *is to be read with his* Regio Lunis, &c. *there he teaches you to know* what a Glorious Creature man was before his fall, of his Immortallity and perfect knowledg of God: *All this Authors Books are very plain and easie to be apprehended if they be read in Order, he writes no Riddles or difficulties*

ficulties, to put you to a tryal of wit; Now I am certain without these Books, there will be nothing but Confusion in the World: And I am confident if mens Minds were but truly fixt upon this Temple, *they would not prove such weather Cocks, to be turned about with the Wind of every false Doctrine, of some* Atheistical Astrological *vaine opinions: we should then be free from those disorders which threaten destruction to the Soul, and distraction to the Common-wealth, but let others write never so well, if our Practise do not second their instructions, we may be wise enough to foresee our Misery, but never know how to prevent it. What pitty is it, that this Famous* Temple *should produce no other effect, but to informe our knowledg and confute our Conversation; whilest we neglect the truth that is apprehended. Yet there is some hopes, that such observers, whose* Wisdome *hath received the stampe of goodness, will improve their skill to a real Advancement of those benefits, which lye lockt up in this* Glorious Temple. *To whose use and behoof, these* Excellent Works *are Commended, as* the best that ever were write *in this kind, and may serve for a general Ground and Foundation to all Regular Conceptions that concern* the Essence *and* Existence of man. The Government of Kingdomes and Common-wealths, *and by consequence our eternal* Salvation: *And now what use you will make of this* Temple *is in your power; If you be wise, if not stand back, and let others come unto it, and possess it; let those Malicious persons that scandalize our Author, with studied calumnies, pass unregarded; for they are foolish rude people that spit filth at the Sun, and it falls back into their own faces he is now rising and high in favour with the Princes and Peers of this Kingdome, which cause hisenemies to envie him; he slights their madness, and gives them good Advice he is highly in esteem in the Spanish & French Courts, and is as it were a Privy councellor to many*

Lords

Lords & Knights, so above his poor enemies scorne, who grieve because they cannot hurt him : his Companions are the best Knights and Gentlemen of this Nation, and is highly honored by them, because they love him ; The Base, Common Bill-men, I mean the Quacks that daub their Medicines upon every Post and Wall, he pitties and instructs them freely and studies to Cure those, that these men have almost kild with their Lozenges and Pills, which Poyson the Body; he forgives those that endeavoured to poyson and destroy him, and pardoned others that forged Villanies against him; He is a Protestant, and doth good for evil, to all those that invented lies against him; in Conclusion he is a Compleat young Gentleman as well in Body as in Mind, (yet for what Reason I know not, neglects to Marry) yet contiuues Chaste, Kinde and faithful to his Friend, and all that know him find him Generous and Noble, in a word the ultimate of his Emulation is to promote the Common good.

June, 29. 1663.

Farewell,

K. D. Knight, and Barronet.

To my Loving and approved Friend the Author Mr. *John Heydon*, upon the *Temple* of *Wisdome*.

Spirit or *Man Aerial!* whats thy name?
What shall I call the only Son of fame?
Minerva's Temple in your Brain we find,
And great *Apollo's* Prudence in your Mind,
You knowledge equal with the gods do hold
And secrets of the *Oracles* unfold.
To *years*, *months*, *daies* and *hours*, you time do shew,
By number make the *Sun* stand *still* or *go*,
Beasts, *Birds* and *Flowers*, your aide too do implore
From death their shape and *Species* to Restore;
Health, *Beauty*, *Youth* and *Blessings* you can give
And teach the dying Man a new to live.
He kens when Frogs will showre Rain, and knows
When it will Thunder by the flight of Crowes:
Converses with good *Genii*, and for the evil
Can Chain them fast to the dark den of the Devil:
He can foretell things past, he can recall
By power of *Figures Telesmatical*.
By vertue of the Stars too, when you please
You know whats done amongst th' Antipodes;
And from his mind, *he Joy*, *fear*, *grief*, *expels*.
For where these raigne no certain knowledg dwels:
How shall I call you to me, or which way gain thee,
Or with what Sacrifices entertaine thee:
How to esteem you, I am at a loss
Great Brother *Heydon* of the *Rosie Cross*.

June, 17. 1663.

Ralph Freeman
Knight, Barronet, *and* Collonel.

To his Ingenious Kinſman, Mr *John Heydon*, upon his profound and learned Book, intituled *Theomagia*, Or, *the Temple of Wiſdome*.

SIR, I am ſatisfied, ſince you have ſhow'n
By this Book, all the former were your own.
One Imp's enough to make *Jov's* brain admir'd
Thine ſixteen hath produced, yet is not tyr'd;
Dull *Paſſive Earth* in you claimes little ſhare,
You are *Compos'd* of what's divine and rare.
'Tis the more ſprightly *Element* of pure *Fire*,
That 'bove the vulgar doth advance you higher,
Within whoſe *Sphære* a glorious *Minde* doth move
All the *Orbs of vertue* with *Celeſtial Love*,
Whoſe Active climbings carry us much ſooner
To the utmoſt height, of nobleneſs and honour:
Thy ſpirit's reſtleſſe, Now thy buſie fancy
Diverts it ſelf in th' Art of *Aſtromancy*.
Thy Soul aloft amongſt th' Stars doth Pearch
Whilſt with profound and an unwearied ſearch
Thou ſcan'ſt the *Cauſes of their great effects*,
Which hidden lye from Common intellects.
Stars are the Inſtruments of Heavens influence
Darting their diſtant beams abroad; from thence
What's paſt, what's preſent and to come, thou know'ſt?
How to prevent impendent dangers ſhew'ſt.
Then 'mongſt *the depths of Angels* next thou wad'ſt
Their pow'rs to learn, Heavens confines thou invad'ſt.
A *Temple* thou haſt rear'd, a laſting frame
Not Babel-like, onely to get a Name:
But that thy thoughts Divine, may ſee before 'em
The way to enter the *Sanctum Sanctorum*.

Jun. 22. 1663. *Thomas Heydon*, Maſter of Arts of *Exeter* Colledge in *Oxford*, and Rector of *Cotsford* in *Oxford-ſhire*.

To the most excellent Philosopher and Lawyer, Mr. *John Heydon*, upon his *Theomagia*, Or, the *Temple of Wisdome.*

THou'st rais'd a *Temple*, which devouring time,
Nor envious tempests shall e're underminde:
A sacred Temple where we Meditate
Wisdome divine, the dictates of our fate.
Let *Romes* proud *Vatican* a roome prepare
Worthy this worke so Rich, Sublime and Rare,
The mist'ries in Natures secret Cabbins
Unlockt, Unseen, Unknown to learned Rabbins,
Thou'st brought to light? and as *Prometheus* 'rane
From *Joves Star Chamber*, new *Seraptick flame*:
It makes me think thou either hast converst
I'th' counsel of the *gods*, and so rehear'st
To the low'r world these depths, or else indulg'd
By great *Apollo* hast to us divulg'd
Grand Misteries lain long in silent Grave.
Consult the *Orackle* all you that crave
Resolves? he with the *Spheares communicates:*
Thence he Predicts, and thence he Calculates.
☿☾☽☉♃ *can't die as long as Stars have Light*
This *Temple* crown'd by day, can't suffer Night.

July the 6th 1663.

Robert Le-Neve Gent.
Med. Licent.

In TEMPLUM

Σοφιας τȣ̃ Ἑιδῶνȣ φιλομαχικȣ.

ANtiqui taceant per plurima ſæcula Vates
Quot quot & aſpecto ſydere fata notant,
Quique docent Gamahen, *vel depictum ere* Teleſman
Aut veterum Cabalam *prolificatum* Petram,
Argenti aut fulvi, peritura haud ſemina noſſe
Auri & Cecropias *vincere poſſit opes;*
Nuntius inque animis quibus eſt pernotus, & omnes;
Qui precibus norunt carminibuſque Deos
Ex nigri ad placitum cernendos finibus orci
Cogere, dum fatui fata futura rogant,
Eugenioſque ſciunt, occultâ Dæmonas *arte*
Reddere Colloquiis cum placet eſſe ſuis
Præſentes, & qui lacerando viſcera terræ
Innocuæ Larras *ad ſua juſſa vocant,*
Ecce novum Artiſtam *magina qui præſtitit arte*
Effectum nullus, quod dedit ante ſcio
Et qui conſcripto ut referantum volumine mundum
Ingratum tantâ candidus arte beat,
Perge bonis avibus; nigris revorentur ab ambris
Doctorum manes, *tetrica ſpectra virum*
Hi reſponſa dabunt, triſtemque Acheronta *movebunt*
Tu dum quærentem fata futura moves
Mandatis Heydone *tuis,* Barathrumque *parebit*
Orcus, *ut &* Phlegeton, *ſervus uterque tibi,*
Neque virum lateant obſcura ænigmata tantum
Sic novus in terris tu Zoroaſter *eris*

Sic cecinit, Georgius Starkey,

May, 4. 1662.

Eiræneus Philoponus Philalethes.

To the Ingenious Author Mr. *John Heydon*, upon his Book intituled *Theomagia*, Or, the Temple of Wisdom.

HOw many writers are there *Castles build*
I'th Aire, and seeking th'applause of being skild
In *Architecture*, though they can advance,
No higher then th' *Amours* of a *Romance*:
And but *Consult* how they may entertain
A *Liquorish* fancy with their *wanton Brain*:
What you *project's* more Noble, 'tis to treat
Man's vast desires with adæquate meat.
'Tis to erect a *Temple*, who can come?
Where that name's due, without an *Hecatome*
Of *Sacrifice* to him, Whose gen'rous mind
Would reare this structure, in an Age design'd
For to Demolish every Edifice;
Which is Baptiz'd with such a name as this.
You stile it *Wisdome's* Temple; thus seclude,
The foolish, the unhallowed and Rude,
From an *Admission*; but there is no loss,
If *Plato* want ἀγεωμέτρητος,
In's Academy; sure he but profanes
Your Temple by his steps; who when the banes
Forbidden are between him and your Book,
Will yet Attempt into those leaves to look:
Yet your Misterious work must needs *acquire*,
Amazement from the vulgar who *Admire*,
That *most* which they know *least*, and thus the *Sun*
When tis *Ecclips't* is *gazed* most upon,
I shall not *Augure* what will be its fate
Among the learn'd, I cannot *Calculate*
For that *Meridian*, yet my *vote* shall pass,
To mak't as *famous* as *Diana's* was.

May. 26. 1663. *Thomas Fyge* Gentleman.

AD

Ampliſſimum Doctiſſimumq; virum *Johannem Heydonum* Equitum, in Librum Seraphycum, Inſcriptum, Templum Sapientiæ.

ANtiquas, Heydone, *facis revireſcere laurus,*
Hoc docto ſermone tuo : tua pagina monſtrat
Quid Chaldæa *ſonat*, *quicquid* Nilotica *tellus*,
Quicquid Palladii *quondam docuere* Pelaſgi,
Quicquid Arabs, *quicquid novit* Carthaginis *altæ*
Junoni *Urbs celebris*, *quicquid celeberima Roma*,
Noſter vel magnus quid Cancellarius *ille* ;
Indi, Brachmanni *quicquid* Druideſq; *Britanni*,
Quid Zoroaſter *habit*, *Regis doctive Magiſtri*,
(Nomina non audita himi) longiſſimæ Patrum,
(Proh dolor !) at ſeries mordaci tempore victa.
Et Phlegetontæos *ſpernens*, Heydone, *furores*,
Poſt Hyemes multas hæc vafra repullulet ægri
Pagina tunc curſu ſeros doceatq; Nepotes,
Dum deſolatas [a] *gens incalit aurea terras.*
Tu nec Livor edax hæc ſanctas carpito chartas
Humanum Fatum magnæ vetuere Camænæ.

[a] *Fratres R. C.*

May, 25. 1663. *Tuus*, Willelmus Smith *M. A.*

Nuper Aulæ Clarenſis Cantab.

To his honoured Friend the Author, on his *Theomagia*, or, *The Temple of Wisdome*.

AM I awake! or doe mine eyes put on
Some Dreames phantastick apparition?
My longing mind's amus'd to finde where this
Temple of *Rosie-Crucian Wisdome* is;
For if I could, I'de soon approach to be,
Unto that sacred place a *Votary*:
Id'e spare no time, but quit this present stage,
And zealously pursue, my pilgrimage.
But I am ravish'd, and with wonder cry,
What Muse! or rather God of *harmony*
Inspir'd our *Author* thus? Replies my sence,
What gods but those, of Art and eloquence,
Phœbus and *Hermes*? they whose tongue or pen,
Are still the interpreters 'twixt gods and men.
Mysterious Vertues; occult powers we see:
The *Starrs*, and *earth* conjoyn'd in *Harmony*.
Why then proceed (*brave soul!*) and scorn the harme
That malice can finde out, *desert's* a *charme:*
Be fortunate as knowing, may your pen
Advance your fame, above the spight of men
And though these my unpolish't lines can't raise
Your name, or give your workes deserved praise;
Yet give me leave to write, and let them shew
The Testimonials of my love to you.

June, 18.
1663.

Ro. Turner, Med. Licent.

Arcanorum, Supremorum, Scrutatori perfectissimo, Sciantisque, Ornatissimo, Domino, Domino *Johanni Heydon* Equiti, amico meo delectissimo.

Quò te usque Ingenii rapiunt Speculamini vaste ?
Quò volitat Calami stella Sacrata tuis,
Quid Mare, quid Terras ; quid Dixi, Regna plutonis
In vahis ? aut Cæli numina sacra moves ;
Ardua Cælorum superasti immo imma forasti
Terrarum ; ulterius quæ Cupienda tibi :
Quid Tandem supereſt ? supereſt graviora Conari,
Hoc Solum supereſt te superare prius.
Quid Juvat Astrorum Cursus, Cælique metiri ?
Temet neglecto si moriente peris.
Scire tuum nihil est, nihil & tibi scire juvabit,
Omnia quantumvis quæ Cogitanda scias
Damnati pœnas Nosti ; Nostique Beati
Præmia tunc Eligas quæ tibi grata magis
Vivere quam gratum est, quam grata est nostra voluptas
Sit tibi vita tales, sit tibi vita mori.

Roma vlt' Die. *Junij*, 1662.

Thomas Revell, *Arm.*

To the practicall Reader, upon *The Temple of Wisdome*, erected by my honoured Friend, Mr. *John Heydon*.

READER! The Author (not, with little paynes)
Produc'd this Issue of his labouring Braynes,
To tell what *Gaffarels* Telesm's Gamaees
Did meane; Our Author hath discovered these,
What *Cattan* taught by Geomantick skill
Our Author hath made common by his quill.
I name these two, and let alone the rest,
Because these two are onely English dreſt,
I've seen the Italian, French, and Spanish too,
Upon these Subjects making much adoe,
And in composure, to be very neat,
But none of them, till now was ere compleat.
Some men read this, some that, we daily see
So many men, so many mindes there bee,
Who pleasure takes to satisfy his mind
In unknown secrets, here he may them find:
And if what *Gaffarel*, and *Cattan* Wrote,
Hath been accepted, *I* will give my Vote,
For this our Author, in these unknown wayes
He'le be your *Guide* and lead you out with bayes.
Who ere will take the paines to try this Science,
To purblind Ignorance, shall bid defiance.
Hee's to bee prais'd, who ever doth impart.
The Hidden things of Nature, and of Art.

May, the 8th
8h 13. *A.M.*

John Booker, Φιλομαθημαλικ&

To his Learned Friend Mr. *John Heydon*, on this his most Excellent Treatise of Philosophy, Intituled *Theomagia*, or, *The Temple of Wisdome.*

TO write of Wisdome in this *Curious Age*,(*Stage*;
Is th'way to bring your *Self* and *Book* on th'
But your *Strong Mercury* Dreads no assaults
From *Underwits*; or such whose *Judgement halts.*
Hee that shall *Censure* these your *Mistique* lines
Must Knowledge have in *Hermes* Richer Mynes
Of *Occult Learning*: Plaine *Philosophy* now
Falls short (*Ten Cubits*,) of your *Book* and *you!*
(No Man *a Gyants* Bonnet off can throw
Unless h' have *Strength* and *Stature* so to doe)
'Tis not the *Dwarfe in Scyence* that shall dare
Pretend himself unto your *Temple Heire.*
Nor must *Profaner Persons*, hope to find
You, of that *Gentle* and *Indulging* Mind,
As to *Protect* in this your *Sanctuary*
Those, whose unhallow'd *Hearts* and *Hands* Miscarry.
The *Rough-hewn Fancy* must your *Temple* flye,
No *Concubine of Art*, shall in her Lye:
She is prepared for the *Muses* Nine,
Who doe Command (like Roman *Messaline*)
That none but Kings there Enter! ---- If *others* Come,
Let them in th' *Court*, or *Porch*, find out a *Room.*

Scorn

Scorn then[my Friend]the Squint-ey'd Enemie,
Shall dare to give *your Book* or *you* the Lie;
If th' Low-orb'd Spirits of this *Brittiſh Iſle*,
Being *Ign'rant* of your Labours great ſhall ſmile:
Tell *them* the *Cage*, or *Stocks*, is much more fit,
(Unleſs they had a better Bank of wit)
For *them* to be acquainted with, then this,
Your *worthy Temple* (here) of *Wiſdome* is;
For you may juſtly *ſcorn* the *Laymans* ſhift,
When *Schollars* (I doe think) *Reach not your Drift*:
And now *forbeare*, to trouble your *Lofty Braines*,
With *Each Man's Comment* on your *Atlas Paines*;
This Ile Præſage, *your Book of Wiſdome is*,
A guide that Leades to Natures Myſteries.

June 10th ☿ 8h 15
P. M. 1663.

John Gadbury. Φιλομαθηματικος

Theomagia,

OR THE TEMPLE OF WISDOME.

The First Book.

CHAP. I.

How to project a Figure, the Rosie Crucian *way.*

GOD the Creator of all things, out of the *Chaos*, which was the bodies of wicked Angels made the Earth, which is divided into twelve equal parts, which over these Ruleth twelve Created *Idea's*, which bring the vertues and influences of their seven *Lords*, upon all things created under the *Sun*: And these vertues or influences we receive, in manner and form following, by sixteen Figures; and they shew us also all things past, present, and to come.

You must Note, that when the Artist to frame his Figure doth make pricks, he must forme four,

the first line of pricks like unto four Fingers of the left hand, without counting the pricks, so that at the least there be to the number of sixteen in every Finger; And thus frame all your other lines of pricks unto the number of sixteen: and you must not lay your hand upon the paper, till you have made the sixteen lines; always pondring in your heart, moving the hand wherefore you make the Figure: and understand that the first line is attributed unto the *Fire*, the second to the *Aire*, the third to the *Water*, the fourth to the *Earth*: And also that all these pricks signifie one *Idea*, and all these lines an Element; and the four first lines, the first Element, which is the Fire; the second four, the second Element, which is the Aire; the third four, the third Element, which is the Water: the four last lines, the fourth Element, which is the Earth; the lines be also attributed to the four angles of the Earth, *viz*, *East*, *West*, *North*, *South*, and ruled by four mighty Angels.

And here the *Idea's Rendavous*, and are incorporated into a figure, which is made by us; And is naturally a meer enclosure or Vestment of the *Divine Idea*, which is an *Invisible Created spirit*. But more of this in its proper place, after we have spoken of the seven Rulers of the world: And this Art must be received in some sublime vertue: And all Artist say and *Rosie Crucians* have demonstrated this to be twofold, the one whereof consists in *Religion* and *Ceremonies*, and therefore they will have the projecting of this Art to be made with signs upon the Paper: *Rosie Crucians* also judge the hand of the projector or worker to be most prowerfully moved and directed by the *Idea's* or *Genii* when they Ascend and Descend in their Regions: And therefore they first used holy

Depri-

Depricatious, Incantations with other Rites and observations provoking and alluring *Idea's* of this nature hereunto, as they move the Earth every hour.

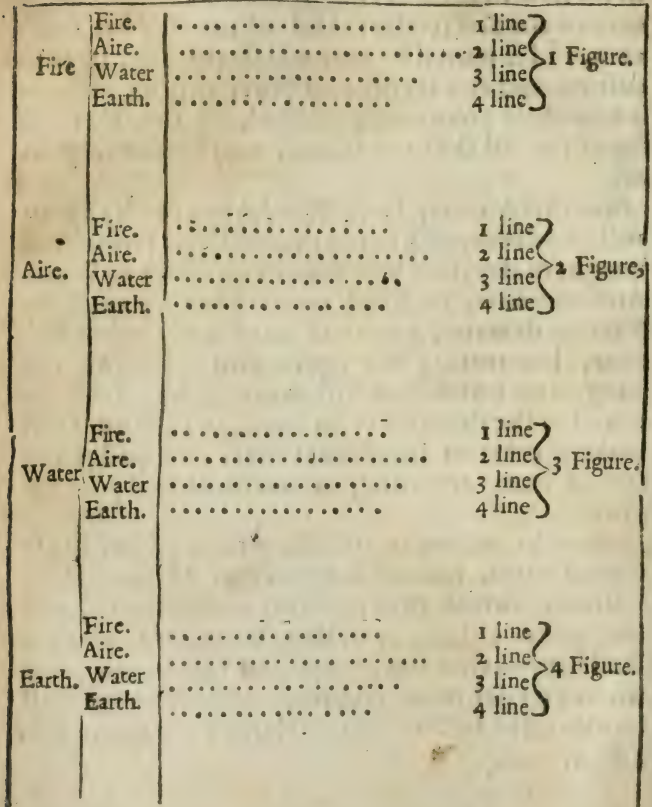
And it is in the very *Soul* it self of the projector, whē he is carried to this work, with some great egress of his now desire: For this Art hath a natural obedience to the *Soul* it selfe: And of necessity hath efficacy, and is moved to that which the Soul it selfe desires, and this is true and pure, neither matters it how these points are projected, so that there be sixteen in all the lines at least, and sixteen lines in all.

And this Art may be practised, when so ever a man will, and according to the demand that is made, be it night or day, Fair weather or Foul, Rain or Wind. And moreover you must note: That for any question or demand, you must make a figure, but one time, but tearing the figure and forgetting the Judgment which was first made, if any fault be found in the demand or in the figure; And then make another in another manner, and Judge the second time, according as you shall find your Figure.

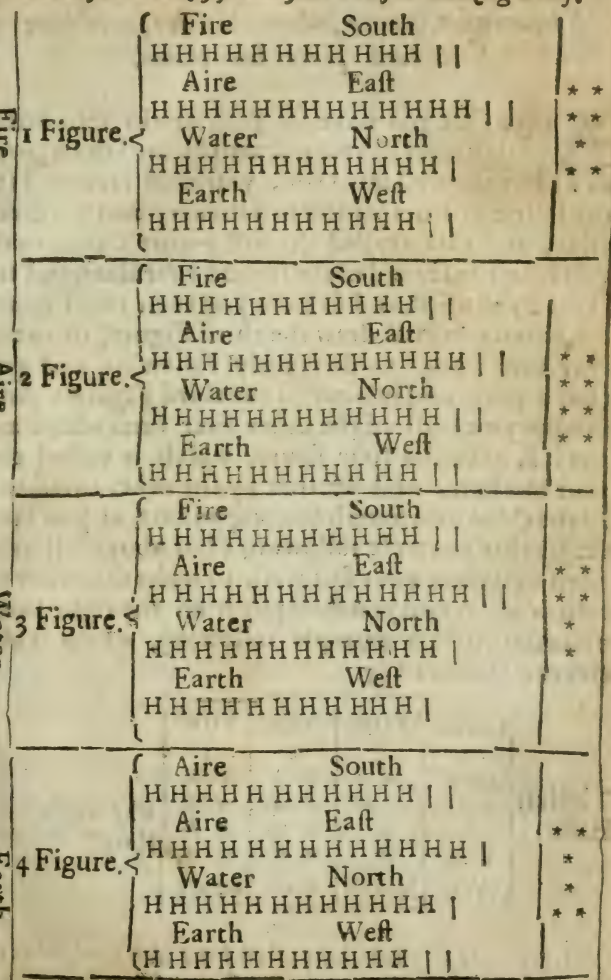
Many in making or projecting their points do use several wayes, but the best that ever I saw are these following, which after you have well observed, you may either riding, or walking be resolved of what shall happen that Day, Month, or Year in any place where you desire to enquire; and of this you shall be instructed further: *In the* Harmory of the worlds *Lib.* 2.

Here you shall have an example in order:

By this example you may make pricks, stroakes, stars, which you please to work with, for you need no other way but this.



The manner how to Joyne the Pricks, or Stroaks, which you Work by, with your Pen, or walking Staf.



Chap. II.

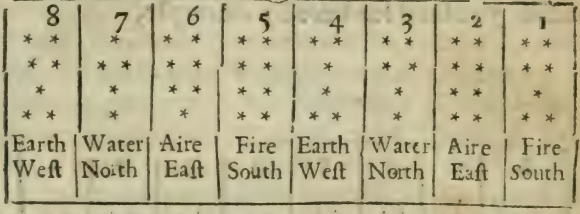
The manner how to frame this Art, and give to each place his Name.

After that you have set your pricks into lines, and thereof drawn out and formed the figure, as we have shewed unto you, you must take and set the four first lines of the first Figure, and set them aside, and this is called the first Figure: then must you take the second of the second four lines, and set them by the first, and so have you then two Figure: And then you shall draw the third Figure, of the other four lines, consequently following and put that a part, and it is called the third Figure: And finally you shall of the other four lines which are the last, take the four figure, which is called the four Mothers, and set that by the other three, and so the third and fourth be companions, as you shall see by this example following; but above all take heed and place your first well, to make the other to follow after, and you shall put it on the right hand according to this example following, which is the Hebrew Doctors way.

	Earth.	Water	Aire.	Fire.	
	4	3	2	1	
The left Hand:	⁂	⁂	⁂	⁂	The right Hand.
	⁂	⁂	⁂	⁂	
	⁂	⁂	⁂	⁂	
	West.	North	East.	South.	

These four Figures be called four Mothers, whereof the first is attributed to the Fire: The second to the

the Aire: The third to the Water: And the fourth to the Earth: Of these four, come another four, in taking the points which are the first points of the Mothers, and gathering them together; that which shall result out of points of the Matres, is that which maketh the figure of *Filia*; the other whereof is by descending from the superiour points, through both Mediums to the lowest, as you shall see by example,



Chap. III.

Of the signification of these eight Figures, and how from them you must make foure more.

These figures have such signification as we have already written, but yet when they be set in the twelve houses, as shall be declared hereafter, they shall have other significations then we have yet spoken of, but hereafter it shall be treated of; and you shall see that figure which is set for the South, or that which is set for the East, shall have another importance, according to the Rules which we will

place as following: And now to make other foure figures, you must take the first pricks of the first and second figures, and just under them, if their Pricks be even, so place them, and if they be uneven make but one, and so consequently from the second line of the second figures, and so of the third and fourth, you must do as much to make the tenth figure, as you did of the first and second to form the ninth, and so must you doe of the rest to make the eleven and twelve figures: And so these twelve will stand as you shall see here by example,

8	7	6	5	4	3	2	1
**	*	**	**	**	**	**	**
**	**	**	**	*	**	**	**
*	*	**	**	*	*	**	*
**	*	*	**	**	*	**	**

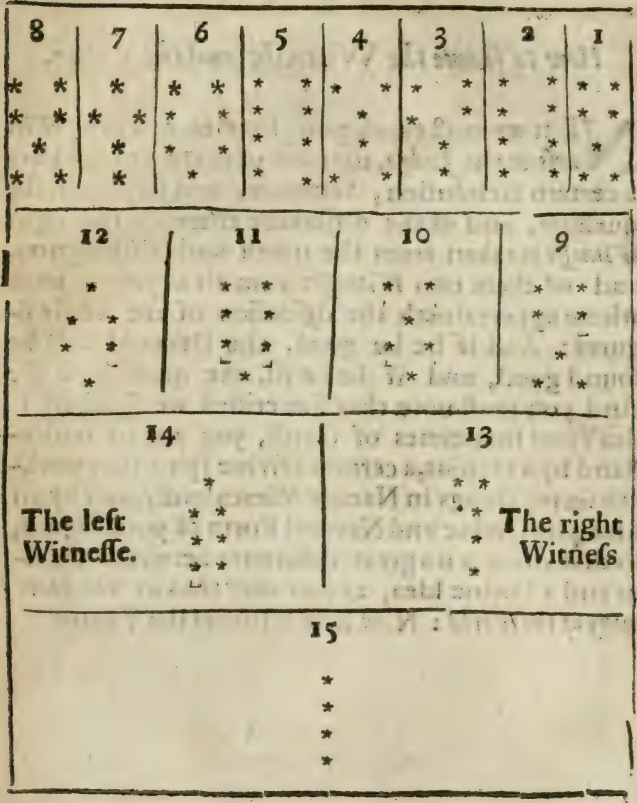
12	11	10	9
*	* *	* *	* *
* *	* *	*	* *
* *	* *	* *	*
*	*	*	* *
Earth West	Water North	Aire East	Fire South

CHAP.

CHAP. IV.

How to frame the Witnesse *and the* Judge.

NExt we must teach you how to make the *Witnesse* & the *Judge*, that out of them we may have a certain Resolution, Sentence, and stay upon the question, and of the difference thereof; the right *Witnesse* is taken from the ninth and tenth figures, and of these two *Witnesses* cometh a *Judge*, unto whom appertaineth the discussion of the whole figures: And if he be good, the Demand will be found good, and if he be ill, the question is ill: And you must note that sometimes we speak of Idea's and sometimes of Genii, you are to understand by a Genius, a certain Divine spirit that worketh secret things in Nature Miraculously, and by an Idea the Divine and Natural Form of your Figure; so that there is no great difference betwixt a Genius and a Divine Idea, as you may read in *The Harmony of the World*: Now here followes the Figure.


8
7
6
5
4
3
2
1
12
11
10
9
14
13
The left Witnesse.
The right Witnes
15

Chap. V.

Of the Names of the seven Rulers of the Earth; The names of their twelve Genii *or* Idea's, *and of their sixteen figures.*

NOw resteth it, that we declare the Names of the seven Rulers of the Earth, and of the twelve *Idea*'s, and of their Inclosures, Vestments or Figures, as they are to their Rulers; And you must know that these *Rulers* have signification in their places, and Rule the twelve *Idea*'s which are attributed to the twelve Regions of the Earth, and we could never finde any more then sixteen Figures, let us turn the Pricks which way we would, and here follow their Names, and in order their several Natures and Significations.

Element.

Element.	Figure.	Name.
Fire.		*Puer.* A Boy. Yellow. Beard-lesse,
Aire.		*Albus.* White Faire.
Water.		*Populus.* People. Congregation.
Earth.		*Amissio.* Losse. Comprehended without
Fire.		*Fortuna Major.* Great Fortune. Greater Aid. Safeguard entring.
Aire.		*Puella.* A Girle. Beautifull.
Water.		*Rubius.* Reddish. Red.
Earth.		*Conjunctio.* Conjunction. An Assembling.

Ruler.	Name.	Genius	Name.
♃	Barzabel.	♂	Malchidael.
♄	Taphthartharath	♀	Ambriel.
☽	Haſmodai	☿	Muriel.
♂	Kedemel	♃	Haſmodel.
☉	Sorath.	☽	Verchiel.
♂	Kedemel	☉	Zuriel.
♃	Barzabel	♄	Barchiel.
♄	Taphthartharath	♂	Hamaliel.

Element.	Figure.	Name.
Fire.		*Arquisito.* Obteyning. Comprehended without.
Aire.		*Tristitia.* Sadnesse. Damned. Crosse.
Water.		*Letitia.* Joy, Laughing. Healthy. Bearded.
Earth.		*Carcer.* A Prison. Bound.
Fire.		*Cauda Draconis.* The threshould going out. The lower threshould
Aire.		*Fortuna Minor.* Lesser Fortune. Lesser Aid safeguard going out.
Water.		*Via.* Way. Journey.
Earth.		*Capud Draconis.* The Head, The Threshould entring the upper Threshould.

Ruler.	Name.	Genius	Name.
♃	Hismael.	♃	Advachiel.
♄	Zazel.	♄	Cambiel.
♃	Hismael.	☽	Amnixiel.
♄	Zazel.	☿	Hanael.
☽☿	Zazel and Barzabel.	☽☿	Zazel & Barzabel in all their Idea's.
♂	Sorath.	♀	Verchiel.
☉	Hasmodai.	☉	Muriel.
♂☉	Hismael. Kedemel.	♂☉	Hismael and Kedemel in all their Idea's.

Chap. VI.

Of Zazel, *and his general and particular Significations.*

DZ*Azel* delights in two of the twelve *Idea's* of the Earth, & in the places where they are, *viz. Hanael* and *Cambiel*, he governeth the Ayry Triplicity by day, which is composed of *Albus*, *Puella* and *Tristicia*: He is *Diurnal* cold and dry, Melancholly, Earthly, Masculine, the great infortune, Author of *Solitarinesse*, *Malevolent*, he governes the Earth 354. years and four Months. *Read the* Harmony of the world.

He is profound in imagination, in his Acts severe, in words reserved, in speaking & giving very sparing, in labour patient, in arguing and disputing grave, in obtayning the goods of this life studious, and solicitous, in all manner of actions *Austere.*

In fifty seven years, forty three, and thirty years, being ill posited with his *Idea's* he is envious, covetous, jealous and mistrustful, tymerous, sordid, outwardly dissembling, sluggish, suspitious, stubborne, a contemner of women, a close lyer, malicious, murmuring, never contented but alwayes pining.

In Corporature, he signifies most part of Midle stature, cold and dry, with a pale Complexion, Swartish, or Muddy, Eye little and black, looking downwards, a broad forehead, black or sad Hair: And it hard or rugged, great Ears hanging, hovering Eye-brows, thick Lips and Nose, a thin Beard, a lumpish unpleasant Countenance, either holding his head forward or stooping, his Shoulders broad and

and large, and many times crooked, his belly somewhat sharp and lanke, his Thighes spare, lean and not long; his Knees and Feet indecent many times shoveling or hitting one against another.

The Qualities of men he signifieth, and their professions, are *Husband-men, Clownes, Beggars, day Laborers, old Men, Fathers, Grand-fathers, Monks, Jesuits, and* Sectarists: *He signifieth Carriers, night Farmers, Miners under ground, Tinners, Potters, Broom-men, Plummers, Brickmakers, Malsters, Chimny sweepers, Sextone of Churches, Bearers of Dead Corps, Scavengers, Hostiers, Colliers, Carters, Gardeners, Ditchers, Chandlers, Dyers of black Cloth, an Herds-man, Sheep-herd, or Cow herd-keeper.*

He signifieth all Impediments in the right eare, Teeth, al quartan Agues proceeding of cold, dry, and Melancholly distempers, Leprosies, Rheums, Consumptions, black Jaundies, Palsies, Tremblings, vain Fears, Fantasies, Dropsie, the hand and foot Gout, Apoplexies, Dog-hunder, to much flux of the Hemoroids, Ruptures; if in the fifth or eight, sower, bitter, sharp, and in mans body he principally ruleth the spleen. *See the* Holy Guide.

He governeth Bears-foot, Star-wort, Woolf-bane, Hemlock, Ferne, Hellebor, white and black Henbane, Cetterach or finger Ferne, Clotbur or Burdock, Parsnip, Dragon, Pulse, vetuine, Mandrake, Poppy, Mos, Night shade, Bithwind, Angelica, Sage, Box, Tutsan, Orage or Golden herb, Sprinage, sheepherds Purse, Cummin, Horstaile, Fumitory.

Of Plants and Trees, he signifies the Tamerisk, Savine, Senu, Capers, Rue or Herb-grace, Polipody, Willow or Sallow tree, Yew tree, Cypress-tree, Hempepine tree.

He signifieth the Ass, Car, Hare, Mouse, Mole, Elephant, Bear, Dog, Woolf, Basilisk, Crocodile, Scorpeon, Toad, Serpent, Adder, Hog, all manner of creeping Creatures, breeding of putrefaction, either in the Earth, Water or Ruines of Houses.

He signifieth the Eele, Tortoise, and all shell fishes, He signifieth or governeth the Bat, or Blude black brow, Laporing, Owle, Gnat, Crane, Peacock, Grashopper, Thrush, black-Bird, Ostritch, Cuchoe

He delights in Deserts, Woods, obscure Vallies, Caves, Dens, Holes, Mountaines, or where men have been buried, Church yards, *&c.* Ruinous buildings, Cole-mines, Sinks, Dirty or stinking muddy places, Wells and Houses of Offices; he Ruleth over Lead, the Load-stone, the dross of all Mettals, as also the Dust and Rubbish of every thing.

He Ruleth the Saphire stone, Lapis Lazul, all black ugly sheet stones, not polishable and of a sad ashy or black colour; He signifieth cloudy, dark, obscure weather, cold and hurtful, thick, black and condense clouds.

He delighteth in the East quarter of Heaven, and causeth Eastern winds, at the time of gathering any Plant belonging to him, you must turne your face towards the East in his hour, and let him be in the first seventh, tenth, or eleventh houses, where he is stronge: And the figure must be projected in his hour, then that part of the Earth will ascend in the East; the meaning of this is; Admit you frame a Building, erect a Town, or City, or Family, or Principality is begun, where *Cancer* or *Tristitia* in motion be in the seventh, tenth, or eleventh houses, with *Acquisitio*, *Letitia* or *Fortuna Major*, they incorporate there such *Idea's*, that you may Judge the Family, new House, *&c.* may continue three hundred fifty

fifty four years in honour: and if in a Nativity, you find your Figure so; then according to Nature, he may live fifty seven years, forty three, or thirty, according as you find them together; for he is cold and dry, and is an enemy to Man.

He rules these Countries, *viz. Bavaria, Saxony, Stiria, Romandiola, Ravenna, Constantia, Ingoldstad.*

He ruleth Saturday, and that day, the first and eight hours of, they are called his.

CHAP. VII.

Of Hismael, *and his signification.*

HIsmael hath two *Idea's*, which are incorporated into two Figures, *viz. Acquisitio* by day, and *Letitia* by night; *Albus* and *Conjunctio* destroy him, he delights to be with *Populus*, and her *Idea*: He is sick and weak with *Carcer*: he ruleth the Fyery Triplicity by night, *viz. Puer, Fortuna major*, and *Acquisitio*: and their *Ideas*.

He is naturally Diurnal, Masculine, temperately hot and moist, Airy Sanguine, the greater fortune, Author of temperance, Modesty, Sobriety, Justice.

He governes the world three hundred fifty and four years, and four Months, In seventy nine, he is Magnanimous, faithful, bashful, aspiring at high matter in an honourable way; in all his actions a lover of fair dealing, desiring to benefit all men, doing glorious things, honourable and Religious, of sweet and affable Conversation, wonderful indulgent to his Wife and Children, reverencing aged Men, a

great Reliever of the poor, ful of Charity and Godlineſs; liberal, hating all fordid actions, Juſt, Wiſe, Prudent, Thankful, Vertuous; ſo that when you find *Hiſmael* the ſignificator of any man, *viz.* when his figures are in good company, you may Judge the man to be thus qualified, and many live ſeventy nine years.

But when he is unfortunate, as you ſhall find him by your figure: with ill *Idea's*, *viz* thoſe that are incorporated in *Rubius*, *Carcer*, *Triſtitia*, *Canda Draconis* and *Puer*: he ſignifies forty five, or twelve years, and then he waſts his patrimony; and ſuffers every man to Cozen him; his Hipocritically Religious, Ianacious and ſtiffe in maintaining falſe tenents in Religion: he is ignorant, careleſs, nothing delightful in the love of his friends, of a croſs, dull capacity, Schiſmatical, abaſing himſelf in all companies, crouching and ſtooping where no neceſſity is.

He ſignifies an upright, ſtraight and tall ſtature; brown, ruddy and lovely Complexion; of an Oval or long Viſage, and is full or fleſhy, high forehead, large gray Eyes, his Hair ſoft, and a kind of Aburne brown; much Beard, a large deep Belly, ſtrong proportioned Thighes and Leggs; his Feet large and unhandſome; in his ſpeech, he is ſober and of grave diſcourſe.

The Qualities of men he ſignifies are Judges, Senators, Councellours, Eccleſiaſtical men, Biſhops, Prieſts, Miniſters, Cardinals, Chancellors, Doctors of the civil Law, young Schollers in an Univerſity or Colledg, Lawyers, Clothiers, woollen Drapers.

Diſeaſes he ſignifies, are Pluriſies, all infirmities in the Liver: left Eare, Apoplexies, inflammations of

of the Lungs, Palpitation and trembling of the Heart, Cramps, pains in the Back-bone, all diseases lying in the Veins or Ribs, and proceeding from corruption of blood, squinzies, windiness, all putrefaction of the blood or feavers, proceeding from too great abundance thereof.

He governeth the sweet and well scented Odours, and that which is most pleasant and delightful without extream Colours; he signifyeth Seagreen or blew, purple, Ash colours, Herbs and Druggs as Cloves and Clove-gelliflowers, Mace, Nutmeg, Sugar, the Staw berry, the herb Balsome, Bettony, Centory, Flax, Arsemart, Fumitory, Lung wort, Pimperwel, Wall wort, Organy or wild Marjoram, Rubarb, selfe Heal, Borrage, Buglos, Wheat, Willow, Hearbe, thorow, leafe Violets, Lask wort, Liver wort, Bazil, Pamegranates, Pyony, Liquorish, Mint, Mastick, the Dazy Feverfew, Saffron.

Plants and Trees, as Chery, Birch tree, Mulberry, Coral tree, the Oake, Barbaries, Olive, Gooseberries, Almond tree, the Jvy, Manna, Mace, the Vine, the Fig tree, the Ash, the Pear tree, the Hazle, the Beech tree, the Pine, Rayson: Of Beasts he rules the Sheep, the Hart or Stagg, the Doe, the Oxe, Elephant, Dragon, Tygar, Unicorne; those Beasts which are mild and gentle, (and yet of great benefit to Mankind) are governed by him.

He governes the Storke, the Snipe, the Larke, the Eagle, the stock Dove, the Partridge, Bees, Pheasant, Peacock, the Hen.

Fishes, The Dolphin, the Whale, sheath Fish, and Serpent he Ruleth.

He delighteth in places neer Altars of Churches, in publick Conventions, Synods, Convocations; in places neat, sweet; in Wardrobes, Courts of Justice, Oratories.

The Minerals and Pretious stones he governes, are Tin, Amethest, the Saphire, the Smarag'd or Emrald, Hyacinth, Topaz, Christol, Bezoa, Marble, and that which in *England* we call the Free-stone: *See the* Holy Guide

He usually signifyeth serene, pleasant, and healthful North winds.

He governeth the North wind, that part which tendeth to the East.

In Generation, he governeth the second, and tenth Month, his proper seat in Man is the Liver, and in the Elements, he ruleth the Air.

He governeth the second Climate and the Countries of *Babilon*, *Persia*, *Hungaria*, *Spaine*, *Cullen*: the number three is attributed to him, and he Governes Thursday the first, and eight hours thereof; and then you must gather his Herbs, if Populus be in the first, fourth or *Acquisitio* in the ninth, or *Letitia* in the twelfth, or *Fortune Major* in the fifth, for than you will gather his vertue three times more powerful then at another time.

Chap. VIII.

Of Barzabel, *and his signification.*

Barzabell hath *pure*, and the *Idea*, for his day delight, and *Rubeus*, and that *Idea* by night, he is exalted in the tenth house, and his fall, ruine and Detriment is in the fourth house; he governeth the watery *Triplicity* night and day, *viz. Populus*, *Rubeus*, *Letitia*.

He

He is Masculine and Nocturnal in Nature, hot and dry, chollerick and Fyery, the lesser in fortune, author of quarrels, strifes, contentions.

He governes the world three hundred fifty four years and four months: he ruleth in man from forty one to fifty six years; and in two hundred sixty four, and sixty six, he is invincible in the first house, or tenth, in exployts of Warr, and is very courageous in the eight, scorning any should exceed him, subject to no Reason, bold, confident, immoveable, contentious, challenging all honour to themselves; Valiant, lovers of War, and things pertayning thereunto, hazarding him self to all perils, willingly will obey no body, nor submit to any; a boaster of his own Acts, proud, and one that slights all things in comparison of Victory; in a word at the best he is a Knave.

But when he is unfortune in the Figure, in forty, or fifty, then he signifies pratlers without modesty, or honesty, a very Rogue, and never better, let him be where he will; but a lover of slaughter and quarrels, murder, theevery, a promoter of Sedition, Frayes and commotions, a highway Theif, as wavering as the wind, a Pick-pocket, a Traitor, of Turbulent spirit, Perjured, Obscene, Rash, Inhumane, neither fearing God, nor regarding man, Ravenous, a Cheat, furious and violent.

Generally he signifieth one of a middle stature, their bodies stronge, and their bones big, rather leane then fat, the complexion brown, ruddy colour or an high colour, round visage, hair read or sandy, flaxen, and many times crisping or curling, sharp hazle eyes, and they peircing, a bold confident Countenance, and the man Active of body and fearless, sometimes a dark haire.

Professions he signifies are Souldiers, Bearrards, Hang-men, Bayliffs, Sergeants, Marshals, Butchers, Gunners, Physitians, Apothecaries, Chyrurgeons, Alchimists, Smiths, Bakers, Theeves, Taylors, Armorers, Watch-makers, botchers, Cutlers of swords and Knives, barbers, Dyers, Cooks, Carpenters, Gamesters, Tanners, Carriers

In Diseases, he signifyeth the Gall, the left Eare, Tertian feavours, Pestilent burning Fevers, Megrim in the head, Carbuncles, the Plague and all Plague sores, burnings, Ringwormes, blisters, Phrensies mad sudden distempers in the head, yellow Jaundies, bloody Flux, Fistulaes, all wounds and diseases in mens Genitores, the stone both in the Rains and bladder, scars, and the smal Pox in the Face, all hurts by Iron, the Shingles, and such other diseases as arise by too much choller, anger or passion: *Read the* Harmony of the World.

He delighted in Red colour, or yellow, fiery and shining like Saffron, and in those savours which are bitter, sharp, and burne the Tongue, of humours, choller.

The Herbs we attribute to *Barzabel*, are such as come near to a redness, whose leave are pointed and sharp, whose taste is costick and burning, love to grow on dry places, and are corosive and penetrating the flesh and bones, with a most subtle heat; they are the Nettle, all manner of Thistles, rest Harrow or Cammock, Devils milk, or petty Spurge, the white and red brambles, the white called Ram Lingwort, Onions, Cives, red Sanders, Scammony, Garlike, Mustard-seed, Ginger, Leeks, Dittand, Horchound, Hemlock, Tamarinds, all herbs attracting or drawing choller by simpathy, Raddish, Castoreum, Arsemart, Cantharides, Cardus benedictus:

dictus: All trees that are prickly, as the Thorn, Chesnut

Of Beasts he Governs the *Panther*, *Tiger*, *Mastiffe*, *Vulture*, *Fox*; Of living Creatures those that are Warlike, Ravenous and bold; the *Castor*, *Horse*, *Mule*, *Ostritch*; the *Goat*, the *Woolf*, the *Leapor*, the *Wilde-Asse*, the *Gnats*, *Flyes*, *Lapwings*, *Corka-trice*, the *Giffon*, *Beare*.

Among Fishes, he Rules the *Pike*, the *Sharke*, the *Barble*, the *Fork-fish*, all stinging and stinking worms, *Scorpeons*.

Among Birds, The *Hawke*, the *Vulture*, the *Kite* or *Glead*; (all ravenous Foule) the *Raven*, *Cormorant*, the *Owle*, the *Crow*, the *Pye*; The places he signifieth are Smyths Shops, Furnaces, Slaughter-houses, places where Bricks and Charcoales are burned, or have been burnt, Chimneys, Forges.

Amongst Mineralls and Stones, Iron, Antimony, Arsenick, Brimstone, Ocre, Adamant, Load-stone, Blood-stone, Jasper, the many coloured Amatheist, the Touch-stone, Red-lead or Vermilion.

He signifieth red Clouds, Thunder, Lightning, Fiery Impressions, and pestilent Aires, which usually appear after a long time of drinesse and faire weather; by improper and unwholsome Mists, he governeth the Western windes.

He governeth the three Climate and the Countries of *Savomatia*, *Lambardy*, *Batavia*, *Ferraria* and *Gotholand*.

He Ruleth Tuesday, and therein the first and eighth houre, and in conceptions the third Month.

All the seven Rulers hate him, but onely *Kedemel*, who is his friend.

Chap.

Chap. IX.

Of Sorath *and his signification; and how he and the rest receive their vertues from above.*

SOrath hath *Verchiel* for his Idea, and *Cambiel* for his detriment.

He is exalted in *Malchidael*, and receives his fall in *Zuriel*: In the seventh house he governeth the fiery Triplicity, viz. *Malchidael*, *Verchiel* and *Advachiel*, and receives his power from above, as all the seven doe; He is the soul of all creatures upon earth, Water, Aire, Earth or Fire:

And God himself, though he be Trinity in Persons, yet is but one onely simple Essence. Notwithstanding we doubt not but that there are in him many *Divine Powers*, which as many Beams flow from him, which the Phylosophers of the Gentiles called *Gods:* The *Hebrews* Multiterious, we attribute, as Wisdom, which *Orpheus* calls *Pallas*, understanding which he calls *Mercury*, the conception of the form which he calls *Saturn*, the productive power which he calls *Neptune*, the secret nature of things, which he calls *Juno*, Love which he calls *Venus*, pure life, which he calls the *Sun* or *Apollo*, the matter of the whole world, he called *Pan* the Soul, as it engendred things below, contemplateth things above, and retracteth it self into

into it self, he is honoured with three names, *viz. Maris, Neptune* and *Ocean:* Therefore the most prudent Theologians of the Gentiles did worship the one God, under Divers names and powers; yea diverse sexes whom as Sr. *Christopher Heydon* saith: Frail and weak mortality hath digested unto more, being mindful of his own frailty, that every man might worship that portion which he especially wanteth, so those who had need of faith prayed to *Jupiter*, they that wanted Providence, *Sol* wisdome, *Minerva*, and so as they wanted other things, they prayed to other Powers: Hence arose that great variety of Deities, by reason of the many and diverse distributions of Graces; but God is one from whom all things; therefore *Eugenius Theodidactus* in his book called the *R. C. Physick*, saith, whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species: And as Sr. *John Heydon* saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to *Jupiter*, who is the same god, worshiped under diverse names; therefore it is meet to know the sensible properties of these Idea's, and perfectly to intellectualize them by the way of more secret Anology: The Learned Hebrews say, that these seven Rulers we speak of, and the twelve Idea's that Randesvouze here, and govern the twelve parts of the Earth, and those that are incorporated into the sixteen figures, devided into foure Elements and govern the foure Winds, have received the ten principal names of God, as certain Divine powers, or as it were Members of God, which by ten *Sepheroths* and are as it were Vestiments, Instruments or examples of the Archetipe, have an influence on all things Created, through the high things even to the lowest

loweſt, yet by a certain order, for firſt and immediately they have Influence on the nine orders of Angels, and quire of Bleſſed ſouls, and by them into the Cæleſtial Sphears, Planets and *Men*, and by the which *Sepheroth*, every thing then receiveth power and vertue: The firſt of theſe is the name *Eheja*, the name of the Divine Eſſence, and his *Idea*'s is called *Cether*, which is interpreted a Crown or Diadem, and ſignifieth the moſt ſimple Eſſence of the Divinity, and it is called, that which the eye ſeeth not, and is attributed to God the Father, and hath his influence by the order of *Seraphims*, or as the *Hebrews* call them *Hayjoth*, *Hacadoſch*, that is creatures of holineſſe; and then by the *Primum Mobile*, beſtowes the gift of being to all things, filling the whole univerſe both through the Circumference and Centre, whoſe particular intelligence is called *Metattron*, that is, the Prince of Faces, whoſe duty it is to bring others to the face of the Prince; and by him the Lord ſpake to *Moſes*.

The ſecond name is God, or *Tetragrammaton*, joyned with God; his *Idea* is *Hochma*, that is, Wiſdome, and ſignifieth the Divinity, full of *Idea*'s, and the firſt begotten, and is attributed to the Sun, and hath his influence by the Order of *Cherubins*, or that the *Hebrews* call *Orphanim*, that is, Formes or Wheels, and from thence into the *Starry Heaven*, where he fabricateth ſo many figures as he hath *Idea*'s in himſelf, and diſtinguiſheth the very *Chaos* of the Creatures by particular intelligence; called *Raziel*, who was the Ruler of *Adam*, the third name is called *Tetragrammaton Elohim*, his *Idea* is named *Prina*, viz. *Providence* and underſtanding, and ſignifies remiſſion; quietneſſe the Jubilee, penetential converſion, a great Trumpet, Redemption of the World, and life

of

of the World to come: it is attributed to the Holy Spirit, and hath influence by the order of the *Thrones*, or which the *Hebrews* call *Aralim*, that is, great Angels, mighty and strong; and from thence by the Sphere of *Saturn*, administreth forme to the unsetled matter, whose particular inteligence is *Zaphehiel* or *Zazel*, the Ruler of *Noah*; and another intelligence named *Jophiel* the Ruler of *Sem*, and these are three Supream and high *Idea*'s, as it were seats of the Divine Persons, by whose commands all things are made, but are executed by the other seven, upon the seven upon earth, which are therefore called the Divine *Idea*'s framing; Therefore the fourth name is *Ell*, whose *Idea* is *Hesed*, which is Clemence or Goodnesse; and signifieth *Grace*, *Mercy*, *Piety*, *Magnificence*, the Scepter and right hand, and hath its influence by the order of *Dominions*, which the *Hebrews* call *Hasmalim*, and so through the sphere of *Jupiter* fashioning the Images of bodies, bestowing Clemency and pacifying Justice on all, his particular intelligence is *Zadkiell* the Ruler of *Abraham*; The first name is *Elohim Geber*, that is the Mighty God; punishing the wicked; and his *Idea* is called *Geburack*, which is to say, Power, Gravity, Fortitude, Security, Judgment, punishing by slaughter and war, and it is applyed to the Tribunal of God; The Girdle, the Sword and the Left-hand of God; it is also called *Pachad* which is fear, and hath his influence through the order of powers, which the *Hebrews* call *Seraphim*, and these through the sphear of *Mars* illuminate the *Rosie Cruians*, to whom belongs Fortitude and Prudence; it draweth forth the Elements, and his particular intelligence is *Camiel* the Ruler of *Sampson*, the sixth name is *Eloha* or a name of ורהנה joyned with *Vandahat*,

dahat, his *Idea* is *Tiphereth*, that is, Apparell, Beauty, Glory, Pleasure, and signifieth the Tree of Life, and hath his influence through the order of Vertues, which the *Hebrews* call *Malachin*, that is, Angels into the sphear of the *Sun*, giving brightnesse and life unto it, and from thence producing Mettals, and there to make *Aurum Potabile* his particular intelligence is *Raphiel*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Peliell* Ruler of *Jacob*; The seven name is *Tetragrammaton*, *Saboath*, or *Adonai Saboath*, that is, the God of Hosts, and his *Idea* is *Nezah*, that is, Triumph and Victory; it signifies the Eternity and Justice of a Revenging God, it hath his Influence through the order of Principalities, whom the *Hebrewes* call *Elohim*, that is God, into the sphere of *Venus*; gives Zeal and Love of Righteousnesse and produceth Vegetables, his intelligence is *Haviel* and the Angel *Cerviel* the Ruler of *David*; The eighth is called *Elohim Sabaoth*, which is interpreted the God of Hosts, not of Warr and Justice, but of Piety and Agreement; For his Name signifieth both and precedeth his Army; the *Idea* of this is *Hod*, which is interpreted both Praise, Confession, Honour and Famousnesse, it hath influence through the Order of the *Archangels*, which the *Hebrews* call *Ben Elohim*, that is, the sons of God into the sphere of *Mercury*, and gives Eligancy and Consonancy of speech, and produceth living Creatures; his *Idea* is *Michaell* who was the Ruler of *Solomon*: The ninth name is called *Sadai*, that is, Omnipotent, satisfying all, and *Elhay*, which is the living God, his *Idea* is *Jesod*, that is, Foundation and Rest, and hath his influence through the order of Angels, whom the *Hebrewes* call Cherubim into the sphere of the *Moon*, causing the increase and decrease of things, and taketh

keth care of the *Idea*'s of the Earth, of the Rulers of the 12 Divisions and of their *Images* or *Figures*, and of the *Genii* and Keepers of men, and distributeth them; his *Genii* is *Gabriel* who was the Keeper of *Joseph*, *Joshua* and *Daniel*: The tenth name is *Adonai Melech*, that is, Lord and King, his *Idea* is *Malchuth*, that is, Kingdome and Empire, and signifieth Church, Temple of God, and a Gate, and hath his influence through the order of *Animastick*, *viz.* of blessed souls, which by the *Hebrews* is called *Assim*, that is, Nobles, Lords and Squires, they are inferior to the Hærarchies, and have their influence in the sixteen figures, the twelve *Idea*'s, the foure Elements, and their twelve Regions, or places divided, the twelve Windes which come forth from the twelve Houses of the Earth, and on the Sons of Men; And thus they give knowledg and the wonderfull understanding of thing also, industry and predactions, and the president among them is *Metattron*, which is called the first Creature, or the soul of the World, and *Sorath* distributeth his vertues: And after this manner doe the Earthly powers receive their Commissions, which are figuratively incorporated into seven, and they again in their Natures given it to twelve, which also in twelve places, signify all things Past, Present and to Come in all the World.

Therefore *Sorath* amongst the seven is naturally hot and dry, but more temperate then *Barzabel*, he is Masculine, Diurnal and Equivolent in a good place to a fortune: He ruleth the world three hundred fifty four years and four months, and when in the first hundred and twenty, then he is very faithful, making those men he signifieth very honest, keeping their promises with all punctuality; a great desire to governe, rule and command where he comes,

comes; prudent, and of incomparable judgement, of great majesty and stateliness, industrious to acquire honour and large patrimony, yet as willingly departing therewith again, these men usually speak with gravity, but not many words; and likewise with great confidence and command of their own affection, full of thoughts, secrets, trusty, speaks deliberately, and notwithstanding their great hearts, yet they are affable, tractable and very humane to all people, only loving sumptuousness and magnificence, and whatever is honorable, no sordid thoughts can enter their hearts, &c.

When he is unfortunate, in sixty nine & nineteen, he signifies proud and Arrogant men disdayning all, cracking of his Pedegree, he is purblind in sight and judgement, restless, troublesome, domineering, a meer vapour, expensive, foolish endued with no gravity in words, or soberness in actions, a spend thrift, wasting his patrimony, and hanging and beholding to other men, yet thinks all other men are bound to him, because a gentleman borne.

He usually signifies a man of a good large and strong Corporature, a yellow saffron Complexion, and round large Forehead: goggle Eyes or large, sharpe and piercing: a body strong and well composed, not so beautiful and lovely, but pretty and amiable, ful of health, and their hair yellowish, and therefore quickly bald, much hair on their beard, and usually an high ruddy Complexion, and their bodies fleshy, in conditions they are very bountiful honest, sincere, well minded, of great and large heart, high minded, of healthful Constitution, very humane, yet sufficiently spirited not Loquatious.

The qualities and professions of men, he signifyeth, are Kings, Princes, Emperours, &c. Dukes, Marquesses,

queſſes, Earls, Barons, Lieverenauts, Deputy Lienetenants of Counties, Gentlemen in general, Courtiers desirous of honour and preferment, Justices of Peace, Mayors, high Constables, high Sheriffs, great Huntſmen, Stewards of noble mens houſes, the principal Magiſtrate of any City, Town, Caſtle or Country Village; yea, though a petty Conſtable, where no better or greater Officer is; Goldſmiths, Braſiers, Pewterers Copperſmiths, Minters of Money.

Pimples in the Face, Palpitation or Trembling, or any diſeaſe of the Brains or Heart, Timpanies, infirmities of the Eyes, Cramps, ſudden ſwoonings, diſeaſes of the Mouth, and ſtinking breaths, Catars, rotten feavers, principally in men, he governeth the heart, the brain and right Eare and Eye, and vital ſpirit; in Women the left Eye.

Of Colours, he ruleth the Yellow, the colour of Gold, the Scarlet or the clear Red, and all reddiſh colours; In ſavours, he liketh well a mixture of ſour and ſweet together: or the Aromatical ſavour, being a little bitter and Stiptical, but withall Confortative and a little ſharp.

Thoſe Herbs which are ſubject to *Sorach* do ſmel pleaſantly, are of great ſavour, their flowers are yellow or reddiſh, and in growth of majeſtical forme, they love open and Sunſhine places, their principal vertue is to ſtrengthen the Heart, and comfort the Vitals, to cleer the Eye ſight, reſiſt poyſon, or to diſſolve any witchery, or malignant influences cauſed by any artiſt; and they are ſaffron, the Laurel, the Pome Citron, the Vine, Enula, Campana, St Johns wort, Ambre, Musk, Zinger herb, Grace, Balme, Marygold, Roſemary, *Roſa ſolis*, Cinnamon, Celandine, Eye bright, Pyony, Barly, *Sinckfoyl*, Spicknard, Lignum, Aloes, Arſenick.

Of Trees: the Ash, the Palme, Lawrel tree, the Mirth tree, Frankinsence, the Cane tree or Planet, the Cedar, Heletropian, the Orange and Lemmon tree.

Of Beasts: the Lyon, the Horse, the Ram, the Crocodile, the Bull, Goat, Night-worms or Gloworms.

Of Fishes: the Sea Calfe or Sea Fox, the Crab-Fish, the Star fish.

Of Birds: The Eagle, the Cock, the Phœnix, Nightingale, Peacock, the Swan, the Buzzard, the Flye, Cautharidel, the Goshawke.

Of Places: Houses, Courts of Princes, Palaces, Theater, all Magnificent Structures being clear, and decent Halls, dining Romes.

Of Minerals, Mettals and Stone; he signifyeth Gold, the Hyacinth, Crisolite, Adamant, Carbuncle, the Elites stone found in Eagles Neasts, the *Pantarva* or Philosopher stone; of it you may read in my Book called the *Wise Mans Crown*.

The Ruby, he sign fieth in the Spring, gentle moistning showers in Summer heat, in Autum mists, in Winter smal Rain: He loves the East part of the world, and that wind which proceeds from the Hellespontus, Subsolanus and Vulturnus parts, or houses of the Earth; the Countries he governeth, are *Italy*, *Sicilya*, *Bohemia*; and the fourth Climate *Pheniciachaldea*: He ruleth Sunday the first and eight hours thereof, and in numbers, the first and fourth, and in conceptions the fourth month, he loves all the Rulers, but *Zazel* who is his Enemy: I thought good to write at large in this Chapter of this Ruler that you may understand the rest the better, *viz.* how they receive and distribute the vertues.

CHAP.

CHAP. X.

of Kedemel, *and her signification.*

KEdemel, *Rosie Crucians* say, is Lady of the second and seventh Houses of the Earth: she is exalted in the twelfth house, and that Idea: she receives detriment in the first, and eight houses by their Idea's and Figures: and in the sixth by that Idea, she hath her fall: she governes the earthly Trophicity by day, *viz. Amissio conjunctio*, and *Cancer*: she is naturally of the Aire and Water, temperately cold and moist, nocturnal the lesser, fortune, author of mirth and Jollity: Which saies she, signifieth Flegm and blood, with the spirit and Genital seed, she receives her vertue as *Sorath*, and the rest do.

She ruleth the world three hundred fifty four years, she giveth eighty two when she is strong, and signifieth a quiet man, not given to Law, quarrel or wrangling, not vitious: but pleasant, neat and spruce, loving Mirth in his words and actions, cleanly in Apparrel, rather drinking much, then gluttonous, prone to Love, oft entangled in Love, zealous in their affections, Musical, delighting in Baths, and all honest merry meetings or balls, Masks and Stage-plaies, easie of belief, and not given to labour, or take any pains, a company keeper, cheerful, nothing mistrustful, a right vertuous man or woman, oft had in some jealousie without cause.

When she is weak, she signifieth forty five, and eight years, and persons that are riotous, expensive, wholly given to loosness and lewd companies, either

men or women, nothing regarding their Reputations, coveting unlawful beds, Incestious, and Adulterer, Fantastical, a meer skip Jack, of no Faith, no Repute, no Credit, spending his means in Alehouses, Taverns, and among scandalous loose people; a meer lazy companion, nothing careful of the things of this life, or any thing Religious, a meer Athist, or naturalist.

She signifieth a man of fair corporature: but not very tall, his Complexion being white, tending to a little darkness, which makes him more lovely; very fair, lovely Eyes, and a little black, a round face, and not large, fair hair, smooth, and plenty of it, and it usually of a light brown colour, a lovely mouth and cherry Lips, the Face pretty fleshy, a rowling wandering Eye, a body very delightful, lovely and exceeding well shaped, one desirous of trimming and making himself neat and compleat, both in cloths and body, a love dimple in his cheeks, a stedfast Eye, and ful of amorous enticements.

The Qualities of men and their professions, she signifieth, are Musitians, Gamesters, Silkemen, Mercers, linnen Drapers, Painters, Jewellers, Players, Lapidaries, Embroiderers, women Taylors, Wives, Mothers, Virgins, Charister, Fidlers, Pipers: when in the fourth, Ballad makers, Singers, Perfumers, Sempsters, Picture-drawers, Gravers, Upholsters, Limmers, Glovers, all such as sell those commodities, which adorne women, either in body or Cloths, or in Face, as Complexion water.

Diseases she signifieth, are principally in the Matrix and Members of generation, in the Reins, Belly, Back, Navel and those parts, the Gonhorrea or running of the Rains, the loathsome French Pox, any disease arising by inordinate lust, Priapisme, Impotency

Impotency in Generation, Hernias, &c. The *Diabetes* or Pissing disease. In colours she signifieth white, or milky colour, mixed with brown, or a little green in savour, she delights in that which is pleasant and toothsome, usually in moist and sweet, or what is very delectable, in smels what is unctious and Aromatical, and incites to wantonness: Herbs and Plants she signifieth, are, the Mirtle alwaies green, and those which have a sweet savour, and pleasant smel, a white flower of a gentle humour, whose leaves are smooth and not jagged, she governeth the Lilly, but not *William*: all other both of the Valley and Water, white or yellow, the Satyrion or Cuckoe-pintle, Maiden-hair, Violet: the white and yellow Daffadil.

Sweet Apples, the white Rose, the Fig, the white Sycomore, wild Ash, Turpentine tree, Olive, sweet Oringes, Mugwort, Ladies mantle, Sanicle, Balme, Vervin, Walnuts, Almonds, Millet, Valerian, Time, Ambre, Ladanum, Civit or Musk, Coriander, french Wheat, Peaches, Apricocks, Plums, Raysons.

Of beasts: the Hart, the Panthar; smal Cattle, Coney, the Calfe, Goat.

Of birds: the Sparrow, Wagtaile, the Stockdove, the Hen, the Nightingale, the Thrush, Pelican, Partridge, Firedula, a little bird feeding on Grapes, the Wren, the Swan, the Swallow, the Owsel or blackbird, the Pye, the Parrot, the Parakitto.

Of Fishes: the Dalphin.

Places are, Gardens, Fountaines, bride chambers, Fair lodging, bed hangings, dancing schooles, Wardrobes.

Mettals, Minerals, and stones, she signifieth are Copper, especially the Corinthian and White:

brass, Latten ware, Cornelion stone, the sky colour *Saphire*, white and red Coral, Margasite, Alablaster, Lapis Laxuli, becausse it expels Melancholly, the Beril, Chrisolite: she governeth the southwind, being hot and moist in the temperament of the Air, she ruleth the *Æteſie*, she signifieth in summer serenity or cleer weather, in Winter raine or snow.

Countries *Arabia*, *Austria*, *Compania*, *Vienna Polonia* the greater, *Turing*, *Parthia*, *Media* Cyprus, and the six Climate.

Her day of the week is Friday, of which she ruleth the first and eighth hour, and in Conception the fift month, her friends are all the Rulers or Lords of the Earth, except *Zazel*.

CHAP. XI.

Of Taphthartharath, *and his signification, Nature and Property.*

THAmongst the *Idea's* of the Earth, he delights in *Ambriel* and *Hamaliel*: he is exalted in *Hamaliel*, he receives detriment in *Advachiel*, and his fall and Imbecility is in Amnexiel, and that part of the Earth; he ruleth the Ayry Triplicity by night, *viz. Albus*, *Amissio* and *Tristitia*.

He receives his Nature as the others do, and rules the world three hundred fifty four years: he oft times changes his Nature, *viz.* with good he is good, and with evil apt to be perswaded to evil: yet naturally he is noble & free hearted, but cold and dry, Melancholly,

cholly, he is of the Element of the Water, amonst the humors there mixt, he rules the Animal spirit, the author of good wits, ingenious and apte *Rosie Crucians*, sober, grave, Religiously honest, doing to all others as they would others should do unto them.

Being strong, he signifieth seventy six, and represents that man of a subtile and politick brain, intellect and cogitation; an excellent disputant or Logition, arguing with learning and discretion, and using much Eloquence in his speech, a searcher into all kinds of misteries and learning, sharp and witty, learning almost any thing without a teacher, ambitious of being exquisite in every Science, desirous naturally of Travel, and seeing forrain parts; a man of unwearied fancy, a great student in Philosophy, and if any attain the *Pantarva*, it is them that is curious in the search of any occult knowledge, able by his own Genius to produce wonders, given to Divination and the more secret knowledge; if he turne Merchant no man exceeds him in way of trade or invention of new wayes, whereby to obtaine wealth.

When he is weak in forty eight and twenty, he signifies a very quarrelsome wit, apt to take exception at other mens faults and reprove them, many times by trying conclusions, looses his estate; very unconstant, easie of belief, sometimes a meer *London Durnall* maker, a *Politicus*, *Mercurius*, a new Lyer, every day of the week you may read him a Trifler, a meer Verball fellow.

Corporature he vulgarly signifieth, is one of a high statute, a streight spare body, a high Forehead and somewhat narrow, long Face, long Nose, fair Eyes neither perfectly black or gray, thin Lips and Nose,

little hair on the Chin, but much on his head, and it a sad brown inclining to blackness, longe Arms, Fingers and hands; his Complexion like an Olive or Chesnut colour; you must observe *Taphtharthareth*, for if his *Idea's* and Figures be with others, they have a great influence one upon another, insomuch as one partakes of the Nature of the other, as if he be with *Zabel*, then heavy, if with *Hasmael* more temperate, with *Barzabel* more rash, with *Sorath* more noble, honest and gentle, with *Kedemel* more merry conceited or full of Jests, with *Hasmodai* more moveable.

The Qualites of men, and their professions, he signifieth are all learned men, Philosophers, Mathematitians, Astrologers, Merchants, Secretaries, Scriveners, Geomancers, Sculpters, Prophets, Poets, Orators, Advocates, Schoolmasters, Stationers, Printers, Exchangers of Money, Atturneyes, Emperours, Embassadours, Commissioners, Clarks, Artificers, generally Accomptants, Solicitors, Ministers, honest, noble Religious men, hating all evil and vice, sometimes Grammarians, Taylers, Carriers, Messengers, Footmen, Userers.

He signifieth All Virtigoe's, Lethargies, giddiness in the Head, Madness, either lightness or any disease of the Brain, Ptisick, all Hammering and imperfection in the Tongue; vain and fond Imaginations, all defects in the Memory, Hoarceness, dry Coughs, too much abundance of Rheum in the head and mouth, all snaffling and snuffling in the Head or Nose, the hand and feet, Gout, Dumness, Tongue evil, all evils in the fancy and intellectual parts.

Mixed and new colours, the gray mixed with Sky colour, such as is on the neck of the Dove, and Pidgeon, Stock-dove, and such fine Colours: also

Lincy

Lincy-Woolsy colours, or consisting of many colours, mixed in one of savours, a hodg podg of all things together, so that none can give it any true name; yet usually such as doe quicken the spirits are subtile and penetrate, and in a manner insensible.

Hearbs and Plants attributed to him, are known by the various Colour of the flower and love sandy barren places; they bear their seeds in cods, they smell rarely or subtilly, and have principal relation to the Tongue, Brain, Lungs or Memory; they dispell winds, and comfort the Animal Spirits, and opens Obstructions, bears three leaved grasse; the Walnut and Walnut tree, the Filbert tree and Nut, the Elder-tree, Adders-tongue, Draggon-wort, two penny grasse, Lung-wort, Anniseeds, Cubebs, Mariorum: what herbs are used for the Muses and Divination, as Verveine, the Reed; of Druggs, treacle, Hiera Diambra.

Of Beasts the *Hiæna*, *Ape*, *Fox*, *Squirrel*, *Weasel*, the *Spider*, the *Grey-hound*, the *Hermophrodite*, being partakers of both Sexes, all cunning creatures.

Of Birds; The Linnet, the Parrot, The Pompinian, Jay, the Swallow, the Pipe, the Beetle, Pismires, Locusts, Bee, Serpent, Crane.

Of Fishes; The Mullet, the Forkfish.

Of places; Tradsmens-shops, Markets, Faires, Schools, Common-halls, Bowling-Alleyes, Ordinaries, Tennis-Courts.

Of Minerals and Stones; Quick-silver, the Milstone, Marthasite or Firestone, the Achates, Topaz, Vitriol; all stones of Divers Colours.

He signifies, Windy, Stormy and violent boistrous weather, and stirs up that weather, the Ruler and his *Idea*'s figures signifies in whose Company he

is sometimes Hayle, Lightning, Thunder and Tempests; in hot Countries Earth-quakes, but this according to the season of the year.

The Countries he governs, are *Grecia*, *Flanders*, *Ægypt*, *Paris*.

He Governeth *Wednesday*, the first and eighth hour thereof, his friends *Hizmael Kedemel*, and *Zazel*, his enemies all the other Rulers.

Chap. XII.

Of Hasmodai *and her Nature and signification.*

5 H*Asmodai* hath one *Idea* which you may call her house, and that rules one part of the Earth, and is incorporated into two figures, *viz. Populus* by day, and *Via* by night, and there she is strong: but if these be in the tenth house with *Carcer* or *Tristitia*, by that Ruler and his *Idea's* and figures, she then there receives detriment; in the second house she is exalted, and in the eighth she falls, she governeth the earthly Triplicity by night, *viz Amissio*, *Conjunctio*, *Carcer*.

She Rules the World three hundred fifty foure years, and in one hundred and eight she is *Strong*, Feminine, Nocturnall, Cold, Moist and Flegmatick by Nature.

The manners or Actions she signifieth, when in good houses with good figures, is one of composed manners, a soft, tender creature, a lover of all honest and Engenious *Sciences*, a searcher of, and delighter

ter in Novelties, naturally propense to flite and shift his habitation, unstedfast, wholy carrying for the present times, Timourous, Prodigal, and easily frighted; however, loving Peace, and to live free from the cares of this life, if a Mechanick, the man Learns many occupations, and frequently will be tampering with many wayes to trade in.

When with in ill houses with ill figures she signifies sixty six, and twenty five, and is a meer vagabond idle person, hating *Labour*, a Drunkard, a Sot, one of no Spirit or Forecast, delighting to live beggerly and carelesly, one content in no condition of life, either good or ill.

She signifieth a man of faire stature, whitely coloured, the face round gray eyes, and a little lowring, much haire, both on head, face and other parts, usually one eye a little larger then the other, short hands and fleshy, the whole body inclining to be fleshly, somtimes plumpe corpulent and flegmatick, if she be in Aspect with *Sorath* in a Nativity or Question, she usually signifies some blemish in or neer the eye, a hurt in or neer the eye, if her figures be in succedant houses, if she be unfortunate by company with ill figures and ill Aspects in Angles, he spoileth the sight.

The qualities of men and women; she signifieth are, Queens, Countesses, Ladies, all manner of women, as also the common people, Travellers, Pilgrims, Marriners, Fishermen, Fishmongers, Brewers, Tapsters, Vintners, Letter-Carriers, Porters in Cities, Crach-men, Huntsmen, Messengers, (some say the Popes Legats) Millers, Alewives, Malsters, Drunkerds, Oister-wives, Fisher-women, Charewomen, Tripe-women, and generally such women as carry comodities in the streets; as also Midwives, Nurses,

Nurses, *&c.* Hackney-men, such as carry Sedans, Water-men, Water-Bearers.

Sicknesses, are Apoplexes, Palsie, the Chollick, the Belly-ake, disease in the left side, Stones, the Bladder and Members of Generation, the Menstrues and Liver in Women, Dropsie, Fluxes of the Belly, all cold Rhumatick Diseases, cold Stomack, the Gout in the Rists and Feet, Sciatica, Cholick, Worms in Children and Men, Rhumes or hurts in the eyes, *viz.* in the left of Men, and right of Women, Surfeits, rotten Coughs, Convultion fits, the Falling sickness, Kings Evill, Apostume, Small Pox and Measles.

Of Colours, the White, or pale Yellow, White, pale Green, or a little of the Silver colour; of savours, the fresh or without any Savour, such as in herbs before they be ripe, or such as demoisten the Brain, *&c.*

The Herbs Plants and Trees, which are subject to *Hasmodai*; Her *Idea* and figures have soft and thick Ivory leaves, of a Waterish or a little sweetish taste, they love to grow in watry places, and grow quickly into an Ivory magnitude, and are the Colwort, Cabbage, Mellon, Gourd, Pompilion, Onion, Mandrake, Poppy, Lettice, Rape, the Linden tree, Mushroms, Endire, all other Trees or Herbs, who have round, shady, great spreading leaves, and are little fruitfull.

All such Beasts or the like which live in the Water, she figuifieth Frogs, the Otter, Snails, *&c.* the Weesle, the Cunny; all Sea Fowle, the Cookoe, Geese, Ducks, the Night Owles.

Of Fishes: The Oister and Cockle, all shell Fish, the Crab and Lobster, Tortoise, Eele.

Places

Places she Governes, are Feilds, Fountains, Baths, Havens of the Sea, High wayes and desert Places; Ports, Towns, Rivers, Fish ponds, standing Pools, boggy places, common shoars, little Brooks, Springs, Harbours for Ships or Docks.

Of Minerals and Stones; Silver, the Selenite, all soft stones, Christals.

If her Figures be with the Figures of *Zazel*, they signifie cold Air, if with the Figures of *Hismael*, viz. *Acquisitio* and *Letitia*, in which are incorporated the *Idea's*, *Advachiel* and *Amnixiel*, they signifie serene weather with *Barzabel*, and his *Ideas* and figures, winds and red clouds, with the figures of *Sorath*, according to the season: with the figures of *Kedemel* and *Taphtbartharath*, shewers and winds, In hermeticall operation, she delighteth in the North angle of the Earth, in the first house with good figures, she signifieth winds acccording to the Nature of those figures, are in company or Aspect with her.

The Countries she ruleth, are *Holland*, *Zealand*, *Scotland*, *Denmarke*, *Norremberge*, *Flanders*: her day is Munday, the first and the eight thereof, her enimies are *Zazel* and *Barzabel*, *viz.* their Figures are contrary one to another in signification. And thus much of the Nature and signification of the seven Rulers of the Earth: Now let us speak of their twelve *Idea's*, but first let us shew you how to attribute the Rulers to the Figures, and the Figures to the Rulers, as well good as evil.

Chap. XIII.

Chap. 13. *How the seven Rulers of the world be attributed to the Figures and the Figures to them, both good and evil.*

Zazel.

In the tenth.

Zazel Malicious.

The eleventh.

Hismael Fortunate.

In the ninth.

Hismael

The twelfth.

Barzabel

The First.

Barzabel Retrograde.

The Second

Sorath in the Spring.

Sorath in the fall.

Kedemel

In the Seventh.

Kedemel

In the second House.

Taphtharthrath

In the third House.

Taphtharthrath

In the sixth.

Hismodai by night.

In the fourth.

Hasmodai by day.

In the eight

Hismael and *Kedemel.*

In the 3d 7th 9th 12th *and* 2d.

Zazel and *Barzabel.*

In the 10th 12th, first *and* 8th.

They

They are attributed to the Rulers, as aboveſaid, and in the firſt the Rulers are ſtrong, in the other envious, in the firſt fortunate, in the ſecond Croſs, backward in the firſt, direct in the ſecond Retrograde, In the firſt they ſpring, in the ſecond they fall, in the firſt jocund, in the ſecond ſullen; in the firſt direm, in the ſecond Retrogra: in the firſt they ſignifie the day, in the ſecond the night: and have ſuch ſignification as the ſeven Rulers give them: the Dragons head and the Dragons Tayle excepted, for they alter their Natures, the firſt is good, and of the nature of thoſe two Rulers, *Hiſmael* and *Kedemel*, the ſecond is evil, of the Nature of *Zazel* and *Barzabel*.

CHAP. XIV.

Of the Nature, Place, Countries, general Deſcriptions and Diſeaſes ſignified, by the twelve Idea's.

♂ MAlchidael, is *Maſculine Diurnal*, moveable in Nature, Fyery, hot and dry, Chollerick, Beſtiall, Luxurious, intemperate and violent: The dayly delight of *Barzabel* of the fiery Triplicity, and of the *Eaſt*: Diſeaſes he ſignifies, are all Whelks, Puſhes and Pimples in the Face, ſmal Pox, haire Lips, *Polypus*, (*Noli me tangere*) ring Worms, Falling-ſickneſs, Apoplexies, Megrims, Tooth-ach, Head-ach, and Baldneſs.

Where Sheep or ſmal Cattle do feed, or uſe to be, he

he signifieth sandy and hilly Grounds, a place of Refuge for Theives (or some unfrequented places) in houses, the covering, seeling or plastring of it, a stable of smal Beasts, Lands newly taken in, or newly plowed, or where bricks have been burned or lime.

The description of the body or shape, *Malchidael* represents is a dry body, not exceeding in height, lean or spare, but lusty bones, and the party in his limbs strong, the visage long; black Eye brows, a long Neck, thick Shoulders, the Complexion dusky brown or swartish.

Kingdomes subject, *Malchidael* ♂ are *Germany*, *Swevia*, *Polonia*, *Burgundy*, *France*, *England*, *Denmark*, *Silesia*, the *higher India*, *Syria*, Cities are, *Florence*, *Capna*, *Naples*, *Ferrara*, *Verono*, *Utretcht*, *Marselles*, *Augusta*, *Cæsarea*, *Padua*, *Bergomo*.

Hasmodel, is of an earthly quality, cold, dry and Melancholly, Feminine; The Nocturnal delight of *Kedemel* fixed *Bestial*, of the Earthly Triplicity and South.

Diseases she signifieth, are the Kings-evil, sore Throats, Wens, Fluxes; of Rheums falling into the Throat, Quinsies, Imposthumes in those parts.

Places noted are Stables where horses are, low Houses, Houses where the implements of Cattle are laid up, pasture or feeding grounds, where no houses are neer, plain grounds, or where bushes have lately been grubbed up, and wherein Wheat, and Corne are sowed, some little Trees not far of, in Houses, Sellars, low Romes. The shape it presents, is one of a short, but of a full, stronge and well set stature, a broad Forehead, great Eyes, big Face, large, stronge Soulders, great Mouth, thick Lips; gross Hands; black rugged hair.

The

The Countries it rules, are *Polonia*, the great North part of *Sweadland*, *Russia*, *Ireland*, *Switzerland*, *Lorain*, *Campania*, *Persia*, *Cyprus*, *Parthia*.

The Cities *Novograde*, *Parma*, *Bononia*, *Panormus*, *Mantua*, *Seva*, *Brixia*, *Carolstad*, *Nants*, *Liepsig*, *Herbipolis*.

☜ *Ambriel*, his quality and property, is Aerial, hot and moist, Sanguine, common, double bodyed, humaine, the Diurnal house of *Taphtharthatharath*, of the airy Triplicity, Westerne, Masculine.

All Diseases in the Armes, Shoulders, Hands, corrupted blood, windines in the Veins, destempered Fancies.

It noteth wainscot Romes, Plaistring, and walls of Houses, the Halls, or where plays is used, Hills and Mountains, Barnes, Storehouses for Corne, Coffers, Chests, high places.

Kingdomes and Countries, are *Lumbardy*, *Brabant*, *Flanders*, the West and south West of *England*, *Armænia*.

The Cities, are *London*, *Lovaine*, *Burges*, *Noremberge*, *Corduba*, *Hasford*, *Mentz*, *Bamberge*, *Cesena*

In *Albus*, it signifieth an upright, tall straight body, either in man or woman, the Complexion sanguine, not cleer, but obscure and dark, long Arms, but many times the hands and feet short, and very fleshly, a darke hair almost black, a strong active body, a good peircing hazel Eye and wanton, and of perfect sight, of excellent understanding, honest & Juditious in worldly affairs, when this *Idea* signifies the person, that is, if *Albus* be in the first house, the party is noble, wise, Religious, and the most accomplished of all the other, if *Fortuna Major*, *Puella*, *Acquisitio*

or *Letitia*, be in the second House, in company with him.

♉ *Muriel*, is the only delight of *Hismodai*, and is corporated into the first Figures of the watery Triplicity, it is watery, cold moist, Phlegmatick, Feminine, and is Nocturnal, moveable, mute and slow of voice, fruitful, Northerne.

It signifies imperfections all over, or in the Breast, Stomach and Paps, weak digestion, cold Stomack, Ptisick, salt Flegm, rotten Coughs, Dropsical Humours, Impostthumations in the Stomach, Cancers which ever are in the Breast.

Places it noteth are, the Sea, great Rivers, Navigable waters: but in the Island Countries, it notes, places near Rivers, Brooks, Springs, Wells, Sellars in Houses, wash houses, Marsh grounds, Ditches with Rusles, Sedgs, Sea banks, Trenches, Cisternes.

The shape and description is a low and smal stature, the upper parts of more bigness then the lower, a round visage; sickly, pale, a whitely Complexion, the Heir a sad brown or Chesnut and variable, little Eyes, prone to have many Children, if a Woman.

Kingdomes, Countries and Cities it ruleth are, *Scotland*, *Zealand*, *Holland*, *Prussia*, *Tunis*, *Algier*, *Constantinople*, *Venice*, *Millan*, *Genoa*, *Amsterdam*, *Yorke*, *Madeberge*, *Wittenberge*, *Saint Lucas*, *Cadiz*.

♊ *Verchiel*, is the only delight of *Sorath*, and is by Nature fiery, hot, dry, chollerick, Diurnal, commanding, Bestial, barren of the fiery Triplicity, Masculine, and of the East, and rules the fifth house

All sicknesses in the Ribs and sides, as Plurisies, Convulsions,

Convulsions, pains in the Back, trembling or passion of the Heart, violent burning Feavers, all weaknesses, or diseases in the heart, sore Eyes, the Plague, the Pestilence, the yellow Jaundies.

A place where wild Beasts frequent, Woods, Forrests, Desert places, steep rocky places, Cleaves, unaccessable places, Kings Palaces, Castles, Forts, Parks, in Houses were fire is kept neer a Chimney.

It represent a great round head, big Eyes starting or staring out, or goggle Eyes, quicksighted, a full and large body, and is more then of Middle stature, broad Shoulders, narrow sides, yellow or dark flaxen hair, and is much curling or turning up, a fierce countenance, but ruddy, high Sanguine Complexion, stronge, valiant and active.

Kingdomes, Countries and Cities, it signifieth, are *Italy*, *Bohemia*, the *Alpes*, *Turkie*, *Sicilia*, *Apulia*, *Rome*, *Syracusa*, *Cremona*, *Ravenna*, *Dalmatia*, *Prague*, *Lintz*, *Confluentia*, *Bristol*.

♑ *Hamaliel*, is an Earthly cold, Malancholly, Barren, Feminine, natural, Southerne *Idea*, the figure of it, *viz.* *Conjunctio* is the exaltation of *Taphthartharath*, of the Earthly Triplicity, *Hamaliel* signifies a study where books are, a dairy house, Corn feilds, Granaries, Malt houses, Hay Ricks, or Mows of Barley, Wheat or Pease: or a place where Cheese and butter is preserved and stored up.

Diseases, the worms, wind, chollick, all obstructions in the Bowels and Miseraicks, croking of the Guts, Infirmnes in the Stones, any Disease in the Belly.

The Figure of *Hamaliel* (receives) being also one of the Figure *Taphthartharath*, vertue from the Ruler, and *Idea*, and represents a slender body, of mean

height, but decently composed, a ruddy brown Complexion, black Hair, well favoured or lovely, but no beautiful Creature, a smal shril voice, all members inclining to brevity, a witty discreet Soul, Judicious, and excellently well spoken, studious and given to History, whether man or woman, it produceth a rare understanding: if *Populus* or *Via* be in the second House, they are very unstable.

Of Kingdomes, Countries and Citty, it signifieth *Greece*, the South part of it *Croatia*, the *Athenian* Teritory, *Mesopotamia*, *Affrica*, the South West part of *France*, *Paris*, *Jerusalem*, *Rhodes*, *Lions*, *Thauris* in *Persia*, *Thororus*, *Basil*, *Heidelburge*, *Brunduſium*.

Zuriel is *Aireal*, hot and moist, Sanguine, *Maculine*, Moveable, *Humane*, *Diurual*, of the Airy *Triplicity* and West, the cheif delight of *Kedemel*

The Stone, all Diseases in the Gravel, in the Rains of the Back, Kidneys, heats, and diseases in the Loyns or Hauches, Impostumes or Ulcers in the Rains, Kidneys or bladder, weakness in the back, corruption of blood.

In the Feilds, it represents grounds neer Windmils, or some ſtrag ing barn, or out house, or saw Pits, or where Coopers work, or Wood is Cut, sides of Hills, tops of Mountaines, Grounds, where hawking and hunting is used, Sandy and gravelly feilds, pure cleer Aire and sharp, the upper Rooms in houses, Chambers, Garrets, one Chamber within another.

It represents a well framed body, streight, tall and more subtle or slender then gross; a round lovely and beautiful, visage, a pure Sanguine colour in youth, no abundance or excess, in either white or red, but in Age usually some pimples, or a very high

high colour, the Hair yellowish, smooth and long.

Kingdomes, Countries, Cities, the higher *Austrea Savoy*, its Dukdome, *Alsatia*, *Lavonia*, *Lisbone* in *Portugal*, *Frankeford*, *Vienna*, *Flacentia*, the Territory in *Greece* where sometimes; the City *Thebes*, stood *Arles*, *Friburge*, *Spires*.

Barchiel, is a cold, watery, Nocturnal, Flegmatick, Feminine, of the watery Triplicity, fixed and North, the house, and joy of deceitful false trecherous *Barzabel*, usually it doth represent subtil, deceitful men, perjured and wicked, Theeves, there is no truth nor honesty in them very Knaves.

It signifies, the Gravel, the stone in the secret parts, bladder, Ruptures, Fistulaes, or the Piles in *Ano*, Gonorrheo's, Priapismes, all afflictions in the Privy parts, either in man or woman, defects in the Matrix: places where all sorts of creeping beasts use, as beetles, &c. or such as be without wings; and are Poysonous; Gardens, Orchards, Vineyards, ruinous Houses neer Water, moorish grounds, stinking lakes, Quagmires, sinkes, the Kitchin or Larder, wash houses.

A Corpulent, strong, able body, somwhat a broad or square face, a dusky, muddy Complexion and sad, dark hair much, and crisping, an hairy body, somewhat bow-ledged, short necked, a squat, well trussed fellow.

Kingdomes and Countries, the North part of *Bavaria*, the woody part of *Northway*, *Barbary*; The Kingdome of Fetz, *Catalonia* in *Spaine*, *Valentia*, *Urbine* and *Forum*, *Julij* in *Italy*, *Vienna*, *Messina* in *Italy*, *Gaunt*, *Frankeford* upon *Odar*.

Advachiel, is of the fiery Triplicity, East in Nature, hot and dry, Masculine, Chollerick, Diurnal, common, by corporal or double bodyed, the *Idea* and delight of *Hismael*.

It ruleth the Thighs and buttocks in the parts of mans body, and all Fistulaes or hurts falling in those members, and generally devoteth blood, heated fevers, Pestilential, falls from horses, or hurts from them or four footed beasts, also prejudice by fire, heat and intemperateness in sports.

It noteth, a stable, or places where troop horses for War are set up: where great four footed beasts are kept; It represents in the Feilds, Hills, and the highest places of Lands or Grounds, that rise a little above the rest; in Houses, upper Rooms near the fire.

It represents a well favoured Countenance somewhat long visage, but full and ruddy, or almost like sun burnt, the Hair light, Chesnut colour; the stature somewhat above the middle size: a Conformity in the Members, and a stronge able body.

Kingdomes, Countries and Cities, are *Spaine*, *Hungary*, *Slavonia*, *Morania*, *Dalmatia*, *Buda* in *Hungary*, *Toledo*, *Narbon*, *Collen*, *Stargard*.

Hanael, is the *Idea* of *Zazel*, and is Nocturnal, cold, dry, Melancholly, Earthly, feminine, moveable four footed.

It hath Government of the Knees, and all diseases incident to those places, either by straines or fractures, it notes Leprosie, the Itch, the Scab.

It noteth an Oxe house, or Cow house, and where Calves are kept, or tooles for Husbandry, or where old wood

wood is laid up, or where sailes for Ships, and such naterials are stored, also sheep pens, and grounds where Sheep feed, fallow grounds, barren Feilds, bushy and thorny; dunghills in feilds, or where soyle is laid, in Houses low, dark places, near the ground or Threshold.

It usually signifies dry corporatures, not high of stature, long, lean and slender visage, thin Beard, black hair, a narrow chin, long, smal Neck and narrow breast.

Kingdomes, Countries and Cities, are *Thrace*, *Macedon* in *Greece*, new *Turkie*, *Albavia*, *Bulgaria*, *Saxony* the South west part, *West Indias*, *Stiria*, the Isles *Orchades*, *Hassia*, *Oxford*, *Mecklin*, *Cleeus*, *Brandenberge*.

Cambiel, is an *Aireal*, hot, moist *Idea*, of Aiery Triplicity, Diurnal, Sanguine, fixed, rational, Humane, Masculine, the principal *Idea* of *Zazel*, it is westerne, and in it he rejoyceth.

It governeth the Legs, Ancles, and all manner of infirmities incident to those members, all Melancholly, winds, Coagulated in the Veins, or disturbing the blood, Cramps, &c.

Places new digged: hilly and uneven places or where quarries of Stone are, or any Minerals have been digged up in Houses, the Roofs, Eaves or upper parts, Vineyards, or neer some little spring or Conduit head. It notes a squat, thick corporature, or one of a strong, well composed body, not tall, a long visage, sanguine Complexion; if *Carcer*, or *Tristitia* be in the tenth or eleventh House, the party is of black Hair, and of a sanguine Complexion, with distorted Teeth, in any other House, the party is of cleer white or fair Complexion, and of sandy

coloured Hair or very flaxen, and hath a very white Skin.

Kingdomes, Countries, and Cities, are *Tartary*, *Croatia*, *Valachia*, *Muscovia*, *West Phalia* in *Germany*, *Piemont* in *Savoy*, the West and South parts of *Bavaria*, *Arabia*, *Hamborough*, *Breme*, *Monts Ferat*, and *Pisaurum* in *Italy*, *Trent*, *Ingolstad*.

☿ *Amnixiel*, is of the watery Triplicity, Northern, cold, moist, flegmatick, feminine, Nocturnal, the *Idea* of *Hismael*, by *Corporeal*, common or double bodyed, Idle, effeminate, sickly, envious, representing a covetous, malitious sot, of no Action.

It signifieth all diseases in the Feet, as the Gout, and all Lameness, and all Aches incident to those Members, and so generally salt Flegms, Scabs, Itch, Botches, breakings out, Boyles and Ulcers, proceeding from blood putrefacted, cold and moist diseases.

The places it presents, are grounds full of Water, or where many Springs, and much Foul are, also Fish Ponds, or Rivers full of Fish; places where Hermitages have been, Moats about the Houses, Water-mills, in Houses near the Water side, as to some Well or Pumpe, or where Water stands.

It presents a short stature, ill composed, not very decent, a good large Face, palish Complexion, the body fleshy, or swelling, not very streight: but incurvating somewhat with the head.

Kingdomes, Countries and Cities, are *Calabria* in *Sicilia*, *Portugal*, *Normandy*, the North of *Egypt*, *Alexandria*, *Rhemes*, *Wormes*, *Ratisbone*, *Compostella*.

CHAP. XV.

Chap. XV.

How the Idea's *are infused into the sixteen Figures by the seven Rulers, through the help of the Soul of the World; And how the Rulers and* Idea's *incorporate their Nature and properties into the Figures, and have like signification as the Rulers and* Idea's.

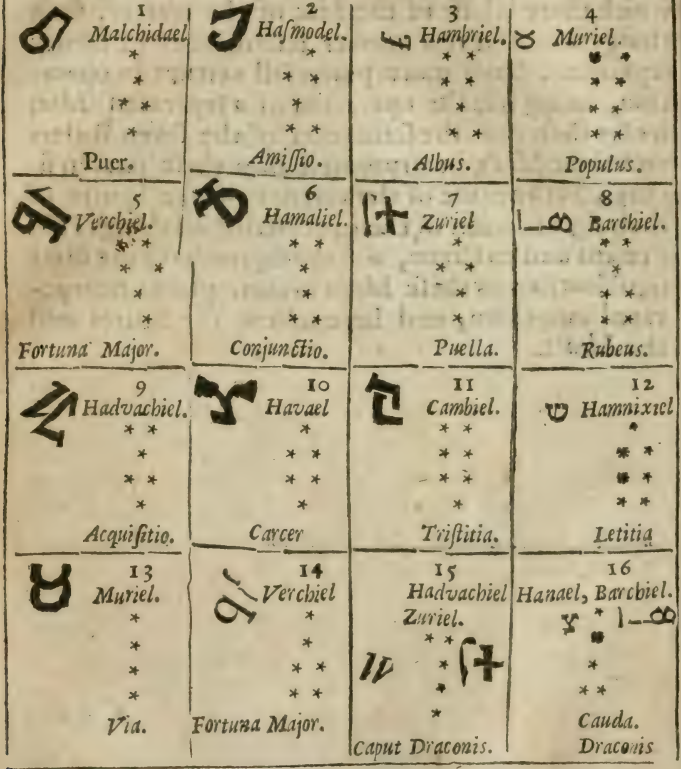
THus all inferior bodies are exemplified by the superiour Idea's; Now they define an *Idea* to be a form above Bodies, Souls, Minds, and to be but one simple, pure, immutable, indivisible, incorporeal & eternal, & that the nature of all *Idea*'s is the same; Now they place *Idea*'s in the first place in very goodnesse it self: God by way of cause, and that they are distinguished amongst themselves by some relative considerations only, least whatsoever is in the world, should be but one thing without variety, and that they agree in essence, least God should be a Compound Substance; In the second place, they place them in the very intelligable it self, in the soul of the world, differing the one from the other, by absolute forms, so that all the *Idea*'s in God, indeed are but one form, but in the soul of the World they are many; they are placed in the minds of all other things, whether they be joyned to the body, or separated from the body, by a certain participation,

ticipation, and now by degrees are distinguished more and more; They place them in Nature, as certain small seed of forms infused by the *Idea*'s; and lastly, they place them in these sixteen figures following; Hereunto may be added, that in the soul of the World, there be as many seminal forms of things, as *Idea*'s in the minde of God; by which forms she did in the heavens above the Stars, frame to her self shapes also, and stamped upon all these some properties: On these Figures therefore, shapes and properties of vertues, of inferiour species, as also their properties doe depend, so that every figure hath its *Idea*, that is suitable to its forme, which also proceeds of a wonderfull power of opperating, which proper gift it receives from its Ruler, through the Seminal forms of the soul of the World, for *Idea*'s are not onely effectuall causes of every Species, but are also the cause of every Vertue which is in the Species; and this is that which Mr. *Thomas Heydon* saith, that the properties are in the Nature of things; which vertues indeed, are the operations of the *Idea*'s, are moved by these figures, and these Vertues have a certain and sure Foundation, not *Fortuitous* nor casual as some say, but as *Efficacious*, as Astrology, and powerfull and sufficient, doing nothing in vain. Now these *Idea*'s do not erre in their actings but by accident, *viz.* by reason of the impurity of the Artist or Querent, or inequality of the matter or thing sought after; for upon this account, there are found things of the same Species more or less powerfull, or according to the disposition of the thing good or evill; for all these influences may by these figures be received, & may also be hindred by the indisposition of the matter or its insufficiency according to the quality of the Person, such is the signification

nification of the figures; which receives the Vertues and Powers of the Rulers and *Idea*'s, according to the desert of the matter, wherefore those things in which there is lesse of the *Idea* of the matter, such things which have a greater resemblance of things separated, have more powerfull vertues in operation, being like the operation of a separated *Idea*; we see then that the scituation of the seven Rulers and their *Idea*'s incorporated into these sixteen figures, is the cause of the vertues of the figures of their signification of their predicting, all things Past, Present and to Come, and the figures have the same significations as these *Idea*'s in their places incorporated into them, and here follow the figures and the *Idea*'s.

CHAP.

Chap. 16. *The manner to attribute the* Idea's *to the Figures, and the Figures to the* Idea's.



The Rulers of the twelve *Idea*'s have power over the face of the whole Earth in their figures and places, but foure figures naturally delight in the winds, and their *Genii*, and they are *Fortuna Minor*, *Via*, *Caput Draconis*, and *Cauda Draconis*, a fortunate Full Moon in Aspect of the Sun, to them is admirably good.

Chap.

CHAP. XVII.

Of the Foure Elements, their Nature and Properties.

THere are foure Elements and original Grounds of all Corporeall things, Fire, Aire, Water, Earth, of which all Elemented inferiour Bodies are comprehended, not by way of heaping up together, but by transmutation and union, and when they are destroyed, they are resolved into Elements, for there is none of the sensible elements that is pure, but they are more or lesse mixed, and apt to be changed one into the other: even as earth becoming dirty, and being dissolved becomes water, and the same being made thick and hard, becomes earth again; but being evaporated through heat, passed into Aire, and that being kindled, passeth into Fire, and this being extinguished, returns back again into Aire, but being cooled again after its burning, becomes earth, or stone, or sulphur, and this is Manifested by lightning; this saying ever teacheth you.

The Number and the Nature of those things
Call'd Elements, what Fire, Earth, Aire forth brings,
From whence the Heavens their beginning had,
Whence tide, whence Rain-bow in gray colours clad;
What makes the clouds that gathered are? and black;
To send forth lightning, and a Thundring Crack?
What doth the Nightly Flames, and Comets make?
What makes the Earth to sweel, and then to quake?

What

What is the seed of Mettals, and of Gold?
What Vertues, Wealth, doth Natures Coffers hold.

Plato was of that opinion, that Earth was wholy unchangeable, and that the rest of the Elements are changed as into this, so into one another successively, Sr. *Christopher Heydon* saith, that the Earth is not changed, but relented and mixed with other Elements which doe dissolve it, and that it returns back into it self.

Now every one of the Elemrnts hath two special qualities, the former whereof it retains, as proper to it self, in the other, as a means, it agrees with that which comes next after it, for fire is hot and dry, the earth dry and cold, the water cold and moist, the aire hot and moist, and so after this manner the Elements accord into two contrary qualities, are contrary one to the other, as Fire to Water, and Earth to Aire, moreover the Elements are upon another account opposite one to the other; For some are heavy as Earth and water, and others are light as Aire and Fire.

Wherefore the *Rosie Crucians* called the former passives, but the latter actives, And yet Doctor *Culpeper* my predecessour distinguisheth them after another manner, and Assignes to every of them three qualities, *viz.* to the fire brightnesse, thinnesse and motion, but to the Earth, darknesse, thicknesse and quietnesse, and according to these qualities, the Elements borrow their qualities from these, so that the Aire receives two qualities of the Earth, darknesse and thicknesse, and one of fire, *viz.* Motion; but fire is twice more thin then Aire, thrice more moveable, and foure times more bright; and the Aire is twice more bright, thrice more thin, & foure times more moveable then water; wherefore water

is

is twice more bright then earth, thrice more thin, and foure times more moveable; As therefore the Fire is to the Aire, so the Aire is to the Water, and Water to the Earth; and again, as the Earth is to the Water, so the Water to the Aire, and the Aire to the Fire: And this is the Root and Foundation of all Bodies, Natures, Vertues, and wonderfull Works; And he which shall know these things, and their Rulers, Idea's and Figures, shall easily know all things, Past, Present, and to Come; and also shall bring to passe such things that are wonderfull, and astonishing, and shall be perfect in this Art.

Chap. XVIII.

Of a threefold consideration of the Elements

There are then as we have said, foure Elements, without the perfect knowledg whereof, we can effect nothing in this Science, now each of them is three fold, that so the number of foure may make up the number of twelve *Idea's* incorporated into sixteen Figures and twelve houses, or parts of the Earth, and by passing by the number of seven which signifieth the seven Rulers, into the number ten, (which signifieth the Cælestial powers, are ten principal names of God, as you read in the ninth Chapter) there may be a progresse to the supream unity upon which all vertue and operation depends, of the first order are the pure Elements, which are neither compounded, changed nor admit of mixion, but are incorruptable, & not of which, but through which the vertues of all natural things are brought forth

forth into Art; No man is able to declare their Vertues, becauſe they can do all things upon all things. He which is ignorant of theſe ſhall never bring to paſſe any wonderfull matter, nor underſtand what he would know; of the ſecond Order are Elements that are compounded, changeable and Impure, yet ſuch as may by Art be reduced to their pure ſimplicity, whoſe Vertue when they are thus reduced to their ſimplicity, doth above all things perfect this Art, and theſe are the Foundations of the work; Of the third Order are thoſe Elements which originally and of themſelves are not Elements, but are twice compounded, various and changeable one into another, they are the infallible Medium, and therefore are called the middle Nature.

By theſe you ſhall ſee from whence all things flow,
Whence Mankinde, Beaſts, whence fire, whence rain & ſnow
Whence earth quakes are, why the whole Ocean Beats,
Over his banks, and then again retreats,
Whence ſtrength of Herbs, whence courage rage of Bruits,
All kinde of Stone, of creeping things and Fruits:

Very few there are that underſtand the deep miſterious of this Art. (In it is) by means of thoſe things aforeſaid, the perfection of every effect in what thing ſoever, they are full of wonders and miſteries and are operative, as in Aſtrology, ſo in this Art: For from theſe, through them proceeds the bindings, looſings and tranſmutations of all things, the knowledge and foretelling things to come.

Let no man therefore, without theſe three ſorts of Elements and the knowledg thereof, be confident that he is able to cure all Diſeaſes in the body, but whoſoever

whosoever shall know how to prepare his Medecines, as I partly told you, in my Method of *Rosie Crucian Physick*, and how to reduce those of one order into those of another, impure into pure, compounded into simple, and shall know how to understand distinctly, the Nature, Vertue and power of them in Number, Degrees and Order, without dividing the substance, he shall easily, attain to the knowledge and perfect operation of all these natural things conteined in this Book.

Cahp. XIX.

Of the wonderfull Natures of Fire and Earth and their Figures.

THus the Earth is divided into twelve parts or houſes, over which the ſeven Rulers and their twelve *Idea*'s govern, and you muſt know how to reduce thoſe of one Nature into thoſe of another, which

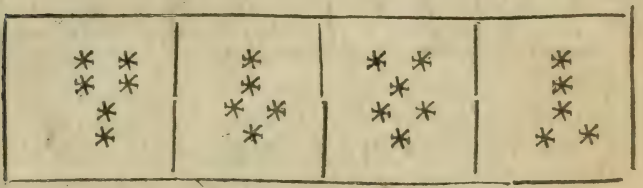
which are also manifold, let us come again and sort our speeches; first we must treat of the Elements, then of the manifold Divisions of the Earth, and of her twelve Regions, *&c.*

First there are two things, *viz.* Fire and Earth, which are sufficient for the operation of all wonderfull things, the former is active, the latter passive Fire, (as saith *Eugenius Theodidactus*,) in all things and through all things, comes and goes away bright, and at the same time secret and unknown, when it is by it self (no other matter comming to it, which should manifest its proper Actions, it is boundlesse and invisible, of it self sufficient for every Action, that is proper to it; moveable, yeelding it self after a manner to al things that come next to it, reviewing, guarding nature, enlightning, not comprehended by lights, that are vailed over, cleere parted, leaping back, bounding upwards, quick in motion, and giving motion to the Earth; and that the reason the earth moves, as my friend Mr. *John Booker* will demonstrate to you; fire is high, alwayes raising motion, comprehending another, not comprehended it self, not standing in need of another, secretly increasing of it self, and manifests its greatnesse to things that receive it, Active, Powerfull, Invisible, Present in all things at once; it will not be affronted or opposed, but as it were in a way of revenge, it will reduce on a sudden things into obedience to it self, incomprehensible, impalpable, not lessened, most rich, in all dispensations of it self; Fire, as saith my friend and very neer kinsman, Sr. *John Heydon* Knight, from his own experience, that fire is the boundlesse and mischievous part of the nature of things, it being a

queſtion, whether it deſtroyes or produceth moſt things? Fire it ſelf is one and penetrates through all things, (as ſay alſo the *Roſie Crucians*) alſo ſpread abroad in the Heavens, and ſhining, but in the infernal place, ſtreightned, darke and tormenting, in the mid way it partakes of both; fire therefore in it ſelf is one, but in that which receives it manifold; and in differing ſubjects, it is diſtributed in a different manner, as you may read in my Book called, *The Holy Guide*; That fire then, which we uſe, is fetched out of other things, it is in Stones, and is fetched out by the ſtroke of the *Steele*; it is in Earth, and makes that, after digging up to ſmoak; It is in Water and heats Springs and Wells: It is in the depth of the *Sea*, and makes that, being toſſed with winds warme: It is in the Aire, and makes it (as we ſomtimes ſee) to burne, and all Animals and living things whatſoever, as alſo all vegitables are preſerved by Heat, and every thing that lives, lives by reaſon of the incloſed heat; the properties of the fire that is above, are heat, making all things fruitfull and light, giving life to all things; the properties of the infernal fires are a partching heat, conſuming all things; and darkneſs making all things barren, Fire drives away all ill things, in as much as it hath an Analogy with, and is the vehiculum of that ſuperiour light; as alſo of him who ſaith, I am the light of the World, which is true fire, the Father of lights, from whom every good thing, that is given comes: ſending forth the light of his Fire, and communicating it ſelf to the Sun, and the reſt of the Superiour bodies, and by theſe, as by Mediating Inſtruments, conveying that light into our

Fire,

Fire; and the great *Jehovah* himselfe in the old Law commanded that all his Sacrifices should be offered with Fire, and that Fire should alwayes be burning upon the Altar: And that they must not speak of God without a light: good Angels are augmented by the Sun, and also by the light of our common Fire, and evil Spirits, are driven away; therefore lights and fires, should be kindled by the Corps of the Dead, and here follow the four Figures of the Fire.



Now the Basis and Foundation of all the Elements, is the Earth, for that is the object, subject, and receptacle of all Celestical rayes and influences, in it are contained the seeds and seminal vertues of all things: and therefore it is said to be Animal, Vigitable and Mineral, it being made fruitful by the other Elements, and the Heavens brings forth all things of it self: it receives the abundance of all things, and as it were the first fountaine, from whence all things spring; it is the Centre, Foundation, and Mother of all things, take as much of it as you please, separated, washed, depurated subtillized; if you let it lie in the open Aire a little while, it will being full, and abounding with heavenly vertues of it self, bring forth plants, and worms, and other living things, also stones and bright sparks of Met-

tals, in it are great secrets, if at any time it shall be purified by the help of Fire, and reduced unto its simplicity, by a convenient washing; it is the first matter of our Creation, and the truest Medicine that can restore and preserve us, and these be the four Figures of the Earth.

Chap. XX.

Of the Water, and of her Figures.

The other two Elements, *viz.* Water and Aire, not less efficacious, then the former; neither are the Rulers, and their *Idea's*, wanting to work wonderful things in them; there is so great a necessity of water, that with it no living thing can live, no hearb or plant whatsoever, without the moistning of water can branch forth, in it is the seminary vertue of all things, especially of Animals, whose seed is manifestly waterish; The Seeds also of Trees and Plants, although they are Earthly, must notwithstanding of necessity be rotted in Water, before they can be fruitful, whether they be imbibed with the moisture of the Earth, or with Dew, or Raine,

or

or any other water, that is on purpose put to them: for *Moses*, the cheif among the *Rosie Crucians* in his time wrote, that only Water and Earth, bring forth a living *Soul*, but ascribes a twofold production of things to water, *viz.* of things swimming in the waters, and of things flying in the Aire above the Earth; and that those productions that are made in, and upon the Earth, are partly attributed to the very Water; The same Scripture testifies, where it saith, that the Plants and the Herbs did not grow, because God had not caused it to Rain upon the Earth; such is the efficacy of this Element of Water, that spiritual regeneration cannot be done without it, as Christ himself testified to *Nicodemus*; very great also is the vertue of it, in the Religious worship of God, in expiations and purifications; yea the necessity of it, is no less then that of the Fire, infinite are the benefits, and divers are the uses thereof, as being that, by vertue of which all things subsist, are generated, nourished and increased; thence it was that *Paracelsus*, and those of *Egypt*, *Arabia*, and the further side of *Greece*, *Fernelius Ficinus*, old *Hermes* and *Hippocrates* by name: (concluded) as if they had been together, that water was the beginning of al things; and said, it was the first of all the Elements, and the most potent, and that because it hath the mastry over all the Rest: As you may Read in my Book called *The Harmony of the World*. For as *Cardanus* saith, waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the Clouds, challenge the Heavens for their own; the same falling down, become the cause of all things that grow in the Earth; very many are the wonders that are done by waters, according to the writings of *Pliny*, *Solinus*, and many other Historians of the

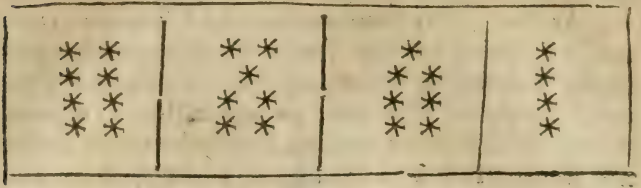
wonderful vertue, whereof *Virgil* also makes mention in these verses,

Horn'd Hammous *Waters at High Noon,*
Aire cold: Hot at Sun rise and setting Sun
Wood, put in bubling Athemas *is fir'd*
The Moon then fartheſt from the Sun retir'd
Ciconian Streams, congeale his Guts to ſtone
That thereof Drinks: and what therein is thrown
Crathis *and* Sybaris *(from the Mountains rold)*
Colour the Hair like Amber, or pure Gold;
Some fountains of a more prodigious kind
Not only change the body, but the Minde
Who hath not heard of obſcene Salmacis
Of th' Æthiopian lake? for who of this
But only taſt, their wits no longer keep,
Or forth with fall into a deadly ſleep?
Who at Clitorius fountaine thirſt remove
Loath wine, and abſtinent meer water love,
With Streams oppoſ'd to theſe Inceſtous flows
They reel as drunk, who drink too much of thoſe,
A Lake in fair Arcadia *ſtands of old*
Call'd Pheneus, *ſuſpected as twofold,*
Fear and forbear to drink thereof by Night,
By Night unwholſome, wholſome by Day light.

Joſephus, also makes relation of the wonderful Nature of a certaine River betwixt *Archea*, and *Rhaphanes*, Cities of *Syria*: which runs with a ful Channel all the week till the Sabboth day, and then on a ſudden ceaſeth, as if the Springs were ſtopped; and on the Sabboth day it is dry, but again the next day, the Waters returns againe in abundance as before: wherefore it is called the obedient River, The Goſpel also teſtifies of a Sheep Pool, into which whoſoever

whosoever stepped first, after the water was troubled by the Angel, was made whole of whatsoever disease he had; The same vertue and efficacy we read was in a Spring of the *Jonian* Nymphs, which was in the Territories belonging to the Town of *Elis*, at a village called *Heraclea*, near the River *Citheron*, which whosoever stepped into. *Populus* being in the first house, *Letitia* in the six, and *Acquisitio* in the tenth with *Puela*, being diseased came forth whole and cured of all diseases, *G. Agricola* also reports, that in *Lyceus*, a Mountaine of *Arcadia*, there was a Spring called *Agria*, to which as often as the dryness of the Region, threatned the destruction of Fruits, they cast a figure, and if any of the figures of the water and *Idea's* were incorporated in any of the four Angels, they took the Bows of an Oak, and put them into the water: Then the Ruler of that Region, and his *Idea's* troubled the waters, and a vapour ascending from thence into the Aire, was blown into Clouds, with which being joyned together, the whole Heaven was over spread, which being a little after dissolved into rain, watered all the Country most wholsomely. Moreover *Ruffus* the Physitian, observed the Figures of the water in all Diseases, and gave his Medicines accordingly: And here follow the four Figures of the Water.

* *



Chap. XXI.

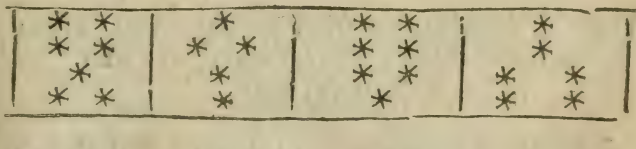
Of the Aire, and of his Figures.

IT remaines that I speak of the Aire, this is a vital spirit passing through all things, giving life and substistance to all things, binding and moving, and filling all things: Hence it is that the *Hebrew* Doctors reckon it not amongst the Elements, but count it as a Medium or glew, joyning things together; and as the resounding spirit of the Worlds instrument, it immediately receives into it selfe, the influences of Celestial bodies, and their *Idea's*, and then communicates them to the other Elements, as also to all mixt bodies; also it receives into it selfe, as it were a divine looking Glass, the Species of all things, as well natural, as Artificial, as also of all manner of speeches, and retaines them; and carrying them with it, and entring into the bodies of men and other animals, through their power, makes an impression upon them, as well when they sleep, as when they be awake, and affords matter for divers strong dreams and Divinations; Hence they say it is that a man

man passing by a place, where a man was slaine, or the carcase newly hid, is moved with fear and dread, because the Aire in that place being ful of the dreadful species of man slaughter, doth being breathed in, move and trouble the spirit of the man with the like species: when he would know where the party dead is, let him cast a Figure, and what he finds in the first house observe well, and see what place his Ruler and Idea signifie, and there you shall find the dead body, or any thing lost; whence it is that he comes to be affraid, for every thing that makes a sudden impression, astonisheth Nature; whence it is that Mr. *Thomas Heydon*, and some of his pupills were of opinion, that Aire is the cause of Dreams, and many other impressions of the Mind, through the prolonging of Images, or Symilitudes, or Species; (which are fallen from things and speeches, multiplyed in the very Aire) until they come to the senses, and then to the Phantasie, and soul of him that receives them; which being freed from cares, and no way hindred, expecting to meet such kind of species is informed by them; for the species of things although of their own proper nature, they are carried to the senses of men, and other Animals in general, may notwithstanding get some impression, from the Heaven, with the holy company of unbodied *Idea's* whilest they be in the Aire; by reason of which, together with the aptness, and disposition of him that receives them, they may be carried to the sense of one, then of another; hence it is possible, naturally, and far from all manner of superstition, no other spirit comming between, that a man shall be able in a very short time, to signifie his mind unto another man, abiding at a very great and unknown distance from him; although he cannot

not precisely give an estimate of the time when it is; yet of necessity it must be within twenty four hours, and I my self know how to do it, and have taught many, and they have often done it; also when certaine appearances, not only spiritual, but also natural do flow forth from things, *viz.* by a certain kind of flowings forth of bodies from bodies, and do gather strength in the Aire, they offer, and shew themselves to us, as well through light as Motion, as well to the sight as to other senses, and sometimes work wonderful things upon us, by the help of Figures, Idea's, and their Rulers; and by these means we see how the South wind condenseth the Aire into thin clouds, in which as in a Looking-glass, are reflected, representations at a great distance of Castles, Mountains, Horses and men, and other things, which when the Clouds are gone, presently vanish, and Sir. *Christopher Heydon*, shewes in one of his Books, that a Rainbow is conceived in a Cloud of the Aire, as in a Looking-Glass: and *Hermes* saith, that the effigies of bodies may by the strength of Nature in a moist Aire, be easily represented in the same manner, as the representation of things, are in things: And *Aristotle* tells of a man to whom it happened, by reason of the weakness of his sight, that the Aire that was near to him, became as it were a looking-glasse to him, and the Optick beam did reflect back upon himself, and could not penetrate the Aire; so that whethersoever he went, he thought he saw his own image with his face towards him, go before him; if any one shall take images artificially painted, or written letters, and in a clear night set them against the beams of the full Moon, whose resemblances being multiplyed in the Aire; and caught upwards, and reflected back, together with

with the beams of the Moon, any other man that is privy to the thing, at a long distance, sees, reads and knows them in the very compasse and circle of the Moon; which Art of declaring secrets by this way, is very profitable for Townes and Cities that are besieged; being a thing which *Pythagoras* and many other Masters of this Art, long since did often doe, and which is not unknown to some in these dayes, I will not except my self, and it will be the better if *Populus via Albus* or *Conjunctio* be in the first house: And all these and a great many more, then these, are grounded in the very nature of the Aire, its Ruler and *Idea*'s, and have their Reasons and causes declared in this Art: besides there are more secret things in this Art then what we have spoken of: Namely such whereby any one may at a very remote distance heare, and understand what another speaks or whispers softly; But our *Genius* forbids as to teach these secret truths to those that may divulge them publickly: and here follow the foure figures of the Aire.



CHAP. XXII.

Of the twelve parts of the Earth and the Regions, Cities and Towns, they contain the Natural parts of the Body, Colours and Winds they Signifie.

YOu see before how the Rulers and *Idea*'s Govern the Earth, and the parts thereof, and how they together

together with their figures signifieth all things that are made and created under the Sun.

The first House is subject to *Barzabel* and *Malchidael*, it is the exaltation of *Sorath*, the Detriment of *Kedemel*, the fall of *Zazel*, but the joy of *Taphthartharab*.

Regions, Cities and Towns are *Naples*, *Anconica*, *Germany*, *Swevia*, *Silesia*, the *Hypolonia*, the lesse *Denmarke*, *Syria*, *Palestina*.

Cities and Townes are, *Naples*, *Anconica*, *Capua*, *Ferraria*, *Florence*, *Verona*, *Lindavia*, *Trajectum*, *Padua* *Craconia* *Brunswick*, *Vincentium*.

The members of the body it represents, are, the head and face, its wind is called *subsolamus*, it is hot and dry, temperate, sweet, pure, subtle and healthfull, and especially in the morning when the Sun riseth; by whom, when *Fortuna Major*, *Acquisitio* or *Puella* be in it, he is made more pure and subtle, causing no infection to mans body.

The colour it represents is red and yellow, it is the oriental angle and Masculine.

Under the second house are these Regions, Cities, Towns, Members of man, Wind, Colours, and other things following.

The second house or succedent part of the Earth is subject to the Ruler or Governesse, of *Kedemel* and her *Idea Hasmodael*, and its figure is *Amissio*; it is the exaltation of *Hismodai* her figures and *Idea*, the house is feminine, the joy of *Kedemel*, and the detriment of *Barzabel*.

It conteyns the Regions of *Russia*, *Polonia* the great, *Ireland*, *Larranie*, *Campania*, *Helvetia*, *Rhetia*, *Francovia*, *Parthia*, *Persia*, the Ilands of *Cyclades*, *Cypresse*, and part of *Asia* the lesse. Cities

Cities and Townes, are *Bononia, Seva, Mantua, Tarrentem, Sycilly, Parma, Brixia, Tigure, Lacerne, Nantz, Lipſig, Foſnovia, Gueſna.*

The wind that cometh from that part is called *Cæcias* or *Helleſpontus*, it is hot drying up all things.

The part of the body it ſignifies, is the Neck and Throat, it noteth green or white.

The third Houſe Containes.

Sordonia, part of *Lombardy, Flanders, Brabant*, the Dukedome of *Wittenberge, Hircavia, Armenia, Cyrenaica*, and *Egypt* the lower.

Of Cities and Towns, *London, Corduba, Turinum, Vercollas, Lovaine, Bruges* in *Flanders, Maguntia, Bamberge, Noremberge.*

Taphthartharath and *Anbriel* rule this Houſe by day, it is Maſculine, and the exaltation of *Caput Draconis*, it is the Detriment of *Hiſmael*, becauſe oppoſite to the ninth, and you may ſee before: it is alſo Cadent.

It noteth the North-eaſt, and by North wind called *Aquilo*, it is cold and dry without Rain, it hurteth the flowers and fruits of the Earth, and eſpecially the Vines when they bud.

It ſignifieth in man, the Shoulders and Armes, among colours it is Skye colour, or blewiſh, ſomtimes mixt.

The fourth Houſe Containes,

In this Figure of the Earth going before, all between the two lines where the figure four ſtands, is called the fourth Houſe, and is the North Angle feminine,

feminine; *Hismodai* and the *Idea Muriel* Governe this House, it is the exaltation of *Hismael*, the Detriment of *Zazel*, and the fall of *Barzabel*; the House is white or yellowish, it ruleth the Breast and Lungs, it noteth *Scotland*, *Gravado*, *Burgundia*, the lower *Holland*, *Zeland*, *Russia*, *Numidia*, *Affrica*, *Bythinia*, *Phrigia*, *Colchis*, *Carthage*.

Of Cities and Towns, *Constantinople*, *Tunis*, *Venice*, *Genoa*, *Luce*, *Pisa*, *Milaine*, *Vincentia*, *Berne*, *Yorke*, St. *Andrews*, *Lubecke*, *Magdeberge*, *Wittenberge*, *Gorlick*.

It noteth the North-wind, which is called *Apraetias*, it is extreamly cold and dry, prohibiting Rain, it preserveth health by cleansing the Aire of all Pestiferous infections, but causeth dry colds, and hurteth the fruits and flowers of the Earth.

The fifth House Containes.

Gallia Togata, the *Alps*, *Italy*, *Sicily*, *Apuliæ*, *Bohemia* a part of *Turkie*, *Phœnicia*, *Caldea*.

And of Cities and Townes, *Damascus*, *Syrabusa*, *Rome*, *Ravenna*, *Cremona*, *Ulms*, *Confluence*, *Prague*, *Lintz*, *Cremsum*.

It is ruled by *Sorath* and *Verchiel*, it is Masculine, of red or saffron colour, and the Detriment of *Zazel*; it signifieth in man, the Heart, Back and Stomach: and is the succedent from the North Angle.

It predicteth the North-west, and by North-wind, which is called *Syrus* or *Trachias*, is cold and dry, of Earthly Nature, breeding snow and wind.

The

The sixth House Containes.

Achaia, Greece, Creet, Corinthia, Artheſina a part of *Gallia, Comata,* a part of the *Rhine, Sileſia* the lower *Meſopotamia, Babilon, Aſſiria.*

And of Cities and Towns, *Jeruſalem, Corinth, Novaria, Cuma, Brunduſium, Papis, Tholoſe, Lyons, Paris, Baſil, Heidelberge, Erphord, Vra iſlavia.*

And theſe are Governed, by *Taphthartharath* and *Hamaliel,* and here he is exalted; when *Albus* or *Conjunctio* be in the House, it ſignifieth purple colour; and being feminine, in oppoſition to the twelfth; it is the Detriment of *Hiſmael,* and the fall of *Kedemel*; it ruleth the Navel and Belly in man; it noteth the Weſt, North-weſt wind, which co nmeth from that quarter, and is called *Corus,* which is cold and moiſt, without any great Rigour.

The ſeventh House Containes.

The Regions of *Auſtrea, Altia, Livonia, Sabaudia, Delphinate, Thuſcia, Bactriana, Caſpia, Thebuis, Togloditica.*

Of Cities and Townes, *Lisbone, Arles, Cajeta, Lauda, Florentina, Friburgè, Argentina, Spires, Frankford* upon the maine, *Hall* in *Swevia, Heilbrone, Friſinga, Moſsbachnum, Vienna* in *Auſtrea, Antwerpe.*

And theſe are Governed by *Kedemel* and *Zuriel* by day, here *Zazel* is exalted, *Barzabel* detrimented; here *Corath* hath his fall.

The Reins and Loynes are attributed to this House, which is Maſculine, and of a dark green colour.

To this Weſt Angle, the Weſt wind is attributed,

called *Zephirus*, it is temperately, hot and moist, and wholsome in the evening, it dissolveth Frost, Ice, and Snow, and maketh flowers and grass to spring, and sometimes as the Figures fall, it causeth Thunder.

The eight House Containes.

Norway the higher, *Bavaria*, *Comagena*, *Capadocia*, *Idumæa*, *Mauritania*, *Catalonia*, the Kingdome of *Fez*, *Getulia*.

Of Cities and Townes, *Algires*, *Valens*, *Trapezunt*, *Vrbinum*, *Aquilia*, *Pistorinum*, *Tarvistum*, *Forum*, *Julium*, *Messana*; *Vienna* in *France*, *Monachium*, *Franckford* upon *Odar*.

And these are Governed by *Barzabel* and *Barchiel* by night, and here *Barzabel* delighteth, but *Kedemel* is detrimented, and *Hasmodai* hath a fall.

The Privy parts and Fundament are attributed to this house, which is red or tawny and Masculine.

It noteth the South-west, and by West wind, named *Aphricus*, it is cold and moist, causing Rain.

The nineth House Containes.

The Regions of *Spaine*, *Dalmatia*, *Slavonia*, *Hungaria*, *Misnia*, *Celtica*, *Arabia*, *Felix*.

Of Cities and Townes, *Toledum*, *Volateras*, *Mutinum*, *Narbone*, *Avenion*, *Colonia*, *Agrippina*, *Slagrade*, *Buda*.

And these are Governed by *Hismael* and *Advachiel* by day, and in it they joy, *Cauda Draconis* is exalted in this house; here *Taphthartharath* is detrimented, the

the House is Masculine, yellow and red is attributed unto it, and the Thighs of man.

The South-west, and by South-wind, commeth from this part of the Earth or House: it is called *Austra Aphricus*, and is temperately hot, and yet breedeth sickness, and sometimes Rain.

The tenth House Containes.

Macedonia, Hyvis, Thracia, Albania, Bulgaria part of *Greece, Masonia, Lituania, Saxonia, Hassia, Thuringia, Stiria, India*: The Island of *Orchades.*

Of Cities and Townes, *Oxford, Juliacum, Clivia, Berges, Mecklin, Gaunt, Vilva, Brandenberge, Augusta, Vindelicorum, Constance, Florence.*

And these are Governed by *Zazel* and *Havael* by night, the House is feminine, being the South Angle, and exaltation of *Barzabel*; it is the detriment of *Hasmadai*, and the fall of *Hismael*, black and gray is attributed to it, with the Knees.

The South-wind is attributed to it; which is called *Auster* or *Notus*, it is hot and moist, breeding thick clouds, great Rains and Pestiferous Aire.

The eleventh House Containes.

Amazonia, Sarmatia, great *Cartaria, Valachia, Muscovia*; the South-East, and by South part of *Swealland, Westphalia, Mosel, Pedemont*, part of *Bavaria, Æthiopia, Sogdinia, Media, Arabia* the desart.

Of Cities and Towns, *Hamborough, Breme, Monsferrat, Pisaurum, Trent, Ingolstade.*

And these are Governed by *Zazel* and *Cambiel* by day, the House is the detriment of *Sorath*, and Mas-

culine, green and dark, yellow are attributed to it, and the Legs of man.

It noteth the South-East, and by South wind, which is called *Euroaster* or *Euronotus*, which is hot and moist, breeding clouds and sickness.

The twelfth House Containes.

Cilicia, *Calabria*, *Portugal*, *Galitia*, *Normandi*, *Gacomantes*, *Lydia*, *Pamphilia*, *Ægipt* the higher.

Of Cities and Townes, *Alexandria*, *Hipolis*, *Compostella Wormes*, *Ratisbone*, *Teverton*

And these are Governed by *Hismael* and *Amnixiel* by night, *Kedemel* is exalted in this House, *Hasmodai* delights in it, but *Taphtharthrath* is both detrimented and falls in this place, the feet of man are attributed to it, and the colour green, white mixtures.

It noteth the East, South East wind, called *Eurus* or *Vulturnus*, which is hot and dry; he bloweth loud, and therefore is called *Altitonaus*, *Vulturnus*: You have seen in the Figure here before, how the Earth is divided into two parts, are called houses, whereof the first is called the Angle of the Orient, with the twelfth and eleventh unto the South, and maketh the Oriental quarter Masculine: signifying the Spring time, and the infancy of man, which of his Nature is Sanguine.

The other part which is the Angle of the South, reaching unto the Occident, comprehending the tenth, ninth and eight Houses, unto the seventh is called *Meridional* quarter, feminine, signifying the youth of man, which then beginning to be choller-

rick

rick and heating: The third part, which is the angle occidental, reaching unto the *Septentrional*, containing, the seventh, sixth and fifth Houses; to the fourth, is occidentall Masculine, signifying Harvest and age of man, which is then most commonly Malencholly: The fourth quarter, which is the Angle *Septentrional* reaching unto the Oriental, comprehending the fourth, third and second Houses, unto the first is called *Septentrional* quarter, feminine, signifying Winter, and the crooked age of man, which then doth begin to be flegmatick, old and faint.

Those two parts, which be from the Angle *Meredional*, unto the Angle Septentrional be called the *Moities* ascendant; the two other parts, which be from the Septentrional unto the Meridional, be called the Moities descendant, the four Angles be the first four, seventh and tenth Houses; the second, fifth, eight and eleventh be called the Houses Succedent; the third, sixth, ninth and twelfth be called the Houses Cadants; therefore, when and as often as in these four Angles, you find a good figure, that place alwayes signifies, force, courage of body, good and prosperous, Fortune Valiantnes, stoutnes with friends, associated with a better hope.

The second signifieth half fortune, by occasion of goods; the fifth signifieth half fortune, comming by gifts, or by the getting or Conception of Son or Daughter, that is to say of honour or joy.

The eighth signifies half fortune, because of death, or of things hidden; the eleventh signifies half fortune, comming by the Mother, or of the Prince, or of the year.

The Cadant do signifie weakness of Heart, feeblenes or faintnes of body and damage: the third

and ninth excepted, which signifie a reflection of a Common Wealth, likewise honour and reverence, the sixth and twelfth, do signifie cowardnesse with a wickednesse, aswell of persons as of things.

CHAP. XXIII.

Of the sixteen Figures and their manifold Divisions.

THese Figures are divided many wayes as first into foure Quadrants or Quarters, answering to the foure quarters of the year.

The Vernal or *S*pring Quarter, is Sanguine, hot and moist, and conteynes the first foure figures, *viz. Puer*, *Amissio*, *Albus*, and *Cauda Draconis.*

The Estynal or Summer Quarter, is hot, dry, and collerick, and conteins other foure figures, *viz. Populus*, *Fortuna Major*, *Conjunctio*, *Caput Draconis.*

The *Autumnal* or Harvest quarter, is cold, moist and Phlegmatick, conteins these figures, which have as well as the rest their vertues from the Rulers and *Idea*'s, the four figures are *Puela*, *Rubeus*, *Acquisitio*, *Fortuna Minor.*

The Hyemnall Brumal, or Winter quarter is, cold moist and flegmatick; of the nature of the tenth, eleventh and twelfth houses and their Rulers and *Idea*'s and their Figures, *viz. Carcer*, *Tristitia*, *Letitia* and *Via.*

They are again divided in division of the Elements, for some figures receive such vertue, as in nature they are fiery, hot and dry, and they are

Fortuna

Fortuna, Major, Puer, Acquisitio, and *Cauda Draconis,* three of these make the fiery Triplicity, over which *Sorath* ruleth by day, and *Hismael* by night.

Others are cold and earthly, *viz. Amissio, Conjunctio, Carcer, Caput Draconis,* and these constitute the Earthly Triplicity; over whom *Kedemel* rules by day, and *Hasmodai* by night.

Others are Aiery, hot and moist, *viz. Albus, Puela, Tristitia, Fortuna Minor*; over whom *Zazel* Rules by day, and *Taphthartharath* by night.

Others are watery, cold and moist, *viz. Populus, Letitia, Via, Rubeus,* and are called the watery Triplicity, over whom *Barzabel* ruleth both day and night.

Some figures are Masculine, and therefore hot as, *Puer, Albus, Fortuna Major, Puela, Acquisitio, Tristitia Populus, Caput Draconis*; some are Feminine, Nocturnal, therefore cold, *Amissio, Via, Conjunctio, Rubeus, Carcer, Letitia, Fortuna Minor, Cauda Draconis.*

The use whereof, is this, that if you have a Masculine figure in a Masculine house, governed by a Masculine Ruler, it imports him or her more manly, and so if a Masculine figure be in a Feminine house, the man or woman is lesse couragious, *&c.*

Chap.

Chap. XXIIII.

A Table of the Aspects of the Houses.

☌	✶	□	△	☍
Dexter	11	10	9	
1 house				7
Sinister	3	4	5	

☌	✶	□	△	☍
Dexter	3	2	1	
5 house				11
Sinister	7	8	9	

☌	✶	□	△	☍
Dexter	7	6	5	
9 house				3
Sinister	11	12	1	

☌	✶	□	△	☍
Dexter	12	11	10	
2 house				8
Sinister	4	5	6	

☌	✶	□	△	☍
Dexter	4	3	2	
6 house				12
Sinister	8	9	10	

☌	✶	□	△	☍
Dexter	8	7	6	
10 house				4
Sinister	12	1	2	

☌	✶	□	△	☍
Dexter	1	11	11	
3 house				9
Sinister	5	6	7	

☌	✶	□	△	☍
Dexter	5	4	3	
7 house				1
Sinister	9	10	11	

☌	✶	□	△	☍
Dexter	9	8	7	
11 house				5
Sinister	1	2	3	

☌	✶	□	△	☍
Dexter	2	1	12	
4 house				10
Sinister	6	7	8	

☌	✶	□	△	☍
Dexter	6	5	4	
8 house				2
Sinister	10	1	12	

☌	✶	□	△	☍
Dexter	10	9	8	
12 house				6
Sinister	2	3	4	

The use of the Table aforesaid.

You may see in the 2, 3, 4, and 5. Dexter. Column, in the upper part of the First House Table. Sinister.

You.

You see in the second line & first Column 11 10 9
& in the foure Columns over against them; 7
the meaning is thus: A figure in the first 3 4 5
House, and another in he eleventh, he that is posited in the first House, doth behold the other in the eleventh, with a *Sextile* Dexter Aspect.

A figure in the first and another in the tenth, he in the first behold the figure in the tenth with a *Quartile* Dexter.

A figure in the first beholding another in the ninth, casts his *Trine* Dexter thither.

A figure in the first, beholding another in the seventh, casts his *Oppositition* Aspect unto him.

Again, over against Sinister, and under the first you finde 3, 4, 5. that is, the first beholds the third with a *Sextile* Sinister, the fourth with a *Quartile* Sinister, and the fifth with a *Trine* Sinister; observe the Dexter Aspect is more forcible then the Sinister, this understand in the other Columns, *viz.* that Dexter Aspects, are contrary to the succession of houses, Sinister as they follow one another.

The houses again are divided, into moveable, fixed and common.

The moveable, are the first, fourth, seventh and tenth, and these signifie the foure months of the year, *viz. March*, *June*, *September* and *December*, and as moveable.

The second. fifth, eighth and eleven are fixed and signifie *Aprill*, *July*, *October* and *January*, which are fixed seasons of Heat or Cold, Moisture or Dryness.

The third, sixth, ninth and twelfth are common because they are *February*, *May*, *August* and *November*, and are constituted also between moveable and fixed, and retain a property or nature, pertaking both, with the preceding and consequent houses.

Albus and *Letitia* are by corporeal or double bodied.

The

The right knowledg of these in this Art is much, and you must understand it thus; In the Question or figure, if the Ruler who Governs the *Idea* that is incorporated in the figure in the first house be moveable, and the Idea Figure and house, be also one; it denotes the person to be unstable, and of no Resolution, easily mutable, perverted, a wavering unconstant Man or Woman.

Let us admit the Ascendant fixed, and the Ruler and his *Idea* in a fixed figure, you may judg the person to be of a firm Resolution, no changling, or as we say, one that will stand to maintain what he hath said or done, be it right or wrong.

If the Figure *Idea* and Ruler Ascending be common, you may judge the man or woman to be neither very wilfull or easily variable, but between both.

The Figures also are divided into,

Bestial or *Quadrupedian*, viz. *Puer*, *Amissio*, *Fortuna Major*, *Acquisitio*, *Carcer*, and these represent foure footed creatures.

Fruitfull or prolificall figures, *viz. Populus*, *Rubeus*, *Cauda Draconis*, *Letitia Via.*

Barren figures, *Albus*, *Fortuna Major*, *Minor*, *Conjunctio*, manly or humane, Curteous Figures, *Albus*, *Conjunctio*, *Puella*, *Tristitia.*

Ferral Figures are, *Fortuna Major*, *Fortuna Minor*, *Letitia*, and *Caput Draconis.*

Mute Figures or of slow Voice, *Populus Via*, *Rubeus*, *Cauda Draconis*, *Letitia*, the more if the Figures of *Taphthartharath* be with them, or in *Quartile* or *Opposition* of the Figures of *Zazel.*

The use hereof is, that if your significators, (that is to say) the Lord Ruler and his Idea be incorporated in the ascendant, into *pure Amissio*, *Fortuna Major*, *Fortuna Minor*, *Acquisitio*, *Caput Draconis*, *Carcer.*

cer, Cauda Draconis, there is in the Conditions of that party something of the Nature of that Beast, the Ruler and Idea signifies: as if the Figure be pure, the man is rash, hardy and Lascivious, if *Amsio,* stedfast and resolved, and somewhat of a muddy Complexion vitiated with some private imperfection, and what figure soever you find in the first house, consider his Ruler and Idea, and you shall find his Nature, corporature and manner when strong or weak, well or ill posited, signified by them, as we said before, for the quality of every thing is signified by the Rulers and Ideas, and so you must judge as if one be sick, although forty mile off, consider what figure is in the first House, and what Idea and Ruler governes it, of that Nature and Complexion the party is, and hath such sickness and diseases, as the Idea and Ruler signifies; to Cure him consider the tenth house, what figure is there, and what Idea and Ruler it is attributed too: that Idea and Ruler will tel you, what Medicine you must give, that is to say of Herbs, Plants or Minerals, and according to judgement prescribe that.

The part of the body afflicted, the Ruler *Idea,* Figure and House signifie.

Let us admit, one propounds his question, if he shall have Children, then if *Hasmodai* and her *Idea's* or *Idea* be in good company in the fifth House, there is no question but he shall; the same do, if the question concerne Barrenness, *viz.* if the ascendent or fifth House be of those Figures, we call Barren, it generally represents few or no Children.

In questions, if the Rulers and Idea's be incorporated into *Albus, Conjunctio, Puella* or *Tristitia* in the ascendent, then we may Judge the Man to be of civil Carriage, very affable and easie to be spoken withal, &c.

CHAP. XXV.

Chap. XXV.

Of the Rulers essential dignities, in the twelve Idea's, *that govern the twelve parts of the Earth, incorporated into sixteen Figures.*

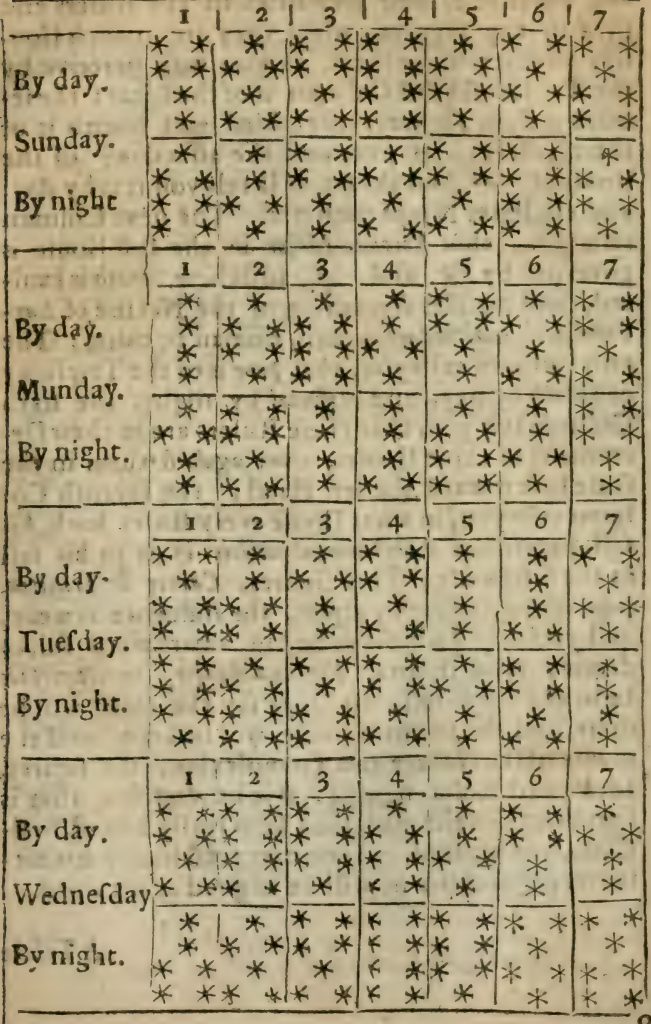
Idea's.	Figures.	The Houses of the Rulers	Exaltation.	Triplicity day and night.	Detriment	Fall.
		1				
		2				
		3				
		4				
		5				
		6				
		7				
		8				
		9				
		10				
		11				
		12				

The

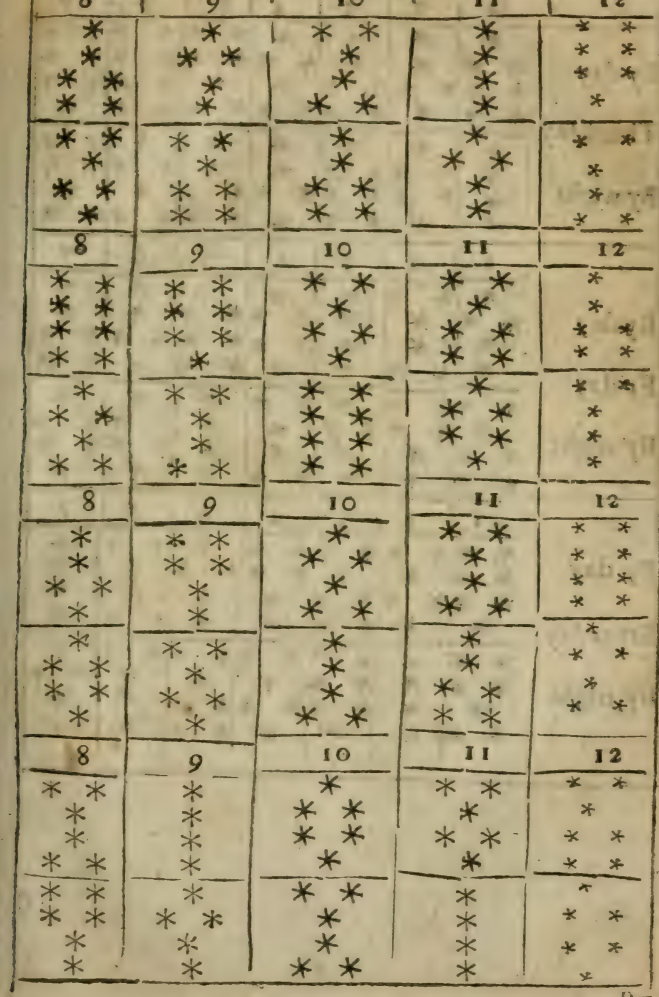
The uſe of this Table is great, becauſe it teaches the Fortitudes and Debilities of the Rulers and Idea in the Figures; when they are in ſuch Houſes, we attribute to them, as you may perceive by the Table; the firſt Column is of the Ideas; the ſecond is their *Figures:* the third and fourth is of their Rulers: ♂ pure and the aſſociate: of the Houſe of ♋ And the letter D tels you it is by day: and the letter N is of the night. The next Column tells you, that *Fortuna Major* in the firſt Houſe is governed by ♂ and ♄, and there *Sorath* is exalted, and ſignifies ſomething of the Nature of *Barzabel* and *Malchidael* in man, woman or thing: The fifth Column tells you, that *pure* is of the Triplicity of *Sorath* by day, and *Hiſmael* by night: the ſixth Column tels you, that theſe Rulers are in their Detriments in thoſe Houſes, over againſt them in the ſame line toward the left Hand; the ſeventh Column tells you, in what Houſe every Ruler hath his fall, becauſe in ♂ to his exaltation ♃ is in his fall in the firſt Houſe: if his Figures, *Carcer* or *Triſtitia*, promiſe any thing by aſpect, the influence is weak, and you may Judge it to be but a bare word full of deceit: Now if *pure*, *Fortuna Major*, or *Acquiſitio* be in the firſt Houſe, you may ſay the thing will be done, and the promiſe made, will be kept, and the manis of the Nature and Complexion, the figures, Idea's and Rulers ſignifie: If it be *Acquiſitio*, that is ſign ficator of the man, then he is really honeſt, Religious, true hearted, and you may truſt him: for whatſoever he promiſes he will be as good as his word.

A Table

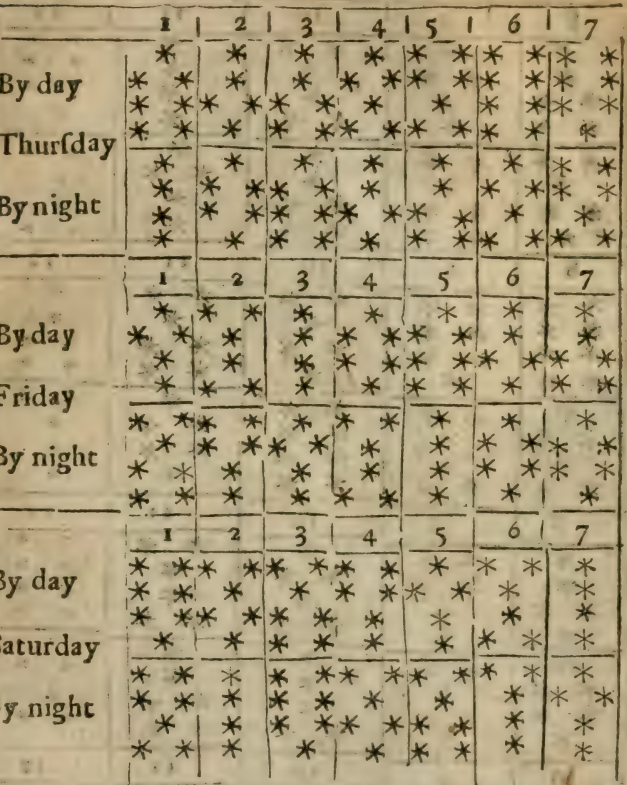
A Table of the Hours,



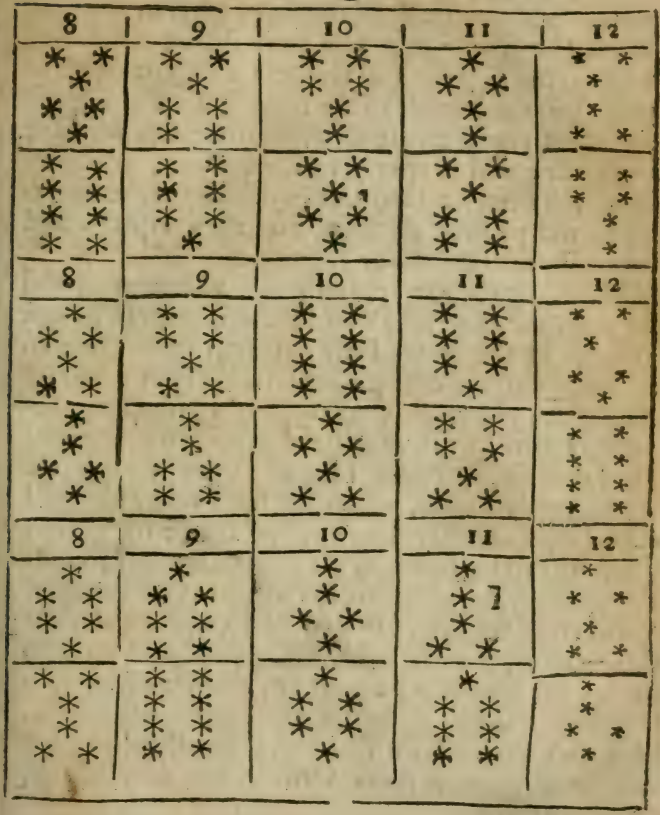
and the Figures Rule.



A Table of the Hours,



and the Figures Rule.



The use of these two Tables, we will shew you together, that you may be the more exact in the hour when the Rulers and Idea's are strong, and when weak in the Figures and Houses; and you must be perfect in the Nature of the Rulers, Idea's, Figures and Houses, and giving all the vertue that they have in Nature and property to the Figures, you must know the strength, fortitude or debility of the figures and a wel pausing of them, and their aspects, and several mixtures in your Judgement.

Next, by rightly applying the influences of the Figures, and their Idea's and Rulers, Aspects to one another at the time of the question, according to natural, and not enforced Maximes of Art: For by how much you endeavour to strain a judgement beyond Nature, by so much the more you augment your errour. A Ruler, Idea or Figure is then said to be really strong, when he hath many essential dignities, which are known, by his being in that place we call his house, or his Exaltation and Triplicity, at any time of casting the figure: as for example.

In your Scheam, if you find a figure in any of those places, we call his house or Houses, you must look, what hour it is: and if he go into an Angle, or be in any of the four Angles, and also rule the hour, he is then essentially strong, and we allow for that five dignities, as *Fortuna Major* in the fifth House, *Pure* in the first

In Judgement, when a figure is in his own house, that is, when his Ruler and Idea governe, it represents a man in such a Condition, as that he is Lord of his own House, Estate and Fortune: or a man wanting very little of the goods of this World, or it tells you, the man is in a very happy state or condition, this will be true, unless the figure be afflicted by any Malevolent aspect. If

If he be in that house wherein he is exalted, you may allow him four dignities, if he rule the hour also, as *Pure* in the tenth, at eight a clock in the morning on Tuesday, or *Acquisitio* in the fourth, at eight a clock in the morning on Thursday.

If *Pure*, or *Acquisitio*, or any other figure be in his exaltation, and no wayes afflicted by ill Company, or Aspect: it signifies a lofty proud person.

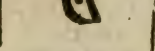
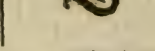
If he be in any of those houses, which are allotted him for his Triplicity, he hath allowed him three dignities, but herein you must be cautious, as for example in a question, Nativity, or the like; if you finde *Major* in the first house, & the question, or nativity or Scheam be made at ten of the clock upon Thursday night, if you would examine his fortitudes, he shall have four dignities, for being in his exaltation, which continues an hour and a month, but he shall not be allowed any dignity, as being in his Triplicity, for by night *Sorath* Ruleth not the fiery Triplicity, but *Hismael*, who had he been in place of *Sorath*, and by night, must have had allowed him three dignities, and this do generally in all the Rulers, *Barzabel* excepted; who night and day ruleth the watery Triplicity.

The Rulers are debilited in the Houses, opposite to their houses, they are in their fall, in the houses oppositions to their exaltations, and are detrimented as much here as they were dignified before there: as *pure* in the seventh, or *Papulus* in the tenth.

If you would know whether your figure be well made or not, you must look to the four Angles, if in any of them you find a Figure that rules the hour, at the time of the question demanded, then the Figure is well made: if you find it not so, you must make another: And you shall find what Figure governes every hour in the Table before.

Chap. XXVI.

***A very Necessary Table shewing what parts of the Body is signified by the sixteen Figures; Of the seven Rulers in all the twelve Houses; Of the Earth governed by the twelve* Idea's.**

		☉	☽	♄
♈	1	 Breast, Arms & Shoulders	Heart and Stomach	 Head and Belly.
♉	2	Heart and Breast.	Shoulders Armes and Chinebone, Belly.	Neck, Throat and Reines
♊	3	Stomach, Heart and Navel.	Breast, Lights, Reins and Loyns.	Armes, Shoulders and Privities.
♋	4	Reines, Belly, and Secrets.	Stomach, Heart, Secrets, and Bladder	Breast, Lights and Thighs.
♌	5	Secrets and Reins.	Belly, Haunches, and Thighs,	Heart, Back and Knees.

♃	♀	☿	☽
Head and Thighes.	Feet and Reines.	Legs and Secrets.	Head and Knees.
Knees.	Head and Secrets.	Thighs and Feet.	Throat and Legs.
Legs and Ancles	Neck, Throat. and Thighs.	Head and Knees.	Armes. Shoulders and Feet.
Feet	Armes, Shoulders and Knees.	Neck, Throat, and Legs.	Head, Breast Stomack and Lights.
Head and Eyes.	Breast, Heart and Legs.	Armes Shoulders and Feet.	Neck, Throat, Heart and Back.

♑	6	Thighs, *Secrets* and Feet.	Reins, Loyns and Knees.	*Belly* and Legs.
♒	7	Thighs and Knees.	Legs and *Secrets*.	Reins, *Secrets* & Feet.
♓	8	Knees and Legs.	Thighs and Feet.	Head, Eyes, Secrets and *Bladder*.
♈	9	Legs and Feet.	Head, Eyes and Knees.	Neck, Throat and Thighs
♉	10	Head and Feet.	Neck, Throat and Legs.	Armes, *Shoulders* and Knees.
♊	11	Head and Neck.	Armes, Shoulders. and Feet.	*Breast*, Lights, Heart and Legs
♋	12	Neck, Armes, and *Shoulders*.	Head, Eyes, *Breast* and Heart.	Heart *Stomach*, Liver and *Feet*.

Neck

Neck and Throat.	Stomack, Liver, Heart, and Feet.	Head, Breaſt and Lights	Shoulders, Armes and Belly.
Shoulders and Armes.	Head, Belly and Haunches.	Neck, Throat, Heart and Stomach,	Breaſt Lights, rains and Loyns.
Breaſt, Stomach and Heart.	Neck, Throat, Reins and Loynes.	Shoulders Armes and Belly.	Stomach, Heart, Liver and Secrets.
Heart, Belly and Back.	Shoulders, Armes and Secrets.	Breſt, Rains, Loyns and Lights.	Bowels and Thighs.
Belly and Haunches.	Breaſt, Lights. and Thighs.	Stomach. Liver, Heart and Secrets.	Reigns, Loyns, and Knees.
Reines, Loyns and Thighs.	Stomach, Liver, Heart Back and Knees.	Belly and Thighes.	Secrets, Legs and Haunches.
Secrets.	Haunches Belly and Legs.	Reigns, Loyns and Knees.	Thighs and Feet.

Chap.

Chap. XXVII.

Of the Qualities of the Figures.

YOu must furthermore note, that amongst the figures, some be good, others be ill, and othersome be common; the good be those which be entring, *Tristitia* excepted; those which be going out be ill, onely *Letitia* Excepted; the common be neither good nor bad, but they be good or bad according unto the Company they fall into; for when the Company is good, they be good; and when the Company is ill, they be ill; as shall be more plainly declared unto you by the experienc of certain figures, we will give judgment upon in the third Book of this Art.

The sixteen figures receive their signification from the seven Rulers and twelve *Idea*'s, which govern the whole Earth, and all things under the Sun; and these put their influences into our hands, and have such signification, as you may read and practise in the second part of our Book.

Chap. XXVIII.

Of the Colours of the Figures.

PVer signifies white mixed with red; *Amissio* and *Caput Draconis*, white mixed with *Citrine*; *Albus*

a white lovely Colour, mixed with red; *Populus* and *Via*, green or russet black, Gold colour or yellow; *Fortuna Major*, green, yellow or Gold colour; *Conjunctio*, Purple or gray whitish, somtimes black, speckled with blew, green, white, or a darke crimson, or a whitish tawny. *Rubeus* red mixt brown; *Acquisitio*, red, yellow, or green, sanguine; a white russet or dunn is *Carcer*; *Tristitia*, tawny, skye colour with blew; *Letitia*, a green whitish glistering colour.

CHAP. XXIX.

A modest defence for Geomancy, *and* Telesmes *in the known* Phænomena *of Nature*; *with an Appeal to the Natural faculties of men*; *whether there be not a God, Angels, Spirits and* Genii, *that at certain times appear in humain shape*, &c.

IT is vainly reported by Ideots and underwits, that we contemn the Famous Presbyterians, *&c.* It is true, being not so indiscreetly zealous and superstitious as Phanatiques, we have been mistaken by Anabaptists, and traduced for Athiests; but this is answered, in *The Harmony of the World*. Now there is a Gentleman denyes an *Immaterial Being*, and finely asks, if I know any thing, *Sine Materia*; After the removall of corporeal matter out of the world, there will be still space and distance, in which

which this very matter while it was there, was also conceived to lye, and this distant space cannot but be something; and yet not corporeal, because neither corruptible, impenitrable nor tangible, it must of necessity be a substance incorporeal, necessarily and eternally existent of it self; which the clear *Idea* of *a Being absolutely perfect*, will more fully and punctually inform us to be the *self subsisting God or Immaterial Being*, and hereby it is manifest, how absurd and irrational they are, that will pretend to reason and understanding, and yet excuse themselves from the acknowledging of so plain a truth.

The evasions of some Nativity men, are so weak (and silly like unto *William Lilly*, and he is neither Artist nor Gentleman, but a poore Laborer or Ditchers son of *Diseworth* in *Leicester-shire*, brought up to *London*, and educated by *Palin* a Tayler in the *Strand*) whereby they would elude the force of that argument; For spirits which is drawn from Apparitions, that a man may be almost sure, they were convinced in their Judgments of the truth of Genii, Angels or Spirits and their Stories, else it had been better flatly to have denyed them, then to fain such idle and vain reasons of them.

But first the prodigious Astrologers, and their fellow Nocturnal Nativity-mongers say, they are nothing but imaginations, and that there is nothing really without us in such apparitions.

But we shall beat them off in this Book, with the authority of *Zoroaster*, *Socrates*, *Plato*, *Averroes*, *Cornelius Agrippa* Knight, *Trithenlius*, *Cardan*, *Jarchas*, *Cattan Gerrard*, *Cemon*, *Tundinus*, *Visus*, *Gafferell*, and many others too tedious to name.

Being routed from this slight account, for that many see the thing at once, then they fly to so miraculous

raculous a power of phancy, as if it were able to change the Aire into a reall shape and form, so that others may behold it, as well as he that fram'd it by the power of his fancy.

Now I demand of any sober man, or *Heydonean*, whether this be not a harder Mistery and more unconceiveable, then all the Magicall Metamorphoses of Devils or Witches; For it is easier to conceive that Genii or some knowing thing in the Aire should thus transform the Aire into this or that shape, being in that part of the Aire it doth thus transform, then that the Imagination of man, which is but a modification of his own minde, should be able at a distance to change it into such appearances; But suppose it could, can it animate the Aire that it doth thus Metamorphize, and make it speak & answer to Questions, and put things into mens hands, & teach them how to make Telesms or Talesmans, as some call them; & what Angels attend them, *&c.* O the credulity of besotted Atheisme! How intoxicated and infatuated are they in their conceits, being given up to sensuallity, and having lost the free use of the natural faculties of their minde; But shall this force of imagination reach so high as the clouds also, and make men fight pitched Battels in the Aire, as they did at *Edge-hill*, running and charging one against another, here the same bold pretender, to wit, and Philosophy, *Cæsar Vaninus* (who cunningly and Jugglingly endeavours to infuses the poison of Atheisme into the minds of his reader on every occasion) and another English Author of Prodigies, abuting the Noble Knight *Cornelius Agrippa*, whose Books next the *Bible*, I preferr before all the Books in the world: These men have recourse to those old cast Rags of *Epimens* his School

School, the *exuvious* effluxes of things, and attempts to salve these *Phænomena* thus; that the vapours of mens bodies, and it seems of horses too are carried up into the Aire, and fall into a certain proportionable posture of parts, and so imitate the figures of them aloft among the Clouds.

But I demand, how the vapours of the Horses finde the vapours of their Riders, and when and how long are they comming together: and whether they appear not before there be any Armies in the field to send up such vapours; and whether Harness and Weapons send up vapours too, as Swords, Pikes and Shields: and how they come to light so happily into the hands of those Aerial men of War, especially the vapours of Metals (if they have any) being heavier in all likelyhood then the reek of Animals and men: and lastly how they come to discharge at one another and to fight, there being neither life nor soul in them: and whether Sounds also have their *Exuviæ* that are reserved till these solemnities, for at *Alborough* in *Suffolk* 1642. were heard in the Aire very loud beatings of Drums, shooting of Muskets, and Ordinance, as also in other such like Prodigies, there hath been heard the sounding of Trumpets, as *Snellius* writes. And *Pliny* also makes mention of the sounding of Trumpets, and Clashing of Armour heard out of the heavens about the *Cimbrick* Warrs, and often before. But here at *Alborough* all was concluded with a melodious noise of Musical Instruments.

The *Exuviæ* of Fiddlers it seems flie up into the Aire too, or were those Musical Accents frozen there for a time, and at the heat and firing of the Cannons, the Aire relenting and thawing, became so harmoniously vocal? With what vain conceits

are

are men intoxicated, that willfully wink against the light of Nature, and are estranged from the true knowledg and acknowledgment of a God!

But there is another Evasion, which the same sedulous Insinuator of Atheism, would make use of, in case this should not hold, which seems more sober, but no less falſ: and that is this; That these fightings and skirmishings in the Aire, are onely the reflection of some real battel on the earth; But this in Nature is plainly impossible: For of necessity these Armies thus fighting, being at such a distance from the Spectators, that the fame of the Battel never arrives to their ears, their eyes can never behold it by any reflection from the Clouds. For besides that, reflection makes the images more dimn then direct sight, such a distance from the Army to the Clouds, and then from the Clouds to our Eye, will lessen the Species so exceedingly, that they will not at all be visible.

Or if we could imagine, that there might be sometimes such an advantage in the figure of these clouds, as might in some sort remedy this lessening of the species, yet their surfaces are so exceeding rudely polished, and reflection which, as I said, is ever dim enough of it self, is here so extraordinarily imperfect, that they can never be able, according to the course of nature, to return the species of Terrestrial Objects back again to our sight, it being so evident that they are unfit for what is of farr lesse difficulty. For we never finde them able to reflect the image of a Star, when as not onely glasse but every troubled poole or dirty plash of water in the high way does usually do it.

But that it is far easier for a Star, then for any of these Objects here upon Earth, to be reflected to our

our Eyes by those rude natural Looking-glasses placed among the Clouds, sundry reasons will sufficiently inform us.

The first, The Stars do not abate at all of their usual magnitude in which they ordinarily appear to us by this reflection; the difference of many hundreds of Leagues making no difference of magnitude in them; for indeed the distance of the Diameter of the *Orbite* of the Earth makes none, as must be acknowledged by all those that admit of the annual motion thereof. But a very few miles do exceedingly diminish the usual bigness of the *Species* of an Horse or Man, even to that littleness, that they grow invisible. What then will become of his sword, Shield or Sphear? And in these cases we now speak of, how great a journey the species have from the Earth to the Cloud that reflect them, I have intimated before.

Secondly it is manifest, that a Star hath the preheminence above these Terrestrial Objects, in that it is as pure a light as the Sun, though not so big, but they but *Opake* coloured bodies, and that therefore there is no comparison betwixt the vigour and strength of the *Species* of a Star and of them.

Thirdly in the Night-time, the Eye being placed in the shadow of the Earth, those reflections of a Star will be yet more easily visible; when as the great light of the Sun by Day, must needs much debilitate these reflected Images of the Objects upon the Earth, his beams striking our Eyes with so strong vibrations.

Fourthly and lastly, there being Stars all over the Firmament, so as there is, it should seem a hundred times more easier for natural Causes to hit upon a *Parasser* or *Parastron* (for let Analogie embolden

bolden me so to call these seldome or never seen *Phænomena*, the image of a single Star or whole constellation reflected from the Clouds) then upon a *Parelios* or *Parasclene*. But now the story of these is more then an hundred times more frequent then that of the *Parastar*. For it is so seldome discovered, that it is doubted whether it be or no, or rather acknowledged not to be, of which there can be no reason, but that the clouds are so ill polished, that they are not able to reflect so considerable a light as a Star. From whence I think, we may safely gather, that it is therefore impossible that they should reflect so debile Species, as the colours and shapes of Beasts and Men, and that so accurately, as that we may see their Swords, Helmets, Sheilds, Spears and the like.

Wherefore it is plain, that these Apparitions on high in the Aire, are no reflections of any Objects upon Earth; or if it were imaginable that they were, that some supernatural cause must assist to conglaciate and polish the surfaces of the Clouds to such an extraordinary accuracy of figure and smoothnesse, as will suffice for such prodigious reflections.

And that these Spirits that rule in the Aire, may not act upon the materials there, as well as men here upon the Earth work upon the parts thereof, as also upon the neighbouring Elements so far as they can reach, Shaping, Perfecting and directing things, according to their own purpose and pleasure, I know no reason at all in Nature or Philosophy, for any man to deny. For that the help of some officious *Genii* is imployed in such like Prodigies as these, the seasonablenes of their appearance seems no contemptible argument, they being according to the observation of Historians,

ans, the *forerunners of Commotions and Troubles* in all Kingdomes and Common-wealths.

Yet nevertheless as good Artificers, as I here suppose, they working upon Nature, must be bounded by the Laws of Nature. And *reflexion* will have its limits, as wel as *refraction*, whether for conveyance of *species* or kindling of heat, the laws and bounds whereof: that discerning wit *Cartesius* being well aware of, doth generally and judiciously pronounce; *That a* burning Glass, *the distance of whose* focus *from the* Glass *doth not bear a less proportion to the* Diameter *thereof, then the distance of the Earth from the Sun, to the* Diameter *of the Sun, will burn no more vehemently then the direct rays of the Sun will do without it, though in other respects this* Glass, *were as exactly shaped and curiously polished, as could be expected from the hand of an Angel.*

I have now compleated this present Treatise against *Atheism* in all the three parts thereof: upon which, while I cast mine eye and view, that clear and irrefutable evidence of the cause I've undertaken, the *external appearances* of *things* in the world, so faithfully seconding the undeniable dictates of the *innate Principles* of our own mindes, I cannot but with confidence aver, That there is not any one notion in all Philosophy more certain and demonstrable then that *there is a God*

And verily I think, I have ransacked all the corners of every kinde of Philosophy that can pretend to bear any stroke in this Controversie, with that diligence, that I may safely pronounce, that it is meer brutish *Ignorance* or *Impudence*, no *Skill* in *Nature* or the *Knowledge* of things, that can encourage any man to profess *Atheism*, or to embrace it at the proposal of those that make profession of it.

But

But so I conceive it is, that at first some famously *learned* men, being not so indiscreetly zealous and superstitious as others, have been mistaken by *Idiots*, and traduced for *Athiests*; and then ever after some one vain-glorious Fool or other, hath affected with what safety he could, to seem *Atheistical*, that he might thereby forsooth be reputed the more *learned*, or the *profounder Naturalist*.

But I dare assure any man, that if he do but search into the bottom of this enormous *disease of the Soul*, as *Trismegist* truly calls it, he will find nothing to be the cause thereof, but either *vanity* of mind or brutish *sensuality*, and an untamed desire of satisfying a mans own *wil* in every thing, an *obnoxious* Conscience, and a base *Fear* of divine Vengeance, *ignorance* of the scantness and insufficiency of second causes, a jumbled *feculency* and *incompositedness* of the spirits, by reason of perpetual intemperance and luxury, or else a dark bedeading *Mellancholy*, that so starves and kills the apprehensions of the Soul, in divine matters especially, that it makes a man as inept for such Contemplations, as if his head was filled with cold *Saturne* or hot *Mars*: And *Mars* having got upon the Buls back Gallops about the Sky after *Venus*, and sees not the *Genii* that laugh at his madness.

And to such slow Constitutions as these, I shall not wonder, if, as the *first part* of my discourse must seem marvellous subtile, so the *last* appear ridiculously incredible. But they are to remember, that I do not here appeal to the Complexional humours or peculiar Relishes of men, that arise out of the temper of the *body*, but to the known and unalterable *Idea's* of the *mind*, to the *Phænomena* of *Nature* and Records of *History*. Upon the last whereof, if I have something more fully insisted, it is not to be

imputed to any vain credulity of mine, or that I take a pleasure in telling strange stories, but that I thought fit, to fortifie and strengthen the faith of others, as much as I could; being well assured that a contemptuous misbelief of such like Narrations concerning *Spirits*, and an endevour of making them all ridiculous and incredible, is a dangerous Prelude to *Atheism* it self, or else a more close and crafty profession and insinuation of it. For assuredly that Saying was nothing so true in Politicks, *No Bishop, no King*; as this is in Metaphysick, *No Spirit, no God*. I could have said much more, but I think this is sufficient

I have borrowed a great part of these things, of the most learned men that ever writ, of *Geomancy* and *Telesmes*: and I do it with the more Confidence in that their Authorities advance my Experiments; Now let us proceed to Astromantick and Geomantick, Gamahes in order: But,

First, the Ghosts of Dead men, which are often seen to appear in Church-yards, are natural Effects, being only the Forms of the bodies, which are buried in those places; or their outward shapes, or Figures; and not the souls of those men, or any such like Apparition, caused by evil Spirits, as the common Opinion is. The Ancients thought, that these Ghosts were the Good, and Evil *Genii*, which attended alwayes upon Armies: but they are to be excused; seeing they knew not how to give any other reason of these Apparitions: it being most Certain, that in Armies, where, by reason of their great numbers, many die, you shall see some such Ghosts very often, (especially after a Battel;) which are, as we have said, the *Genii* of the Aire. I have elsewhere handled the curious History of *Spirits*; where-

in

in I have propounded these following questions, touching these ghosts: namely, *Whether or no, we may, by these, explaine all the Visions, that are mentioned by Writers? Whether those wonderful effects, which we attribute to Demons, or Spirits, may proceed from these Figures or not?* And then, *whether they have any Power at all, or not?* And *if so; whence they have it?* And if it be granted they have any: *Paracelsus* is of Opinion, that Mummy hath in it all the Vertue of Plants, Stones, &c. And that it hath an Occult, Magnetique Vertue, which draws men to the Sepulchers of those, whom they account to have been holy men; whereby the Vertue of the same Mummy, there are those effects wrought, which we call Miracles: which are observed (saith he) to be much more frequent in the Summer, then in any other Season of the year, by reason of the heat of the Sun, which awakens, and excites the humour that is in the Mummy. But these are meer fooleries; which we there refute, by such principles, as the Rabbins have drawn, from the Secrets of this so Famous, and Renowned Mummy. After those other questions, these follow: namely, *Whether or no, these wonderful formes, which proceed from the Blood, the Bones, or the Ashes of dead Bodies, may serve for an Undeniable argument of the Resurrection*; a thing unknown to most of the Philosophers? *Whether, after they are raised up, they can in any thing be serviceable unto us?* And *whether by their meanes, we may be Naturally able to attaine to the knowledg of diverse secrets, which are Unknown to Us?* Diverse other like questions are there proposed, and discussed, plainly, and throughly; as I shall let the World see, in a short time: In the mean while, we may safely account the Objection before propose to be

Tom. 2. lib. 4. de caus. morbor. invisib.

Invalid, and of no Force; seeing that, though the body be reduced into Ashes, yet nevertheless the Figure is not thereby destroyed.

In the first place therefore let us consider their Names. And now let us speak of *Telesms*.

They are called in Hebrew מגן *Maghen*, that is to say, a Scutcheon, or Sheild: in Chaldie, Ægyptian, and Persian, צלמניא, *Tsilmenaia*, which signifies a Figure, or Image: in Arabick תלצמן, *Talitsman*, or צלמן, *Tsaliman*: and in Greek στοιχεῖα. The Hebrew word *Maghen*, though it signifie a Scutcheon, or any other thing, noted with Hebrew Characters, the Vertue whereof, is not like to that of a Scutcheon; and although these Characters, according to the Opinion of those that are most versed in these Theological Mysteries, are some kind of imperfect Images; yet notwithstanding the word in this place, is not properly taken for an Image, that is Graved, Carved, or Painted; because that the Jewes, in making any such, should have sinned against the Commandement: *Thou shalt not make to thy self any Graven Image*. *Maghen* therefore signifies properly any piece of Paper, or other the like matter, marked, or noted with certaine Characters drawn from the *Tetragrammaton*, or great Name of four Letters, or from any other, as we shall shew hereafter. This word signifies also, though improperly, these very Figures also, and Images, which we speak of; because that these also as well as the Characters of the *Tetragrammaton*, do serve, as it were, in stead of a Buckler, or Shield of defence, against Diseases, Lightnings, and Tempests. The Chaldie word, *Tsilmenaia*, comes from the Hebrew צלם, *Tselem*, which signifies an Image: and the Arabick word *Talitsman*, may likewise have been derived from the same root;

Talits-

Talitsman, bëing corrupted from צלם *Tsaliman*, by the Transposition of one letter only: But the truth of this Conjecture is yet uncertaine. The Learned *Salmatius* gives it another Derivation: for he takes an occasion to fall foul upon *Scaliger*, who derives it from the Arabick, for not considering, that *Talisman* is derived from the Greek word τέλεσμα, *hoc est*, saith he, τετελεσμένον τι, *ut sunt* τετελεσμένοι *anuli*. But how can the truth of this Derivation be proved? how shall we be assured, that *Talitsman* comes from τέλεσμα, and not rather τέλεσμα from the other? As for the last name, that these Images are called by, which is στοιχεῖα, there is no difficulty at all in the word: so that it remaines now, that we remember, concerning these Names, that when we speak of Figures, we do not mean those, that are properly signified by the Hebrew word, *Maghen*, which are nothing but Scutcheons noted with Characters, such as many have seen in *Paris* at the Prince of *Portugals*; the like whereof, you have in *Carlo Fabri* his *Scudo di Christo*, and in *Agrippa*: We have elsewhere the power of these kinds of Characters, advanced.

Nat. in Flav. Vopisc.

Lib. 1. de Occult. Phil.

Neither shall I speak at all of those Images of Wax, which Sorcerers are wont to baptize, in the name of *Beelzebub*; these are Abominations, which we abhor, although let me tell you by the way, that the greatest part of those things our Demonographers stuffe their writings withall, are nothing but meer Fables, as ridiculous as the Dreams of the *Alcoran*. Our Discourse shall only be, what natural Power, Images, that are made under certaine Constellations, may have; banishing from hence all Operations of *Demons*, or Spirits, and all superstitious powers whatever.

I shall prove therefore this Power of Figures, and Images, three manner of waies: by the influence of the Stars: by the power of Resemblance; and by Experience. I shall begin with the last of these three.

First then, it is certain, and we cannot deny it, without denying the most Authentick Historiographers that are, that there have been seen, both in our dayes, and in the daies of our Fathers, some of these *Telesms*, *Talismanicall*, *Telesmaticall* or *Figures* (for so we shall now call them) yet all is one, that have cured those, that have been bitten by Serpents, Scorpions, mad Dogs, and divers other Mischances, that are but too frequent with us. The Ancient Arabians, as *Almansor*, *Messahala*, *Zahel*, *Albohazen*, *Haly Rhodoam*, *Albategnius*, *Homar*, *Zachdir*, *Hahamed* and *Serapion*, give us many examples of this kind; which gave *Haly* occasion to conclude, that *Utilem serpentis imaginem effici posse, quando Luna, Serpentem Cœlestem subit, aut fœliciter aspicit: Similiter Scorpionis effigiem efficacem, quando Scorpij signum Luna ingreditur*, &c. Neither did he deliver this Doctrine, without having had Experience of the Effects: for he affirmes, that himself, being in *Ægypt*, had in his hand one of these Images of a Scorpion, which did cure those that were stung by this Venomous Beast: and it was ingraven upon a *Bazahar*, or, as it is commonly called, a *Bezar*-stone. It will be objected perhaps, that these *Arabians* are trifling, vain writers; and therefore that there is little credit to be given to them. But I shall elsewhere undertake the Vindication of them from this Calumny; and shall at present, for the satisfaction of Self-willed men, forbear to cite them any further; but shall content my self with examples borrowed from such among

among the Greeks, and Latines, as are accounted most Authentique.

Eugenius, besides an infinite number of Rarities, which he reports of *Egypt*, saies; that when they were sometime digging in the bridge at *Apamia* there was found a peice of Copper, whereon was to be seen the Figure of a Rat, of a Serpent, and of a Fire: which being afterwards neglected, and peradventure either broken to pieces or some way or other spoiled, there was observed, in a very short time after, a great number of Serpents, and Rats to haunt the City, and they do greatly annoy it still; and we cannot, without grief, call to mind, the many great Losses the City hath since that time endured by Fire: all which sad accidents were never heard of here, before the taking up of this strange Plate of Copper.

It is also reported, that after that *Mahomet* the second had possessed himself of *Constantinople*, the breaking of the lower Jaw of a Brazen Serpent, was the cause of the increasing of Serpents in those Parts. So true it is, that these *Telesmans* have Power to divert many of those Calamities, that afflict Mankind. And who knows not, that by the means of these, the Learned men of the Ages past, have oft-times chaced away Insects out of their Cities, and fields; as Gnats, Locusts, and Caterpillars? If any desire to see some of these Examples, he may have recourse to the *Chiliads* of *John Tzetzes*; where this Greek Author, (who lived about the time of that excellent Historian *Anna Comnena*, daughter to the Emperour *Alexius Comnenus*) reports, that *Apollonius*, by making a *Telesman* of a Stone, kept these Trouble-

Camerar. lib. 3. cap. 20.

Chil. 3. c. 60. circa an. 1160.

some Birds from comming into *Constantinople*; and by another *Telesman*, he drove away all the Gnats out of *Antioch*. You may also see *Ptolomies Contiloquium*, and the Commentary of *Abre Gefar*, falsely attributed to *Haly*, as it is observed by *Scaliger*.

Furthermore, I am of Opinion, that the First gods of the Latines, which they called *Averrunci*, or *Dij Tutelares*, were no other then these *Talismanical Images*; and I ground this my Conjecture from hence, that there are some Historians that affirm, that they made some of these Tutelar gods, under certain Constellations: but the poyson of Idolatry having infected the best of Sciences, was the cause, that, these Images being afterwards taken for gods, the true and legitimate manner of making them was smothered, and quite lost. They were wont also to set up some of these *Telesmans* upon the Prow of their Ships, to preserve them from Shipwrack: and all this to be done Naturally too; seeing that a *Telesman* may be made, under the Sign of *Pisces*, that may, for some certain time, render the Waters calm, and free from Tempests. The Greeks, (as *Hesychius*, *Herodotus*, called these Figures) set up in Ships, παταικὰς; a word, no doubt, borrowed from the Hebrew פחוחים *Pitochim*, which signifies as much as *Cælatura*: and therefore the Chaldie Paraphrase renders it, by this our צלמנא *Tsilmenaia*. Now we are to take notice, that these Figures were not at all of any Humane form, but of some Cœlestial Figure, or other; which confirmes me in the Belief, that they were real *Telesmans*. Nevertheless the Mariners had also their Statues of some Deity or other, as of *Mars*, *Apollo*, *Venus*, *Mercury*, and the like; which they placed at the Poop, or hinder part of their Ships: whence *Virgil* saies,

Aurato

——— *Aurato fulgebat Apolline puppis.*

And *Persius*:

——— *Jacet ipse in littore, & una*
Ingentes de puppe Dei.

Which gave occasion to the Poets to feign, that *Jupiter* stole away *Europa*, under the shape of a Bull; because the Ship of the *Cretians*, who stole her away, had, for it's *Telesman*, the Figure of the Cœlestiall Sign *Taurus*; and for it's Deity, a Statue of *Jupiter*. The like Original might, probably, that other Fable of *Ganimed* have had; who is said to have been carried away by an Eagle, the Bird proper to the same God. You may see further, concerning this particular, in *Sextus Pompeius*, *lib. de Europe*, and *Lactantius*, *lib. de Falsa Religione*. This custome of Mariners setting up of these *Telesmans*, or Images, in their Vessels, against Shipwracks, is so Ancient, that they say, that among those that came with *Æneas* from *Troy*, there was one that had the Figure of two Lyons: that the *Gadarenes* had one, with the Image of a Horse: and that the Ship of *Alexandria*, which *St. Paul* sailed in, had the Images of *Castor* and *Pollux*, or, according to the *Arabians*, the *Gemini* graved on it: and that which carried *Hippocrates*, when he took his journey to *Abdera*, for the curing of *Democritus*, bare the Figure of the Sun. Now all these *Telesmans* were not made so much for the avoiding of Shipwrack only, as for the turning away of some other Disastrous accidents, or the procuring of some good fortune, or other. And from this practise of the Ancients have the Christians taken Example, though in a Christian way, of having Images in their Vessels, and Picturing in them, the Saints whose names they bear.

But

But since that I am unawars fallen upon this choice Peice of Antiquity, I shall here further adde that these *Telesmans* were not set up in Cities onely, and Ships, but also in the plain, open fields too: and it may be, that that Stone so much famed among the Turks, which they call *Bractan*, and is set up at *Mecha*, being foure foot long, and two foot broad as *Suidas* reports, was only a *Telesman*. For otherwise we must even content our selves with Turkish Fables, and believe, that it would never have been so highly prized by them, but for that it served instead of a bed to *Abraham*, when he had knowledg of his Maid *Hagar*: For besides that, this is ridiculous, the Turks will never acknowledg themselves to be Bastards, and descended from a servant-maid; but from *Sarah*: and this is the reason, that they are so much delighted in being called *Saracins*. Others say that the reason why the Turks have this Stone in so much Veneration, is, because that *Abraham* tyed his Camel to it, when he went up to the top of the Mountain to sacrifice his son; as *Euthymius Zigabenus* affirmes: or, as some others of the more Trifling sort of the Arabian Writers will have it, because it was erected in memory of a certain Holy Woman, who was taken up into Heaven, and afterwards honoured upon earth as a goddess, for having very charitably entertained the Angels *Arot* and *Marot*. That which moved these latter to forge these Fables, was the Figure of *Venus*, which is ingraved upon this stone, with a *Cresent*: and this is that which makes me believe, that it was a *Telesman* of this Planet, which, as Mr *Selden* sayes, was anciently taken through all *Asia*, for the Moon. And for this cause it is, that this people hath *Friday* in the same Veneration, that *Sunday* is with us: and that in memory

of

of this Starr, which all the *Asians* worshipped, the ridges of their Houses, and tops of their Temples were adorned with little *Crescents*, as ours are with *Crosses*. Now it cannot be thought, that this stone was only a bare, simple Image, erected in honour of *Venus*: for, besides, that it was placed in the open Fields, and not within any Temple; it had that Vertue, which no other Image of this goddess ever had. For it drave away, saith *Zachder*, all Venomous Beasts, and rendered all the neighbouring Fields both happy, and fruitful: which is so farr from being observed in them at this day, that, on the contrary, they are all utterly barren. And this agrees excellently well with the Nature of these *Telesmans*, whose Operation lasteth but for some certaine space of time, as *Albertus Magnus* assures us. *Non lateat nos*, saith he, *quòd sicut virtutes Naturales perdurant in quodam tempore, & non ultrà; ita etiam est de virtutibus Imaginum. Non enim influit aliqua virtus de cœlo, nisi quodam tempore periodi; postea cassa & inutilis remanet Imago frigida & mortua. Et hæc est causa, quare quædam Imagines non operantur hoc tempore, quod fecerunt tempore antiquo.* From the diversity of Opinions concerning this *Telesmanical* Stone, it may be judged, how many Fabulous Stories have been raised touching those Artificial Images; as namely, of those which were called Στοιχειώδεις, which were broken to pieces by the *Latines*, at their entring into *Constantinople*: of the *Palladium*, of which there are so many Wonders reported, and which perhaps was nothing else but a *Telesman*: of those Images of the *Amorhites*, which, as *Philo Judeus* reports, were called *Nympha sacra*, which shewed to their slaves hourely, whatsoever they were to do: and which being at last quite decayed, an Angel of the

the Lord, (seeing they could neither be broken to pieces, nor burnt in the Fire) took, and cast into a bottomless Pit. And having lighted on some of these Images, that had been made long before, and seeing them to have such Admirable, strange Vertues in them; being unable to apprehend the reason of these things, they presently betook themselves to Admiration.

Rosie Crucians usually propose to themselves what Effect they would have these Images produce; whether to chase away some hurtful beasts; or, to allay the violence of Winds, to prevent Lightnings, and Haile; to cure certain Diseases, and the like. This being first proposed, they then search after the means, that may be proper for the attaining of the End proposed: as, for example, for the Cure of the Dropsie, it is to be considered, that the Disease consists in Moisture: they are therefore not to take any matter indifferently, for to ingrave, and forme, under such and such Constellations; but it must be something, that is of a substance naturally hot and dry. Secondly, they must take, for the Ascendent, some sign that is likewise hot and dry; as *Aries*, for instance. In the Third place, they must make choyce of some Star, to which this Malady is subject; such as *Saturne* is said to be: but there being need also of some Star that is very moist, (to the end that Sympathy, which is so powerful in all things, may assist also in this particular;) they may take the *Moon* in her Wane. For, as the curing of the biting of a Viper, they mixe some of its flesh, with the Antidote; in like manner, for the expelling of these wateriſh humors, we must make use of that Star, which hath the greatest affinity with the waters. You must also observe the Sign, which relates

relates to the part of the body that is ill-affected: and this is the Counsel of a learned Physitian, who saies, that; *Oportet Medicum absque defectu scire, ubi cauda Draconis sit in homine, ubi Aries, ubi Axis Polaris, ubi sit linea Meridionalis, ubi Oriens, ubi Occidens,* &c. Now that the Signes have more Agreement with, and have stronger influence upon one part of the body, then another; we are certainly taught by dayly Experience, in the curing of Wounds. We must also have regard, if it be possible, to the Stars to which the Sick person is subject: and then in the last place, we must above all things take care to begin our Works, under some certain Aspects, which are only useful in the Operation, some for to shed their Influences with more heat, or cold, and others, with less, as occasion shall require. So that all things being thus diligently observed; the Beames of the Stars, finding a Figure aptly disposed for the receiving them, do make such an Impression in it, by the Resemblance and Harmony that they there find, as that being once taken in, they do afterwards Operate on that, which they find to be semblable. In all the other operations, they proceede after the same manner: as, for Example, to chase away *Scorpions* out of any place, they take the sign, with which they have some Correspondence; such as is the sign *Scorpio*: then do they take some Malignant star, which is Adverse to them; it being not so necessary to observe so many rules in Beasts, and other Irrational Creatures, as in Men. Now when the Figure of a *Scorpion* is thus prepared, the living *Scorpions* feeling naturally the Offensive Influence, wherewith the Image is indued; they presently avoid the place, for their own preservation; or else, if they be too near it, they presently dye. If it be thought

thought by any a hard thing to conceive, how these living Creatures should have any sense of this influence; let them but consider, that there are some Persons that bear so strange a hatred to Cats, or other like Beasts, as that if there be any within the House where they are, they do presently fall into a sweating, and trembling, although they see them not. It is reported also, that there is a certain herb, that Cats will scent, at a very great distance: insomuch, that if one lay it upon the top of a House, or in a Chamber, you shall have them come from very far, to tumble, and roule themselves on it. Many things are delivered by the Naturalists, which are in appearance, much more Incredible then these.

And now it is no hard matter to conceive; how the Power of *Telesmans* comes at this day to be so undervalued; for those that have written of this subject, have mixed so many, both confused, and dangerous things together in their writings; that people making no distinction at all betwixt the good and the bad, do equally abhor all, whatsoever bears but the very name of *Figure*, or *Telesman*. But we shall, in the prosecution of this discourse, sever the good Corn from the Darnel; and shall shew, that, in the making of these Figures, all words are indifferent; and that they serve but to amuse the simpler sort of people. As, when *Albinus Villanovensis* saies, that for to cure the Tertian, and Quartan Ague, the pain of the Nerves, Ventricle, and Privy part, you must grave the Image of a Scorpion upon a piece of Gold, or Silver, when the *Sun* is in his proper House, and the *Moon* in Capricorne: and while you are graving it, you must say these words: *Exurge Domine, gloria mea; Exurge Psalterium, & Cithara; exurgam diluculo*: and then rehearse this Psalme;

Psalme; *Miserere mei Deus, miserere mei; quia in te confidit anima mea.* From hence it is, that so many superstitions have sprunge; and that people at length begun to undertake the curing of Diseased persons, meerly by the bare Receiting of certain Words; without any regard had, either to the stars, or any thing else.

We confess, that the living Scorpion is not at all Exempted from Celestial Vertue; seeing that, if it be applied to the Wound, it cureth it, as well as it's *Telesmanical* Image: so doth the Crocodile, the Rat, the Toad, the Dog, and the Viper also. And if in all the rest of living Creatures, we find not the same effect; it is rather for want of searching after it, then any defect in Nature: seeing that those, that are most skilled in the wonderfull Works of God, do certainly assure us, that where ever any Disease is found, there also is the Remedy to be had. And who would ever have thought, that the Gravel, which is found in Urine, should serve for a Remedy against the Stone? and a world of other the like secrets there are, which are daily brought to light. But it may here be demanded; Why then should not the Stars communicate the Vertue of driving away Scorpions, as well to the living *Scorpion*, as to it's Image?

I answer, that if it were so, Nature should then make warre against it self, and should utterly destroy it self in a short time; seeing that all living Creatures would soon be destroyed by one another. Most wisely therefore was it ordered, that the stars only, and Men, should have this Vertue communicated unto them.

The answer of *Delrio*, to the Reasons brought by *Cajetan*, and *Pomponatius*. For, whereas the latter

of

of these saies, that although *Figures* be not the beginning, and Cause of Operation, yet it may operate very much: seeing that we may observe out of experience, that the Figure of a foul, deformed man, strikes us with a kind of sadness; whereas a Beautiful works in us, an effect quite contrary. Besides, Beautiful Objects do so move us, as that we love them; which foule, and Ill-favoured do not at all: Therefore saith *Pomponatius*, Figures have some Power to Operate. *Delrio* answers nothing to this, but only to the Consequence; denying that Magicall Figures are Beautiful, or Deformed. But, even Children may easily perceive, that his Antecedent is utterly false. For, those Figures, which he calls *Magical*, and we *Telesmanical*, are truly, and really, Beautiful, or Deformed, according as the things are, which they represent; which are, for the most part, the Heavens, and the Stars; the Beauty whereof ravisheth our Senses. Besides, these Figures do ordinarily represent some Constellation or other; as the *Virgin*, the *Twins*, and the rest. Now if a living Virgin, and living Twins, are Beautiful, or Deformed; why then should not their Figures, or Pictures be so too? Let us now proceed to the Arguments of *Cajetan*, which *Delrio* refutes with as little Reason, as he hath done those of *Pomponatius*.

This learned Cardinal then layes down this most True, and Powerful Conclusion, in favour of *Telesmanical Figures*. *Figura licet non sit ipsum principium Operationis, est tamen conprincipium.* He proves the Antecedent: *quia in artificum instrumentis efficit Figura, ut illa sic, vel sic operentur; tum quia ferrum latum super aquas fertur, quod si in formam aliam contrahas, demergetur.* These reasons of his are so strong, and so certain, as that it is impossible to overthrow them.

For;

For, seeing that a Plate of Iron that is Large, and very Thin, will swim upon the water; but if you reduce it into a round solid form, it sinks presently: is it not evident, that this proceeds meerly from the Figure? What manner of Spirit must he be of, that dares affirm the contrary; unless it be one that means to say, however, as *Delrio* saies; whose Answer you have in these words. *Respondeo, Figuram esse Conprincipium in motu locali, & Operationibus quæ per hunc motum fiunt; ut sunt variæ divisiones continui per dolabram, per malleum, per asciam, per serram; non verò in Operationibus quæ fiunt per alterationem.* I cannot but wonder, that this Acute Jesuite, who hath shewed himself in other things, a most Learned, and Sound Philosopher, so that he comes not short of any in the whole Society, should so grosly offend here, against those very Philosophical Maximes, which himself hath laid down. For, where he grants, that *Figure* is a Co-principle in Local Motion, and in the Operations which this Motion produceth; but not in those which are caused by Alteration; he concludes against that, which himself had before laid down; seeing that, according to the common Consent of all Philosophers, heat is caused by Motion, but heat is a kind of Alteration: Therefore the Figure is, of it self, a Co-Principle in the operations which are caused by Alteration.

Again, when he grants to *Cajetan*, that a Large piece of Iron may perhaps swim upon the water, yet he saies, that it is not by reason of the Figure, but of the Quantity: these are his words. *Sed esto, fiat; erit, non ratione Figuræ sed ratione Quantitatis.* Well, but of it self, and in sound Philosophy; *Quantitas non est activa*: See then what the consequence must be. And in the end, when *Cajetan* concludes, that

it is the *Figure*, therefore that makes a large piece of Iron to swim upon the Water; *Delrio* answers, that this Figure is only accidental: for, saith he, let this large, thin piece of Iron be reduced into some other Figure, either Circular, Square, or five angled, it will do the same: that is to say, it will still swim upon the water: therefore the figure operates not, but by accident; But here *Delrio* deceives himselfe: for *Cajetan's* purpose is not to oppose one flat figure, or, as the Mathematicians speak, In *Plano*, against another flat figure, either Square, or Circular: but a plaine, flat Figure, against a solid one. For a flat Figure, whether it be Square, Circular, Octogonal, or of what fashion soever it be, will do that, which the same figure, if it be solid, will not do: which is most true; seeing that a piece of Iron that is square, and thick withall, sinkes presently to the bottom of the water; which the same piece of Iron would not do, were it square, and very thin; it is therefore a most undeniable Maxime, that *Figure* hath some power to Operate.

Other Objections which are made against the power of these Images, are set down, and refuted by *Galeottus*, *De Doctrina promisc.* c. 24. the most weighty of which, are these following.

In these Images which are ingraved on Gold, for the Cure of the Stone, and the pain in the Reins, the Gold of its own Nature cannot work this Cure; much less then can the Image; which being without life, cannot by any means alter the Gold, and change it into another Nature. Besides, in the Image there is found neither action, nor passion: again, the Gold of it selfe, whether it be figured, or not, is still of the same *Species*; and consequently the beams of the Stars must always work upon it, after one and

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the same manner: and if it should work rather upon Gold which is figured, then upon that which is plain; this Action would seem to proceed, rather from the Election of the Heavens, then from any other cause. In a word, the Vertue which is attributed to this Figure, can neither be Natural, nor Artificial: Not Natural, because it proceeds from within: much less is it Artificial; because it is not communicated unto it by the Artificer: it must therefore necessarily proceed from some other Cause.

The Learned answer of *Galeottus* to these Objections is this. *Non Enim in hac re mutatio speciei requiritur, nec proprietas auri immutatur, nec ulla Cælorum Electio intervenit, nec ab Artifice vis illa sanandi datur, nec Imago, ut Imago, quicquam Efficit,* &c. *sed principium Actionis ac Passionis affert, ut B.* Thomas, *Magnusque Albertus testantur; non ut Figura, & Imago, Mathematicè animadversa; sed ut efficit aliam in re figurata præparationem, quæ Cælestem actionem sine difficultate varijs modis accipiat.* And afterwards explaining, how it comes to pass, that among the diverse kinds of Figures that are under the Heavens, some are more naturally apt to receive the influences, then others are; He brings in the same instance of Looking-glasses; among which those that are hollow, receive the beams of the Sun, in so full a measure, as that they burne; and others receive them scarcely at all. So the diversity of Hills, and Vallies, is the cause of a greater either heat, or coldness. We may also here add an instance in pieces of Ice, which the Sun cannot so easily melt and dissolve, if they be plain, and smooth; but very easily, if they be uneven, and rough. Which hath given occasion to some to say, that painted figures are nothing so proper to the

subject we treat of, as Graven, and Carved are: which is most true. As for Gold, although the figure change not the *Species* of it; yet notwithstanding it renders it more Apt, and proper for such an action: as water, cold, and hot, though it be still the same *Species*, yet the one will boyl our meat, when the other will not. Which makes *Galeottus* to conclude, in these termes: *Requiritur ergo, in unius & ejusdem speciei rebus, certum culturæ temperamentum, ut varietur effectus.*

It hath also been objected, against *Franciscus Ruêus*, who undertook the defence of this Kind of Sculpture, after *Galeottus*, that if it be indued with such wonderful Vertues, Man's workmanship should then have more power, then God's: seeing that the Graved Figure of a Lion should be able to cure the Pain of the Reins; which a living Lion could not do. To this he answers, and that very pertinently, that, that which Man does, is as well the work of God, as that which God himself does; seeing that we are but his instruments; and that all our Actions, according to the Apostle, are in him, and depend on him. Besides, we sometimes see, that that which hath been composed by man, proves to be of greater vertue, then that which God hath simply created: as, for Example, Treacle is of more Soveraigne Vertue against Poyson, then any simple, that the Naturalists have yet found out.

Those, who have diligently examined the choicest parts of the learning of the Ancients, have observed, that there is nothing that is more absurd, in Appearance, then the figures of the Celestial Constellations. What a confused thing is it, (say they) that in those places, which are destined to be the place of abode for the blessed Spirits only, there should be lodged such

such numbers of Beasts; and, some of them so dreadfull, as that we cannot think of them, but with horrour? If they had placed onely men there, and had allotted a *Castor*, and a *Pollux*, Dominion there; this might have been interpreted an Error of Love; which suffers us not to be content, in wishing small Honours to those we *Love*. This consideration might also have satisfied those, who complained, that the Celestial figures were nothing else, but the representations of the several scapes of *Jupiter*, and that the whole face of the Heavens was filled, with the notes of his incestuous pranks: so that if any one should undertake to excuse these Amorous signs, he would be the lesse blame worthy; in that he did it, only in defence of the most sweet, and powerful of all our passions. The excuse of those, who imposed upon these incorruptible bodies, the figures of bruit beasts, that are most subject to corruption, and even of things inanimate also, was most just, seeing that, in so doing, they had no other design, but what was Religious. Thus we see Fishes there, Cencers, and eares of Corn in a Virgins hand: And, those who are skilled in the secrets of the Ancient Theology, know well enough, that it was not without some Mysticall reason, that they placed one Crown in the south part of Heaven, consisting of thirteen bright Starrs, and another in the northern part, containing eight Starrs in it. But to place Dragons there, and Serpents, and Hydra's; reason can never endure. And yet, see the strangenesse of the things! For though the Ancients had thus filled the Heavens with bruit Beasts; and that according to this their Doctrine, one would have imagined this Cælestial Paradise to have been, an habitation of Monsters, and a dreadfull Wilderness,

rather then the Seat of the Blessed, and a place abounding with all manner of pleasures; yet notwithstanding, neither had the Church even reproved it, nor any of the antient Fathers disavowed it. Now the subject we treat of, is much lesse scandalous; and by consequence more tolerable. For what danger can there be in affirming; that the diverse figures of the starrs represent and make up, the different characters of the *Hebrew* Alphabet? And that as these *L*etters have some signification when they are single, as wel as when they are joyned with others: in like manner the Starrs, either alone, or joyned with other Starrs, do note unto us some misteries? Yea rather this Doctrine of ours, is so farr from being such, as men should beware of, and hold it suspected; as that on the contrary, it teacheth the many wonderfull things of God; and proveth that all these Starrs have not their Order bestowed on them in vain; and that their motions and differently Aspects are not utterly useless, and without any design. In so much, that in my opinion, it would be no lesse then Blasphemy in any man to affirm the contrary; or to say, that they are only placed there, onely for ornament and to beautifie the heavens, and to give light; and for no other cause at all. But what madnesse is it to confine these wonderful lights to one onely opperation; seeing that, besides that experience teacheth us, that the Moon is the Governes of all Humours; the Sun the principle of life; Saturn *Zarel* and *Carcer*, a Malignant Starr; *Jupiter*, a Benign; the sign of *Taurus* cold and dry; that of *Gemini* hot and moist; *Aries* hot and dry; and so of the rest: we do also see daily by that one and the same simple here below, serveth to diverse

diverse and sundry properties of opperations: and therefore, if the Herbs, are not restrained to the narrow limits of one sole effect; why should we think so unworthily of the Stars as not to believe the same of them and their figures. We conclude therefore, that besides those wonderful Qualities which we acknowledg to be in them; they may also represent by their diversity of Aspects, certain Figures, or Characters by which we may have some apprehension of the greatest changes that happen here below. And this truth we will now endeavour to prove, out of the Holy Scriptures.

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If then we can any where finde, in these Holy Scriptures, that the Heavens have been called by the Holy Ghost, *a Book*; then doubtlesse we may conclude, that there are in this Book Letters and Characters, which may be understood by some or other. Now that it is called a Book, appears out of the Prophet *Isaiah*, who speaking of the last day, wherein all things shall cease, *Isa.* 34.4. ונגלו סבפר השמים he saith *Complicabuntur, sicut Liber, Cœli*: where the כ *Caph*, in Hebrew, which the *Latine* translateth, *Sicut*, signifieth in the originall, *Quia*. So that as *Isaiah* hath said, that the Heavens shall be rolled together; so hath he at the same time, given the reason of it also; *Because they are a Book*. If it be objected, that כ may signifie *Sicut* as well; I answer, that those that are but meanly versed in the Holy Scriptures, know well, that this *Latine* word, is not alwayes a note of Similitude. *Facti sumus Sicut Consolati*: (was the song of the people returning out of Captivity:) as

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Men that are comforted; shall we conclude hence, that they were not really so? No, but this word *Sicut*, AS, is redundant in this place, and might as well have been away. So likewise in this passage; *Transivimus Sicut per Ignem* : and in many more the like, therefore *Complicabuntur Cœli, Quia Liber sunt*. But if it be still objected, that for as much as כ *Caph* signifies sometimes *sicut*, in the Original; there is no more reason, why it should be rendred *Quia*, then *Sicut*: and consequently it will still hold true; that the Heavens are not a Book; but are only as a Book. To this it may be answered, that the wholy Scripture doth else wherefully, deside this controversie; seeing that, speaking of the Heavens, it makes mention of *Lines* and *Letters* which are words, that are most properly, and essentiall spoken of a Book; and maketh no use of the word *Sicut*, As, at all: which is an infallible Argument, that these words, in the passage before cited, *Complicabuntur*, *SICUT Liber*, *Cœli*, are not expressions of *Similitude*. Now that the Scripture, speaking of the Heavens, nameth expressly the word *LETTER*, will appear out of the very first verse of the *Bible*; where the Hebrew text runs thus. בראשית ברא אלהים את השמים *Bereshith Bara Elohim Et Haschamaim*: that is to say, *in the Beginning God created the LETTER*, or *CHARACTER of the Heavens*. For this is the meaning of the Hebrew word את, *Et*; or אית *Aot*, which signifieth a LETTER. And as for the word LINE, we finde it much more plainly set down in the 19. *Psl. Vers.* 4. *In Omnem terram exivit* קום *Kavam*, *LINEA eorum*.

I shall not here enter into any tedious Dispute, whether it be to be read קלם *Kolam*, *Sonus eorum*, rather then קום *Kavam*, *Linea eorum*: and so consequently

sequently, whether the passage cited by St. *Paul*, out of the interpretation of the *Seventy*, be corrupted: or else the Hebrew Text. In my *Harmony of the World*, Book 2. I shew with *Titelmanus*, *Bredembachius*, *Malvenda*, *Mercerus*, & *Genebrard*, that the places are not at all corrupted, neither in the one nor in the other: but that the *Septuagint*, and St. *Paul* had regard to the Sense of the words, rather then to the Letter; saying *Sonus eorum*, to make it suit more aptly with the following words: *Et in fines Orbis terræ verba eorum*: because that the sound, the Voice and the Words do very handsomely accord and suit together. We may add also, that they made use of a sublime and allegorical sense of these words, applying them to the preaching of the Apostles. And thus St. *Paul* and the *Septuagint*, being fully reconciled to the Hebrew Text; we may the more boldly strike to the Letter, and read קוים *Kavam*, *Linea eorum*; understanding it spoken of the Starrs which are ranged in the Heavens, after the manner of *Letters in a Book*, or upon a sheet of Parchment. For which reason also, God is said in the holy Scriptures, to have stretched out the Heavens as a Skin, calling this Extension, רקיע *Rachia*; from whence perhaps the *Greeks* might take their δέρω, which signifieth a *Skin* or *Hide*; it being most proper to a Skin, to be Extended, or Stretched forth. Now upon this *Extension* as upon a Skin, hath God disposed, and ranged the Stars, in the manner of Characters; whereby as by a Sacred Book, the wonderful works of God are set forth, to all those that know how to read them. *Cæli enarrant gloriam Dei*; saith the Psalmist. And here peradventure some may say, that the wonderful works of God are set forth by the Heavens, in their Prodigious Extent,

Harmony,

Harmony, Brightness, Order, and admirable motion; and not by way of any *Writing*. But *R. Moses*, a very learned Jew, assureth us, that the ספר *Sephar*, to *Declare*, or *Set forth*, is never attributed to Things Inanimate: so that from hence he concludes, that the Heavens are not without some soul, as we have proved in our *Harmony of the World*; which is no other, then that of those Blessed Intelligences, who have the Conduct of the Stars, and dispose them into such Letters as God hath ordained; declaring unto us men, by means of *this Writing*, what Events we are to expect. And for this cause, this same Writing is called by all the Ancients, כתב המלכים *Chetah hamelachim*, that is to say, *The Writing of the Angels*. And that this passage, *Cœli enarrant gloriam Dei*, is clearly meant of this *Celestial Writing*, appears by the words immediately following; *In omnem terram exivit Linea eorum*. I know very well, that according to *St. Paul*, and the *Septuagint*, a man may understand by the *Heavens*, the *Apostles*; or, as some others will have it, the *Prophets*. But, if pursuing the Allegory, a man should take occasion to deny the Literal Sense; this would be no small Crime, in the Judgment of the Fathers. *Scripturæ Verba*, saies the whole School, *Propriè accipienda sunt, quando nihil inde Absurdi sequitur*. So that if we stick to the Letter of the Text, not only this Passage alleaged but many others also, which I omit, that I may come to the Main Matter in hand, doe very much confirm this *Writing*.

Now, as the *Prophets* have done before, so have all the Learned among the Ancients also, after their Example, called the Heavens, SACRED BOOKS: as, among the Jews, *R Simeon Ben Jochay*, in the *Zohar*, on the Section *Temourah*; which is the 25.

Chapter

Chapter of Exodus, *Cifr.* 305. where he speaks very largely of this *Celestial Writing*, though very Obscurely *R. Abraham* also, in his *Jetsira*, or Book of the Creation, delivers many Mysteries of it; and after them, *R. Moses Ægyptius*, *Moses Ben-Nachman*; *Abraham*, the son of *Dior*, his Contemporary; *Aben-Esra*, *David Chimchi*, *Jom Tof Ben-Abraham*, *Joseph* the Son of *Meir*, *Levi Ben-Gerson*, *Chomer*, *Abarbanel*, and many others; which I shall here omit, that I may come to the *Greeks*, and *Latines*, who will peradventure be better received.

The Learned *Origen*, interpreting after his manner, that is to say, Subtilly and Quaintly, this Passage in *Genesis*, *Et erunt in Signa*; affirms, (as he is reported by *Eusebius*,) that the Stars were placed in this Order in the Heavens, for no other end, but to shew, by their diverse Aspects, Conjunctions and Figures, what ever is to happen, while the World indures, as well in General, as in Particular: yet not so, as if they were the Cause of all these things; never any such thing came into the Thought, much less into the Writings, of this learned man. For, as the Prophecies, that are written in Books, are not the *Cause* of those Events, which they foretell shall happen; but onely, the *Signe*; in like manner, saith he, may the Heavens very justly be called a Book, wherein God hath written, all that is, hath been, and hereafter shall be. And, for confirmation of this, he citeth a passage out of a Book, the Title whereof is, *Narratio Joseph*, a Book in his time highly esteemed by all men: Wherein the Patriarch *Jacob*, giving his blessing to all his Children, tells them, That he had read in the Tables of Heaven, all that ever was to befall them and their Posterity. *Legi*, saith he, *in tabulis Cæli, quæcunque contingent Vobis, & filiis vestris.*

Whence

Whence the same *Origen* concludes, as well in his *Tract* on this Question, *Utrùm stellæ aliquid agant ?* as in his Book, *De Fato*, *Cap.* 6. that some Mysteries may assuredly be read in the Heavens; by reason, that the Stars are disposed, and ordered there, in the form of Characters. The Conclusion of this learned Father is so much the stronger, in that, where the *vulgar Translation* reads, *Sint in Signa*, the Original Hebrew is, והיו לאתת *vehaiou leototh*; that is to say, word for word, *Et sint in Literas*. This Doctrine is of so great importance, as that *Julius Sirenus* hath undertaken the Defence of it; and maintains, that it is a most True and Safe Opinion, and such as hath been entertained by most Religious men. *Neque in illis corporibus Cœlestibus*, (saith St. *Augustine*) *hic latere posse cogitationes credendum est, quemadmodum in his corporibus latent; sed, sicut nonnulli motus animorum apparent in vultu, & maximè in oculis; sic in illa perspicuitate ac simplicitate cœlestium corporum, omnes omninò motus animi latere non arbitror.* I am not ignorant, that *Pererius* endeavours to finde out another sense, in these words of *St. Augustine*: but it is an easie matter to say, what one pleaseth, in interpreting the words of a man that is Dead. Now this *Celestial Reading* may the more easily be believed to have been the Reall meaning of this Learned Father, seeing that many others of the Fathers have strongly confirmed it: As, *St Ambrose* and *Prosper*; who call the Heavens by the Epithets of *Pages*, and *wonderfull Instructions*: *Albertus Magnus* stiles them, an *Universall Book*. And *John Damascene* goes yet farther, and sayes that they are *Clear Mirrours*; intimating, that we may see, distinctly There, even as far as to the most secret and weightiest Motions of our Soul: which gave occasion to *St. Augustine* to utter these words

words, which we have before cited. All the *Platoniſts* in a manner, were likewiſe of the ſame Perſwaſion: and this is the reaſon that *Porphyrie* aſſures us, that when he had reſolved to have killed himſelfe, *Plotinus*, having read his Intention in the Stars hindered him from doing it. *Orpheus* alſo had knowledg of theſe Secrets, as appears by theſe verſes of his:

Σὴ μὲν ἐν ἄστροις
Τάξις αν αλλάκτοισιν ἐφημοσαναῖσι τρέχουσα.

Certus tuus Ordo,
Immutabilibus mandatis, currit in Aſtris.

As for our modern Writers, it would even amaze a man to conſider, that among ſuch infinite numbers of Books, wherewith our Libraries are ſtuffed, there is hardly five, or ſix to be found, that have taken any notice at all, of this Wiſe piece of Antiquity, concerning this *Celeſtial writing*. I know very well, that ignorance will be preſently ready with this anſwer; that the vanity of the ſubject, is the reaſon of this their Silence. But why then have ſuch an infinite number of other fooleries been taken into conſideration, and thought a fit ſubject for their learned Pens, which are a thouſand times more Ridiculous in appearance, then this is? whereas, on the contrary, there is no Aſtrologer, to whom this Science is not neceſſary; nor any ſearcher into the choiſer pieces of Theological antiquity, to whom in like manner it may not be uſeful; if at leaſt it be true. I am therefore apt to believe, that the true reaſon is, the Neglect rather of the Oriental Languages; whereon theſe wiſe Secrets do ſo neceſſarily depend;

depend; as that, without the knowledge of them, they cannot possibly be explained, or understood: insomuch that we had no notice at all of these Misteries, till such time as they were brought into *Europe* by those men, that addicted themselves to the study of the Eastern Languages. *Capnio* was the first, *de Art. Cab.* that, in an Age when Barbarisme reigned, adventured to make some of these choise discoveries. *Picus Mirandula* likewise, who was the *Phœnix* of the Age he lived in, took some pains in searching into these Secrets; and also proposed the Question in hand, in these terms: *Quest. 74. Utrùm in Cœlo sint descripta, & significata omnia, cuilibet scienti legere*: Famous *Cornelius Agrippa* Knight, also hath delivered his opinion herein, *Pierius Valerianus*, in his Hieroglyphicks, hath these words, *Occult. Philos. Lib. 44. fol 366. c. Illa Extensio in modum pellis, tanquam literis, inscriptæ luminaribus, & stellis, dicitur* Rakia, *&c. Banelli*, an Italian, hath said more to this purpose, then all the others, upon those Words of St. *Luke*: *Gaudete, quòd nomina vestra scripta sint in Cœlis. Kunrath, in Amphith.* according to his usual manner of fooling, makes a Riddle of it;

In quo sunt pueri quotquot in Orbe Viri.

It seems, that these kind of Authors write to no other end, but that they may not be understood: by this means seeming to make war against Nature; which hath given us a Tongue, and the use of speech, that might be able to express our Conceptions: whereas these men, on the contrary, endeavour to be Obscure, and Dark. *Robert Flud*, in his *Apology for the Brethren of the Rosie Crosse*, hath gone on very far with this *Celestial writing*; the Characters where-

of

of he affirmes to be made, in the same manner that others are. *In Cœlo, Apologet. Ed. Lug. Bat. An.* 1617. (saith he) *inserti & impressi hujusmodi Characteres, qui non aliter ex stellarum ordinibus conflantur, quam lineæ Geometricæ, & Literæ Vulgares, ex punctis; Superficies, ex lineis; & corpus, ex superficiebus*: at length concluding, that who so is able to read these Characters, shall know not only what ever is to come, but also all the Secrets of Philosophy. *Fol.* 62. *Quibus hujusmodi lingua, & Scripturæ Arcanæ, Characterumque abditorum cognitio à Deo concessa est; his etiam datum erit, veras rerum naturas, mutationes, alterationes, & proprietates siderum, omnesq; alias operationes & executiones, oculis quasi illuminatis legere, & legendo intelligere.*

But of all the Moderns, who have spoken of these Celestial Characters, *Postell* is the only man, who seemeth to have had the greatest knowledg in them; as may appear, out of the greatest part of his Books, among which, that which he hath written upon the *Jethsira*, gives us an Account of what himselfe had experience of. *Si dixero, me in Cœlo vidisse, in ipsis Linguæ Sanctæ Characteribus, ab Esra primum publicè expositis ea omnia quæ sunt in rerum natura constituta; ut vidi, non explicitè, sed implicitè; vix ullus mihi crediderit: tamen testis Deus, & Christus ejus, quia non mentior.* Now that which makes me believe, that this learned man had some grounds of this his Confident assurance of having such knowledg in the Temple of Wisdome, is, that beside the experience which possibly he might have had: he had often also travailed in the Eastern parts; where he had no doubt seen the Books of the *Arabians*, which are all full of this kind of Secret learning. And *John Leo*, in his History of *Africk*, affirmeth, that, in *Marocca*, there is nothing more common: and the first Book which he

he makes mention of, is a Book written by *Elboni*, an Arabian, the Title whereof is, *ELLYMAHEMORAMITH*: which Book scarcely treateth of any thing else; and it teacheth particularly, how to describe all the Constellations in Arabick Letters, and to picture them Elegantly within little Tables; such as the *Arabians* Hermites do alwaies carry about them, and have them ready for their Use, in applying them to the Rules of their *Zairagia*, or Divination. And this confirms that which I shall bring hereafter, concerning the *Mahometans* searching after no other Figures in the Heavens, then in their own Characters, reading therein what ever is to happen, in a very strange, and unusual manner. Whence the fore-mentioned *Postell*, upon the same Book of the *Creation*, saith: *Decreti itaque sunt demum delineati, suisque figuris adumbrati igne divino in aquis Cœli scilicet expresso sancti Characteres, & tanta virtute in Cœlis expressi, ut possit etiam veritas futurorum haberi: cujus scientiæ adhuc vestigium in* Marocho, *et multis alijs Ismaelitarum civitatibus; licèt sint apud eos admodùm depravatæ, & adulteratæ figuræ Sanctæ.* I have sometimes thought, that this Author put forth this Book of his *De Configuratione Signorum Cœlestium*, as a Preparative only, to make way for the better entertaining of this Doctrine, among the *Europeans*. For having shewed, that all the Stars, instead of representing the Images of living Creatures, do no more but only make up certain square Figures; it would have been no hard matter afterwards, to have perswaded men, that these Figures were nothing, but Hebrew Letters, the figure whereof comes very near to that of a Square. For if he should have gone to work otherwise, and should have endeavoured to have put these Celestial Letters upon the world, without

without any Preparing of mens Minds to receive them; he would doubtless have been taken for an Impostor. And he had been formerly sufficiently cried down; so that he needed not to have exposed himself a new, to the Calumny of every black Tongue, by broaching new Propositions; which he could never think would down with them, unless he had first prepared their Pallats to relish them. After the world had once been satisfied in the Probability of this his Doctrine, he then intended to make a full discovery of all these Secrets, in his commentaries upon the *Zohar*: wherein he had layed together such Variety of Occult learning, as himself witnesseth in divers places of his Printed Books, as that it was not without reason that he so earnestly commended this most Excellent Piece to the World, in his Last Will and Testament, written with his own hand. But since I have here made mention both of *Hebrew*, and of *Arabick* Letters; it may very well be doubted, which of the two, this *Celestiall writing* is expressed in; and which of these Languages these Letters make up. This doubt therefore I think fit to decide, before I go any further.

The *Ismaelites*, or *Arabians*, who have never wanted men, that have been very well skilled in all manner of choise learning, (though they have fallen sometimes upon Ridiculous Studies also:) being moved with a vaine glorious desire of concealing this truth; namely that their Language depended upon the *Hebrew*; have not only altered their Characters, which were before very like to the Hebrew; but have also adulterated their Names: and the better to cover their knavery, have also added certain Letters: which the *Hebrew* Alphabet never knew: as their *Sfim*, *Dfal*, *Thfda*, or *Tfa*, &c. Insomuch

somuch that a certain Learned man, that was very well skilled in their Language, saies: *Postel. de Phœn. Char. Arabes, versutissimum hominum genus, & planè Ismaeliticum, id est, adulterinum, postquam cognoverunt, suas Litteras ortum ducere ab Hebraicis; satagerunt non tantum absolutè dissimiles forma redde, sed ordinem etiam perturbare, & nominum bonam partem mutare studuerunt.* They have had the confidence also to affirme, that their Letters are the first that ever were; and that if there be any Mysteries to be found, either in the signification, or Figure of Characters; we are to look for them no where else, but in their Language. For which cause, interpreting their Alphabet, they deduce, from the first letter, which is *ALIPH*, this Verb *Conjungere*: from the second Letter, which is *BA*, this word, *Inire*: from *TA*, the third Letter, *Producere*: and so of the rest: making up a Prayer out of it, which they say, no other Alphabet is able to shew. So that it is no marvel, that they are able to produce so many several meanings of words, after this rate of Interpretation; seeing that, as *Kirstenius* saith; *Integra Volumina de solis Nominibus literarum Alphabeti. Arabici confici queunt: sed longè adhuc plura de ordine, figura aliisque accidentibus conscribi possent.* These Niceties have made the *Arabians* so superstitious in the Pronunciation of their Letters, as that when they meet with many words united together by the means of an *Aliph*, they will pronounce them all in a breath, though there should be an hundred of them, and though they should be in danger of expiring in the Act. Those that are desirous after satisfaction herein, may have recourse to the *Arabick Grammer*, Printed in *Rome*. Now, as all superstition is attended on, by a certaine foolish Credulity; so are these men certainly perswaded, that the

the Heavens being figured with their Letters, (and not with the *Hebrew*,) but the Alphebet of Heaven, see the third Book which doth foreshew all things to come. And this is the reason, that, besides the division of their letters into *Gutturalls*, or, such as are pronounced in the Throat; into *Vuales* as the *Latines* call them, that are founded in the furthest part of the Roofe of the Mouth; as others are by the Palate; by the Gums; by the Lips; by the Teeth, and the Tongue together; and also into some, that are pronounced with a kind of Sibilation; others, with a certain stammering; and some with a gentle turning of the Tongue, which they call *Dsalqijetun*; and the Latines *Flexæ*: into others agen, that are short, long, radical, or trancal, and servile: I say, that besides all these divisions, they do yet divide them againe, (the better to accommodate them to this *Celestial writing*) into *Schemsijun*, and *Kumrijun*, that is to say, into Solar, and Lunar, which are particularly known, by those that observe the Rules of the *Zairagia*, it being unlawful for them to devise them. And perhaps it is in Observation to this Doctrine, that the *Mahometans* do never begin to write the first part of a word, at the end of a line, and the rest of it at the beginning of the next line; as the *Greekes*, and *Latines* use to do: but if the space be not sufficient to hold the whole word, they draw a stroak from the last Letter of the last word, to the end of the line. Now we affirme, that though these Letters are very much altered, and corrupted; yet may it notwithstanding very easily be discovered, by the Figure of a great number of them, that they have been taken from the *Hebrew*: and even Children may be able to judge of the truth hereof, by comparing, but the Arabick *Hha*, with the Hebrew

He; the *Cha*, with the *Cheth*; the *Ra*, with the *Resch*; the *Zain*, with the *Zan*; the *Sin*, with the *Schin*; the *Tha*, with the *Teth*; the *Ain*, with the *Aghin*; the *Pha*, with the *Pe*; the *Caph*, with the *Cah*, the *Lam*, with the *Lamed*; the *Vau*, with the *Va*, *&c.* So that consequently, if we are to search after any Mysteries in these Letters, it ought to be, not in a corrupt Copy, but rather in the Original. The same is to be said of the *Samaritane* Characters also, which are corrupted from the *Hebrew*: and this is so certaine a truth, as that it is a Point of infinite preverseness to offer to doubt of it; as I have proved else-where in the *Holy Guide*.

The Reasons brought by the *Ethiopians*, or *Egyptians* in the behalf of their Letters, is not so easily answered, as those of the *Arabians*, and *Samaritans*: for as much as their Letter being only *Hieroglyphicks* expressing the figure of an Oxe, of a Horse, of a Lion, of a Bear, of an Eagle, and in a manner of all other living Creatures; they do (say they) represent in the Heavens, whatsoever is to come to pass in this world. And therefore, if there be any thing to be read there above, by means of the Stars; we must read it in these *Hieroglyphicks*, and in this Language, and not in any other; since that in Ancient times in stead of Letters, they made use of the figures of living Creatures, as we have said in our Preface to this Book. To this it is answereth, as we have formerly said, that these living-Creatures have been represented in the Heavens, only by reason of a certain Correspondency, that the Stars of which these constellations consist, are observed to have, with these living Creatures upon the Earth: and what other Reasons of it soever are given, they are neither vain, nor foolish. Such as are these, alleadged by

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the aforenamed *Lazaro Banelli*; who accommodates the properties of these Celestial Animals, to several Kingdomes, over which they rule: as for example, the Constellation of *Aries* rules over *France*, *Germany*, *Syria*, *Palestina minor*, *Suevia*, and the *Upper Silesia*; as you may read in our first Book. That of *Taurus* governs *Persia*, the Isles of the *Archipelago*, *Cyprus*, the Maritine parts of *Asia Minor*, *Polonia major*, *Russia alba*, *Switzerland*, the Countrey of the *Rhetres*, *Franconia*, *Ireland*, *Lorraine*, and part of *Swethland*. But, to leave this *Italian* to please himself with these truths, as our English Astrologers do in their Nativities; and likewise *Cæliloq. Mor. Albertus de Marcheſijs de Cottignola*, a *Franciscan* Fryer, who moralizeth this *Astrology* after a way of his own; we affirme, that all these Celestial living Creatures signifie no more then what we have said before; and do therefore by the same reason conclude, acording to the judgment of the Rabins, that we must search after these misteries and heavenly writing and their Characters, made up by the diverse disposition of the Stars, and only in the Hebrew; and consequently, no Signification in any other Language, but in the Holy Language: it being most proper, that that Language, which was the first in the whole World, and which was spoken by God himself, should give us notice above, what things are hereafter to come to pass; seeing it hath informed us here below, namely in the holy Scriptures, of all things that are past. And this conclusion is a most true one, say the same Rabbins, for as much as in a clear, bright night, a man may see in the Heavens all the Hebrew Characters perfectly figured: which one cannot do of those several living Creatures, that are placed there; seeing that the Imagination cannot be any whit satisfied, when,

for example, in the Stars that make up the Constellation of *Aries*, there are five other to be seen close about it, which by reason that they are not comprised within the Figure of this Beast, do disturb the Fancy, and hinder it from making up the Figure it desires. The same also may be said of *Taurus*; for there are Eleven Stars to be seen there, which are essentially of this Constellation; and yet are not brought in, in the Picture of it.

So likewise in the Constellation of *Gemini* there are Stars belonging to it, which are distinguished from those Nineteen, that represent the Figure of this Sign; as *Cancer* also hath four bright Stars, which lie loose from those nine, which make up the Image of this living Creature. But as for the Hebrew letters, there is nothing to hinder us, from finding them distinctly described: and if any one do chance to find either *Arabicke*, or *Samaritane* Letters there; this is still but to returne back to the Original. from whence they were taken.

First then we are to take notice, that the Stars which make up these Letters, are not disposed into the order they appear in, at all adventures, nor in any confused way, as they seem to us to be: but are placed thus, with some Design, and in a divine Order; God having made all things in full Perfection. Those that understand not the Play of *Chesse*, seeing the pieces stand here and there, so confusedly, will be apt to think, no doubt, that they stand in that confused manner by meer hap hazard, seeing that in some places there are a great many; and in some, very few; and one side of the Chesse-board is full, and the other side quite bare, and in a third place perhaps you shall have but two, or three: In a word, this

this difference in the placing of the pieces is so great, as that he will certainly conclude, that the whole busines is clearly without any designe at all: notwithstanding that they are all ranked in very exact order; and that there is not the least piece there, but is of use, and doth its proper office. After the same manner is it with the Stars, which we see in the Heavens: for, though in some places you see many together, and in others but a few; and that the order they stand in, looks confusedly, and in a manner rediculous; yet nevertheless is it most admirable, in it self, and proceeds from some most wonderful designe; which those men perfectly understand, who by this holy Life, are elevated above all that is here below. Thus it is storied of St. *Anthony*, that he perfectly understood this *Heavenly Writing*, which we taught before.

Secondly, that although the Stars which are in the eighth Heaven (if at least there be any such thing as an eighth Heaven,) be fixed; yet do they not therefore alwayes compose the same letters; at least, the greatest part of them; but they have their changes, according to the diverse Aspects of the Planets, Thus those *Stars*, that ten years since, made up, for Example, a *Teth*, shall now perhaps make a *Mem*, or a *Lamed*. Which is the reason, say the *Rabbins*, that *this Writing* serves not, but for the shewing of thing to come. And by this writing we told Major *Revel*, Captain *Pill*, and Major *Malbrack* when *Oliver Cromwell* would die, and when the King would come into *England*; and all this was foretold four years before it came to pass, besides we did foretell the particular day, when these changes would be.

In the third place they say, that we are most espe-

cially to observe what new Stars soever shall appear; because that these do fore-shew the greatest Mutations: God making use of these, in making up, by means of their Aspects, and Conjunctions, New Letters; whereby he either expresseth unto us his wrath, or his mercy: as having determined with himself, to chastise us, if we continue in our sins; and to pardon us, if we repent of them. Thus, before almost all the greatest Mutations, that have happened in the world, have some of these new stars been observed to appear; and they have been such Stars too, as have been really found to be in the very Heavens. Such as was that, observed by *Hipparchus*, 125. years before the time of our Redemption; which Star presaged the end of the *Grecian Monarchy* approaching. Another the like appeared also in *Claudean's* time, in the year of our *Saviour Christ* 388. Another in the time of *Messahalah*, *Haly*, and *Albumazar*, *Arabian* Astrologers; which appeared in the 15. *Degree* of *Scorpio*, and cast forth as great a light, as the Fourth part of the *Moon* could do. Another, in the time of the Emperour *Adrian*; and another also under the Emperour *Otho*; which appeared betwixt the two Constellations of *Cepheus*, and *Cassiopeia*. Another in the year 1264. not far from *Cassiopeia*, tending towards the North: and Another likewise that appeared afterwards, on the Chaire of the same Constellation, about the beginning of *December*, *Anno* 1572. and continued for the space of six moneths. Another, that appeared *Anno* 1596. in the Constellation of the *Whale*: another, of the third Magnitude, observed in the Neck of the *Swan*, *Anno* 1600. and another, that was seen, two years after, in *Pisces*. Another, that appeared two years after that, in the Constellation called *Serpen-*

Serpentarius, *An* 1604. and was called by the name of the said Constellation. There are some others besides, which *Licetus*, *De Nov. Astr. & Com. l.* 5. *à Cap.* 6. *ad* 23: hath collected together, out of *Homer*, *Varro*, St *Augustine*, *Pliny*, *Albumazar*, *Pherecides*, *Athenæus*, *Eustathius*, *Germanicus*, *Cyprianus*, *Leovitius*, *Cardan*, *Paulus Hajazelius*, *Galilæus*, *Thomas Fienus*, *Cuspinianus*, *Tycho Brahe*, *Gul. Jansonius*, who was his Scholler, *Jo. Kepler*, *Alphetragius*, *David Chytræus*, *Fabricius*, *Hieronymus Munosius*, *Wenceslaus Pantaleo*, *Beyerus*, *Pyrgius*, *Michael Coignetus*, *Cornelius Frangipanus*, *&c.* some of which Authors have particularly observed the truth of this Doctrine which we have here delivered; namely that all these new Stars have been the Fore-runner of the greatest Mutations that have happened: and that in default of these, Comets have appeared; which, though they are easily distinguished from true Stars, and have their place of being in the Aire only; yet have they served to represent, by their diverse Aspects, (according to the Doctrine of the *Rabbines*,) Other Letters, and to foreshew the Disasters that have happened: it being very necessary (say they) to have a special regard to these new lights; which are as a new Letter, which being added to a word, alters the sense of it. As, for Example, in this word AKE, if one add an L, it will be no longer AKE, but LAKE. Or if in the middest of this word AKE, one insert an R, it will alter the word, and make it ARKE. So that we see, one only Letter, as an L, or an R, utterly changeth the whole Sense. In the same manner is it with the Stars; where a new Star added, varieth both the writing, and the sense.

In the fourth place, that we may be able perfect-

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ly to understand this *Celestial Writing*, we must exactly observe the vertical Stars: for, those which are over a Kingdome, saith *Abindan*, do ordinarily shew, what ever is like to befall it. And in this sense, it will not be any hard matter to apprehend the meaning of *Cardan*, when he saies, speaking of the Star in the Tail of *Ursa Major*, that it hath foreshewed the changes of all the Great Empires: understanding this to be the sense of this Truth, delivered by *Cardan*; that, according to the Doctrine here laid down, this Star, though not Alone, and by it self, yet joyned with others, hath shewed these changes; making up, by their Conjunction, such Entire words, as did fore-shew the fall, or rise of these Empires, either clearly, and plainly; or else perhaps, more secretly, and Mystically, as we shall shew hereafter. Now, as in all sorts of Writing, there is one certain Letter, both in *Nounes* and *Verbs*, which is more frequent then any other, and hath the Preminence throughout all the several *Conjugations*, and *Declensions*; in the like manner in this *Celestial writing*, it hath been observed, that in all the Mutations of Empires, this Star, in the Taile of the aforesaid Constellation, hath been more eminently noted then any other: Either becaus it is more frequent, in the discourse of Monarchies, then any other: Or else, that it is as the Capital letter, in the most significative words; as we see there is in all proper Names, of almost all the Languages in the World: as for example, in the name of *Heydon*, the first letter is greater, then any of the rest that follow. And thus may we answer this question, which some may happily make; namely, Why, in this Celestial writing, there are both little, and great Stars also? If it be further demanded; Why, in this kind of *writing*

ting, there are, in one and the same word, great, and smal Letters, or Stars, mingled together? It may be answered, that the Reason is, to make us take more notice of those letters in the word, which are the most significative; which is a course, that the *Anagrammatists* are very well acquainted withall. As, for example, if in the word *Soveraignty*, I would have *VERITY*, to be especially observed, I will write the word *Soveraignty*, in this manner, soVERaIgnTY: where the letters of the Word *VERITY*, are greater, then any of the rest. Or if the word *Representative*, I would have, *Present*, to be chiefly taken notice of, I would then write the whole word thus, rePRESENTative. We are not then to wonder, if in the Heavens we often see two, or three great Stars to go to the Composition of a word, wherein there are smal Stars also: and this is that, which we are to have most particular regard unto, (as we have already shewed, when they are *Vertical* to any place. And by this means may we be able to give a Reason of that, which hath been hitherto Unknown: as, when the Astrologers affirm, that when *Caput Algol*, or *Medusa's* Head, was Vertical to *Greece*; the stars did fore- *with* * * shew the Calamities, which afterwards * happened unto it, by the Tyranny of the * * *Mahometans*; without giving us any Rea- * * son why: no more then they do of their *In the Figure* Confidence, in assuring us, that the same Constellation, which will in a short time be Vertical to *France* also, fore-shews a strange Desolation, that is to fall upon that Country. Now all these disasters, though, according as they are foretold, so do they certainly come to pass; yet nevertheless is the fore-seeing of them grounded meerly upon Experience; neither can the Authors of these Predi-

ctions,

ctions, for the most part, give any other Reason of them. But now, according to this Doctrine of the *Celestial writing*, we know, that these Mutations shall happen on the Earth, because we see, they are written in the Heavens. And this is the Reason that *R. Chomer* affirms, that the aforesaid *Maduja's* Head, or the stars that compose it, did foretel the lamentable Desolation of *Greece*, because that five of the principal Vertical stars did for a good while together, make up this word, חרב *Charab*. Which, in the second Conjugation, signifies, *To be Desolate:* understanding this, particularly of *Greece*, over which these stars shone; because that the number of its Letters, which are, *Jod*, *Vau*, *Nun*, and which being put together, make up יון *Javan*, that is to say, *Greece*, do yield the same number, that *Charab* doth: as you may here see.

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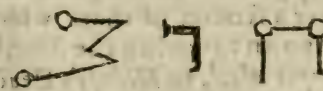


Charab,

Destroied Desolate.

Summ. 12.

5 6 1

Javan.

Greece.

Summ. 12.

According

According to these principles, any man may foresee, by the putting together the Stars of the same Constellation, the Disasters that *France* is threatned with. However it be, *Junctin* a Priest and a very excellent Astrologer, is bold to utter these words: *Illud verò* (saith he, speaking of this *Medusa's* Head) *in Sphær. Io. de Sacrobosc. c.* 1. Toleto *nunc*, Apuliæ, & Neapolitanorum *regno est verticale*; *moxque Galliam invadet: quibus suam quoque cladem allaturum esse, maximoperè est verendum.* Now how long before hand, these Celestial Letters do foreshew the changes that are to happen; no one Author, that I know of, hath precisely determined: they only say, that before they are *Vertical*, they do foreshew this change, and whatsoever is to happen: God being willing thus to prepare us for the Evils which are to befall us. And after that they are precisely Vertical, if our Repentance hath yet found any place in his Mercies; He then causeth some new star to appear, and by its Intervening, to shew (as we have formerly said) a quite contrary thing, to what was before signified.

In the fifth place, the fore-named authors affirm, that to be able perfectly to understand this *Celestial writing*, we must know how to distinguish exactly, which stars are *Oriental*, and which *Occidental*, *Meridional*, and *Septentrional*: forasmuch as these quarters of the Heaven are very essential in this Reading. For, if any one desire to know, say they, the good Fortune, and Prosperity of a Kingdome, or of any other thing: he must then read those Letters which are *Vertical* to him, (or which want not much of being so) from the West, toward the East. And if he would be informed of the Evil accidents, and misfortunes, that shall befal a place; he must then begin to read, from the North, towards the West.

Now,

Now, why the good fortunes of a place should be read, from the West, towards the East, rather then from the East, towards the South: and why the ill fortune is likewise to be read, from the North, toward the West; I have not found any reason given by any Author. However, I shall adventure to give this conjecture at it: namely, that seeing that Nature, being at liberty, and not hindred by any thing, alwaies tendeth to the best: and that, as *Aristotle* saith, It would alwayes bring forth Males, as being more perfect creatures then females are, if it were not hindred by some repugnant Cause: it is most proper, that good things, and all perfections, should be read, from the West towards the East, seeing that this is the free and natural motion of the Stars; the other from the East to the West, being a contrary and forced motion. As for ill fortune, and Disasters, they might according to this principle, have been read from the east toward the west, had not the Oracle which cannot lye, uttered this wonderful truth: *A Septentrione pandetur malum, Jer.* 1. 14. All evill commeth from the *North*. But, why from the *North* rather than from any other part of the world? The reason of this is not so easily given: yet I conceive it would stand with sound Phylosophy, to answer; that by reason of the darkness and gloomines of the Aire of those parts; caused by the great distance of the Sun; and also by reason of the evil spirits, which are the Authors of so much evil, and which inhabite darke places; a man may very reasonably say that all misfortunes come from the North; as being a place, which is full of these evill spirits, or Demons; as is testified in *The Harmony of the World*.

And from hence, it will be an easie matter to apprehend the reason, why the Ancients figured in

these

these Northern parts of the heaven, a Serpent or Dragon, close by the two Beares, *Vid Theodor. Graminæii Myst. Aquil.* Seeing that these Creatures are the true Hieroglyphicks of Tyrany, Violence, and all manner of Oppression. And certainly, who ever shall but run over the Annals, will finde, that all the great desolations that have ever happened, have come from the Northern Parts. The *Assyrians*, or *Chaldeans*, set on by *Nabuchadonosor*, and *Salmanasar*, have sufficiently manifested the Truth of this, in burning to the ground a City, and a Temple, that was both the most *S*umptuous, and the most holy in the world; and in the utter ruine of a People, whom God himself had taken into his own special protection, and whose father he particularly called himself. And hath not *Rome*, like a second *Jerusalem*, in like manner often felt the fury, of this Accursed Generation of the North; when by the cruelty of *Alaricus*, *Gensericus*, *Totilas*, and the rest of the *Gothick*, *Hune*, *Vandale* and *Alane* Princes, It saw it alters overturned, its stately places burnt to ashes, and its inhabitants consumed by fire and sword! Thus hath not this Nation spared at all the two Spouses of the Living God; and doth still torment the latter of these, by the Tyrany of the *Turks*, which also came out of the *North*. Most properly therefo·e do we, in this *Cælestial Writing*, begin to read disasters, and misfortunes, from the Northern part; seeing that *A septentrione pandetur omne malum*, as you may read in our Tables in *The Harmony of the World*. Or elf we may say, that we begin to read on this side, because that the Verb תִּפָּתֵחַ *Tipatach*, which in this prophesie is translated, *Pandetur*, signifieth also in the Originall *Depingetur*: So that we may render this prophesie in these words:

All

All evills shall be described, (or written) *from the Norward.* And if written, then certainly to be read from this side.

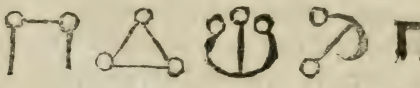
Now this *Celestial Writing* doth not alwayes represent in Words at length, what things are to happen; but sometimes in a more compendious manner, and by way of Abreviation: in like manner as was that vision, which appeared to *Belshazzar*, foreshewing the destruction of his Kingdome, and which was interpreted by *Daniel*: MANE, THECEL, PHARES. And as none but *Daniel*, who was a Just Man in the sight of God, could interpret this Vision. In like manner, say the Jews, it appertaineth only to good men, and not to all manner of persons what ever, to interpret those things: in like manner say the *Jews*, it appertaineth only to good men, and not to all manner of persons whatsoever, to interpret those things, that are found *Written in the Heavens and in Telesmes*, which are for the most part very obscure and difficult; and which require, for the perfect interpretation of them, that a man should be skilfull in the GEOMANCY, NOTARICON, and the TEMURAH; which are the three parts of the *Cabale*. The first of which (the name whereof גמטריא *Geomantria*, is corrupted from the *Greeke* Γεωμετρία, or else this latter from the other;) considereth of the numbers that are contained in the *Letters*; and by comparing them with others the like, gives an explication of what was before obscure. As for example, where it is said in *Geneses*, concerning the Comming of the *Messias*, יוא שילה *Java, Schilo, Shiloh* shall come; these *Hebrew* Letters make up the number also of the Letters of the *Messias* משיח *Maschich:* so that the Prophet saying, *Donec venerit Schiloh*, it is as much, as if he had said; *Donec*

nec venerit Meſſias. The ſecond part, is of uſe, when the ſeveral Letters of a word do repreſent, each of them a whole word: as in this *deviſe* of the *Romans*; S. P. Q. R. *Senatus populuſque Romanus*: and in this *Hebrew* Name, אדם *Adam*; the firſt Letter whereof ſignifieth אפר *Epher*, Duſt; the ſecond, דם *Dam*, blood; and the third, מרה *Marah*, Bitterneſſe: Intimating that man is nothing but bitterneſſe and ſorrow; but corrupt blood, and laſtly, but duſt and aſhes, becauſe he was made out of the body of the lapſed Angels; The third and laſt part, (the name whereof, *Notaricon*, is taken likewiſe from the *Latine*, *Notarius*, or elſe this *Latine* word, from the *Hebrew* נתר *Natar*, which ſignifies, to *Tranſfer* or *Tranſpoſe* a word, very proper to the Art of *Anagrammatiſme*;) is, when either two or more words are united together; or are read backwards or otherwiſe, after the manner of *Anagrams*; or elſe are divided into ſeveral other words, by the Tranſpoſition of the letters: as for example, where God ſaith to the Children of *Iſrael*; הלך מלאכי לפניך *Jelec, Malachi, Lepanecha, My Angel ſhall go before you*: where it is demanded, what Angel this was? and it is anſwered, that it was *Michael*: becauſe that the Letters of the word מלאכי *Malachi*, Tranſpoſed, make up that Name *Letitia Puer, Letitia Caput, Puella* and *Acquiſitio*. You may ſee many examples of this Nature in my *Harmony of the World*, and in my *Holy Guide*. * * * *

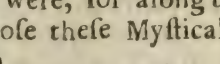
11. We will now diſcover, according to their rulers and *Idea*'s laid down, ſome certain ſecrets of the *Writing* of Angels and *Genii*, which are delivered by *R. Kapol, Chomer*, & *Abiudan*, Noble *Agrippa* which are the four that have written the moſt of this Subject of any. We have formerly ſhewed, how the Stars

of the constellation called *Caput Algol*, being Verticall to *Greece*, did foreshew the desolation of it. The like We observed in the other Stars, when they were Verticall to this Kingdome, and foretold *John Empson*, Mr. *Errington* and Mr. *Flud*, that in 1660. The King would again come and enjoy his own the 29th of *May*

Thus a little before the Temple of *Jerusalem* was burnt, and utterly consumed by *Nabucadnezar*, it was observed, that eleven of the Stars, that were the most Verticall to it, composed for a pretty while together, these five Letters,



which being joyned together, made up this word, (reading it from the North toward the West,) *Hikschich*; which signifieth, *to reject and forsake without any mercy*: and the number of three of them added together, amounteth to four hundred twenty three, which is the space of time, that this stately piece of Building had stood. In like manner, a little before the *Jews* saw their Scepter cast down to the ground, and their liberty carried Captive into *Babylon*, five *Stars* were, for along time together, observed to compose these Mysticall Letters, a word which signifieth *Break*, *Cast Down*, and to *out*. And the number of years that the *Jewish* Kingdome had lasted from *Saul* to the Deplorable King *Zedechias*. Neither are the *Jewes* the only people, who have been advertised, by this Cælestial Writing, of the miseries that

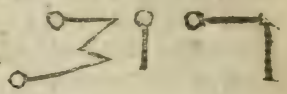


Natq; *Drive*

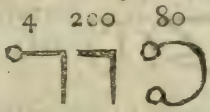
were

were to befall them: But all the other Nations of the World might have read in the Heavens in like manner, the evils that have happened unto them; as we have proved.

Thus the *Persians*, or *Assyrians*, who were the ruine of the Monarchy of the Jews, saw the Period of their own Empire, after that foure of their Vertical Stars had composed these three letters, which make up the Number two hundred and eight, which was the time of the Duration of this Monarchy which was founded by *Cyrus*.

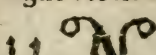


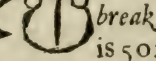
The end of the *Grecian* Empire was likewise foreshewed, by foure Starrs, which made up the Verb *Parad*; which signifieth, to *Divide*: and that in this wonderfull Manner, as that the very same Letters did produce also the number of years that this Monarchy lasted, which took beginning, at the time that *Alexander* the great subdued the last *Darius*.

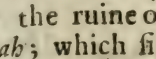


That of the *Athenians* lasted but 490. years; which is the Number of these three letters, which foure Stars, that were vertical to this place, did compose; *Tsarar*; which signifieth, *Angustiis Affici*. Besides these foure Stars, saith *Rabbi Chomer*, there were four other observed also, which made up two כ כ *Caphs*; I know not why, though saith he unlesse it be, that these letters are Fatall, and of sad *Omen*. I shall add my Conjecture here, that possibly they might point out these two names, *Cecrops*,

and *Codrus*; which are the names of those two Kings under whom this powerfull Monarchy had its rise and fall.

The *Romane Consulate* could not maintain its Power beyond the Term of 500. years: because that these bounds were determinately prefixed to it, in this *Book* of Angels by eight verticall Stars, which composed this word,  *Raasch* and which bear this sense, Number: *Cacumen*, 501

The *Monarchy* of *Julius Cæsar*, which was built upon the Ruine of the *Consulate*; as this also was, upon the Ejection of the Kings, was very neer of the same Continuance; and the end of it was in like manner prefixed by six Stars, which made up these Three Letters,  *Scavar*, which signifies, *to break*; the Number whereof is 502.

But that we may produce something, concerning thing yet to Come, *R. Chomer* assures us, that it is now a good while since, that this Writings of Angels hath pointed out the declaring of two great Empires of the East. The first is, that of the *Turks*; over which there are observed seven vertical Stars, which being read from the West to the East, (for it would be a great blessing, to see the ruine of this Empire,) make up this word, *Caah*; which signifieth, to be  *Battered, Feeble, Languishing,* and *Drawing to an end.* But

now seeing it may be doubted at what time this Empire shall be reduced to this extremity; the same letters do clearly resolve this doubt. For the middle letter, which is *Aleph*, *Which in number signifieth one, standeth also for one thousand, as the rest of the letters also doe,*

doe, as may be observed out of Hebrew Grammers. Aleph, being made up of Brighter and more sparkling stars, then the Others are, sheweth saith *Chomer*, that its number is the greater; so that in this place it standeth for one thousand, and the first letter signifieth twenty and the last five. So that when this Kingdome shall have accomplished the number of 1025. years, it shall then be overthrown and brought to Ruine. Now if we reckon from the year of our Lord 630. which was the year (according to our Vulgar Computation) wherein the Foundation of this Empire was laid; we shall finde, that it is to last till the year of our Lord, 1664. for the compleating of the aforesaid number 1035. so that reckoning from this present year 1659. this Kingdome is to last but five years longer.

The other Eastern Kingdoms, whose Declining is pointed out by the Stars, according to *Gafferel*, is that of *China*: but this Author delivers himself in such an obscure manner, in discoursing of this of Angels *Writing*; as that, till I understand it better, I shall forbear to set it down. He produceth also diverse others, which doe define the Particular Durations of most of the Kingdomes of *Europe*: all which I may happily communicate to the World hereafter, when I have first seen, how this Temple is affected.

Now that I may freely deliver my own Judgment concerning this *Writing* of Angels, I must take liberty to propose some few Objections, which, I have found may be brought against it.

The first is, that if so be, by this *Writing*, all the Great Mutations in the World may be known; it is possible then, that the End of the World may in like manner be found out by it; as being the greatest,

and most Important of all the rest: so that men may by a natural means, attain to the knowledge of this great Secret: which is contrary to the Holy Scriptures.

The second is, that Astrologers have been able to foretell many of these Mutations, which have afterwards come to passe accordingly; and yet have never had any knowledge of this strange kinde of *Writing*: It is therefore Useless, and Imaginary.

The third is, that the position of the Stars is not so essential to the Letter, which it is brought to make up; but that the same Star may as well make, for Example, a *Resch*, as a *Daleth*; and so of all the rest; and consequently, severall men forming several Characters of the same Stars, may draw from them contrary senses, the one to the other.

But to all these objections I answer briefly thus. To the first I say, that it is not necessary, that this *Writing* of Angels should foreshew the end of the World; because that God may have reserved this secret to himself: Or else, that it would really foretell this hereafter; when those other signes, set down by the Evangelists, shall shew it also: it being all one to say, that the Stars shall forshew it by some certain Writing, as to say, that the Sun and the Moon shall foretell it by their being darkned.

To the second I answer; that the foure grand causes, which (according to the opinion of the Astrologers) produce the greatest Mutations; the first whereof is, the changing of the *Apogæum* and *Perigæum* of the Planets: the second, the changing of the Excentricity of the Sun, of *Venus*, of *Mercury*, of *Saturn*, of *Jupiter* and of *Mars*: the third, the diverse figure of the obliquity of the Zodiack; and the fourth the conjunction, chiefly the Great one) of the superiour

superiour Planets: I say, that all these foure causes may for the most part, be comprized within this *Writing of Angels*: that is to say, that it hath hapned very often, that at what time this Writing of Angels did point out some great change, there was at the same time also a Conjunction of the Superiour Planets, *Saturn* and *Jupiter*, or else, some one of the three other forenamed causes. So that they, not understanding any thing of this Writing of Angels imputed those changes which they observed to come to pass, to those four Reasons only. But that it may clearly appear unto us, that these have not been the true causes of all these changes; we need but have recourse to the *Chronologies*, and Particular Annals of each several Kingdome, and compare them with the Astrological Observations; and we shall finde, that the greatest part of all the grand Mutations have happened, without any Conjunction of the greater Planets, or any of the other Causes before specified. So that we must necessarily flye to some other more Certain means, by which we may be able to foreknow, by the Aspects, and motions of the Stars, all these Events. Now this means can be no other, as it seemeth, to this *writing* of *Angels* and *Genii*.

To the third Objection, which seemeth to have the most weight in it, it may be answered, that it is true indeed, that a Man may make a *Resch* of the same star, that another man perhaps will make a *Daleth* of: but in this, as in many other things, we are to follow the Tradition of the Ancients, and to rest satisfied with what they have delivered unto us. Otherwise, there will not be any certainty at all, in any one of the rest of the Sciences; especially in Astrology: which requireth, that those stars which

compose, for example, the Constellation of *Aries*, or the *Ramme*, should be described rather in the figure of this Beast, then in that of an *Oxe*, or a *Horse*; and so in all the rest. So that who ever should represent the figure of a *Bull*, among the stars that belong to the *Ramme*; and the figure of a *Ramme*, among those of the *Bull*; he would destroy the very Principles of Astrology: notwithstanding that the stars of *Taurus* would as well bear the figure of a *Ramme*, as of a *Bull*. In like manner, he that should make a *Resch* of such a star, as he should have made a *Daleth* of; notwithstanding that the star would bear it, yet would he overthrow the Principles of this *writing of Angels and Genii*.

If it be now demanded; who it is, that is to judge of the vast number of new Letters that are made daily, by the diverse Aspects of the Planets? I answer, that it appertaineth to those Men, who are Piously, and Religiously versed in this *Angelical writing*; and not to all kind of persons indifferently.

Chap. XXX.

Of the Sun, *and* Moon, *and their Telesmaticall considerations: Before to let the Figures of Astromancy and Geomancy to be Fortunate.*

The Sun, and Moon have obtained the administration or ruling of the Heavens, and all bodies under the Heavens. The Sun is the Lord of all Elementary vertues; and the Moon by vertue of the Sun

Sun is the mistress of generation, increase, or decrease. Hence *Albumasar* saith, that by the Sun and Moon life is infused into all things, which therefore *Orpheus* cals the enlivening eyes of the Heaven. The Sun giveth light to all things of it self, and gives it plentifully to all things, not only in the Heaven, Aire, but Earth and Deep: whatsoever good we have as *Jamblicus* saith, we have it from the Sun alone, or from it through other things. *Heraclitus* cals the Sun the fountain of Celestial light, and many of the *Platonists* placed the Soul of the World chiefly in the Sun, as that which filling the whole Globe of the Sun doth send forth its rayes on all sides, as it were a spirit through all things, distributing life, sense and motion to the very Universe. Hence the ancient Naturalists called the Sun the very heart of heaven; and the *Caldeans* put it as the middle of Planets. The *Egyptians* also placed it in the middle of the world, *viz.* betwixt the two fives of the world, *e. i.* above the Sun they place five Planets, and under the Sun, the Moon and four Elements. For it is amongst the other stars the image & statue of the great Prince of both worlds, *viz.* Terrestiall and Celestial; the true light, and the most exact image of God himself; whose Essence resembles the Father, light the Son, heat the Holy Ghost. So that the Platonists have nothing to hold forth the divine essence more manifestly by, then this. So great is the consonancy of it to God, that *Plato* cals it the conspicuous Son of God, and *Iamblicus* cals it the divine image of divince intelligence. And our *Dionysius* cals it the perspicuous statue of God. It sits as King in the middle of other Planets, excelling all in light, greatness, fairness, enlightning all, distributing vertue to them to dispose inferior bodies,

and

and regulating and disposing of their motions, so that from thence their motions are called daily, or nightly, Southern, or Northern, Oriental, or Occidential, direct, or retrograde; and as it doth by its light drive away all the darkness of the night, so also all powers of darkness, which we read of in *Job*; assoon as morning appears, they think of the shadow of death: And the Psalmist speaking of the Lyons whelps seeking leave of God to devour; saith, The Sun is risen, [a] and they are gathered together, and shall be placed in their Dens; which being put to flight, it follows, *man shall go forth to his labour*. The Sun therefore as it possesseth the middle Region of the world, and as the heart is in Animals to the whole body, so the Sun is over the Heaven, and the world, ruling over the whole Universe, and those things which are in it, the very author of seasons, from whence day and year, cold and heat, and all other qualities of seasons; and as saith *Ptolemy*, when it comes unto the place of any star, it stirs up the power thereof, which it hath in the Aire. So as with *Mars*, [b] heat; with *Saturn*, [c] cold; and it disposeth even the very spirit and mind of man; from hence it is said by *Homer*, and approved by *Aristotle*, that there are in the mind such like motions, as the Sun the Prince and moderator of the Planets every day bringeth to us; but the Moon, [d] the nighest to Earth, the receptacle of all the heavenly influences, by the swiftness of her course is joyned to the Sun, and the other Planets, Figures and Stars, every month, and being made as it were the wife of al stars is the most fruitful of the Stars, and receiving the beams and influences of all other planets and Stars as a conception, bringing them forth to the inferior world as being next to it self; for all the Stars have influence

influence on it being the last receiver, which afterwards communicateth the influences of all the superiors to these inferiors, and pours them forth on the Earth; and it more manifestly disposeth these inferiors, then the others, and its motion is more sensible by the familiarity and propinquity which it hath with us; and as a medium betwixt both, superiors and inferiors, communicateth them to them all; therefore her motion is to be observed before the others, as the parent of all conceptions, which it diversely issueth forth in these Inferiors, according to the diverse complexion, motion, scituation, and different aspects to the planets and others stars; and though it receiveth powers from all the stars, yet especially from the *Sun*; as oft as it is in Conjunction with the same, it is repleniſhed with vivifying vertue, and according to the aspect thereof, it borroweth its complexion; for in the first quarter, as the Peripatetickes deliver, it is hot and moist; in the second, hot and dry; in the third, cold and dry; in the fourth cold and moist; and although it is the lowest of the stars, yet it bringeth forth all the conceptions of the superiors; for from it in the heavenly bodies beginneth that series of things, which *Plato* calleth the Golden Chain, by the which every thing and cause being linked one to another, do depend on the superior, even until it may be brought to the supreme cause of all, from which all things depend; from hence is it, that without the Moon intermediating, we cannot at any time attract the power of the seperiours. Therefore *Thebit* adviseth us, for the taking of the vertue of any star, to take the stone and herb of that plant, when the Moon doth either fortunately get under or hath a good aspect on that *Star*.

CHAP

Chap. XXXI.

Of the twenty eight Mansions of the Moon, and their vertues; in Telesmatical Figures.

And seeing the Moon measureth the whole *Zodiack* in the space of twenty eight dayes; hence is it, that the wise man of the *Indians* and ancientest Astrologians have granted twenty eight Mansions to the Moon, which being fixed in the eight sphere, do enjoy (as *Alpharus* saith) diverse names and proprieties from the diverse Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues; but every one of these Mansions, according to the opinion of *Abraham*, containeth twelve degrees, and one and fifty minutes, and almost twenty six seconds, whose names, and also their beginnings in the *Zodiack* of the eight Sphere, are these. The first is called *Alnath*, that is the horns of *Aries*; his beginning is from the head of *Aries* of the eighth Sphere; it causeth discords, and journies; the second is called *Allothaim* or *Albothan*, that is the belly of *Aries*, and his beginning is from the twelfth degree of the same sign, fifty one minutes, twenty two seconds compleat; it conduceth to the finding of treasures, and to the retaining of captives; The third is called *Achaomazon* or *Athoray*, that is, showring or Pleiades; his beginning is from the twenty five degrees of *Aries* compleat fourty two minutes, and fifty one seconds; it is profitable to Saylers, Huntsmen, and Alchymists; The fourth Mansion is called *Aldebaram* or *Aldelamen*, that is, the eye

eye or head of *Taurus*; his beginning is from the eight degree of *Taurus*, thirty four minutes, and seventeen seconds of the same *Taurus* being excluded; it causeth the destruction and hindrances of Buildings, Fountains, Wells, of Gold-mines, the flight of creeping things, and begetting discord. The fift is called *Alchataj* or *Albachay*; the beginning of it is after the twenty one degree of *Taurus*, twenty five minutes, fourty seconds; it helpeth to the return from a journey, to the instruction of schollars; it confirmeth edifices, it giveth health and good will: The sixth is called *Alhanna* or *Alchaya*, that is the little star of great light; his beginning is after the the fourth degree of *Gemini*, seventeen minutes, and nine seconds; it conduceth to hunting and besieging of Towns, and revenge of Princes, it destroyeth Harvests and Fruits and hindreth the operation of the Physitian. The seventh is called *Aldimiach* or *Alarzach*, that is, the Arm of *Gemini* and begineth from the seventeenth degree of *Gemini*, eight minutes and thirty four seconds, and lasteth even to the end of the sign; it confereth gain and friendship, its profitable to Lovers, it scareth flies, destroyeth Magisteries. And so is one quarter of the heaven compleated in these seven Mansions; and in the like order and number of degrees, minuts and seconds, the remaining Mansions in every quarter have their several beginnings; namely so, that in the first sign of this quarter three Mansions take their beginnings, in the other two signs two Mansions in each; therefore the seven following Mansions begin from *Cancer*, whose names are *Alnaza* or *Anatrachya* that is misty or cloudy, *viz.* the eighth Mansion; it causeth love, friendship, and society of fellow travellers, it driveth away Mice and afflicteth Captives,

tives, confirming their imprisonment. After this is the ninth called *Archaam* or *Arcaph*, that is the eye of the Lyon; it hindreth Harvests and travellers and putteth discord between men. The tenth is called *Algelioche* or *Albgebh*, that is the neck or forehead of *Leo*; it strengtheneth buildings, yeideth love, benevolence and help against enemies; the eleventh is called *Azobra* or *Ardaf*, that is, the hair of the Lyons head; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called *Alzarpha* or *Azarpha*, that is the tayl of *Leo*; it giveth prosperity to Harvests, and Plantations, but hindreth Seamen, but it is good for the bettering of servants, Captives and companions The thirteenth is named *Alhaire*, that is Dog-stars, or the wings of *Virgo*; it is prevalent for Benevolence, gain, voyages, Harvest, and freedom of captives; the fourteenth is called *Achureth* or *Arimet*, by others *Azimeth* or *Alhumech*, that is the spike of *Virgo*, or flying spike; it causeth the love of marryed folk, it cureth the sick, its profitable to Saylors, but it hindreth journies by land; and in these the second quarter of Heaven is compleated. The other seven follow, the first of which begineth in the head of *Libra*, *viz.* the fifteenth Manson, and his name is *Agrapha* or *Algarpha*, that is, covered, or covered flying; its profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, discord, and the destruction of houses and enemies, and hindreth travellers. The sixteenth is called *Azubene* or *Ahubene*, that is, the Horns of *Scorpio*, it hindereth Journyes and Wedlock, Harvests and Merchandize, it prevaileth for redemption of captives. The seventeenth is called *Alchil*, that is, the Crown of *Scorpio*, it bettereth a bad fortune,

tune, maketh love durable, strengtheneth buildings, and helpeth Seamen: The eighteenth is called *Alchas* or *Altob*, that is the heart of *Scorpio*; it causeth discord, sedition, conspiracy against Princes and mighty ones, and revenge from enemies, but it freeth captives and helpeth edifices; the nineteenth is called *Allatha* or *Achala*, by others *Hycula* or *Axala*, that is, the tayle of *Scorpio*; it helpeth in the besieging of Cities and taking of Towns, and in the driving of men from their places, and for the destruction of Seamen, and perdition of captives. The twenteith is called *Abnahaya*, that is a beam; it helpeth for the taming of wild beasts, for the strengthening of prisons, it destroyeth the wealth of societies, it compelleth a man to come to a certain place. The one and twentieth is called *Abeda* or *Albeldach* which is a desert; it is good for Harvests, gain buildings and travellers, and causeth divorce; and in this is the third quarter of Heaven compleated. There remaineth the seven last Mansions compleating the last quarter of Heaven; the first of which being in order to the two and twentyeth, begineth from the head of *Capricorn*, called *Sadahacha* or *Zodeboluch*, or *Zandeldena*, that is a Pastour; it promoteth the flight of servants and captives, that they may escape, and helpeth the curing of diseases; the three and twentieth is called *Zabadola* or *Zobrach* that is swallowing; it maketh for divorce, liberty of captives and the health of the sick; the twenty fourth is called *Sadabath* or *Chadezoad*, that is the star of fortune; it is prevalent for the benevolence of marryed folk, for the victory of Souldiers, it hurteth the execution of Government, and hindreth that it may not be exercised: The twenty fifth is called *Sadalabra* or *Sadalachia*, that is a Butter-fly

or

or a spreading forth; it helpeth besieging and revenge, it destroyeth enemies, maketh divorse, confirmeth prisons and buildings, hasteneth messengers, it conduceth to spels against copulation, and so bindeth every member of man, that it cannot perform his duty; the twenty sixth is called *Alpharg* or *Phragal Mocaden*, that is the first drawing; it maketh for the Union and love of men, for the health of captives, it destroyeth prisons and buildings; The twenty seventh is called *Alcharya* or *Alhalgalmoad*, that is the second drawing; it encreaseth Harvests, Revenues, Gain, it healeth infirmities, but hindreth buildings, prolongeth prisons, causeth danger to Seamen, and helpeth to infer mischiefs on whom you shall please; the twenty eight and last is called *Albotham* or *Alchaley*, that is *Pisces*; it encreaseth Harvests and Merchandize, it secureth travellers through dangerous places; it maketh for the joy of marryed couples, but it strengtheneth prisons, and causeth loss of treasures; and in these twenty eight Mansions do lye hid many secrets of the Wisdome of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every Mansion his resemblances, images, and seals, and his president intelligences, and they did work by the vertue of them after diverse manners.

Chap.

Chap. XXXII.

Of the true motion of the heavenly bodies to be observed in the eight Sphere, and of the ground of Planetary hours, that agree with the Rulers, Idea's and Genii of Geomancy.

WHosoever will work according to the Celestial opportunity, ought to observe both or one of them, namely the motion of the Stars, or their times; I say their motions, when they are in their dignities or dejections, either essential or accidental; but I call their times, dayes and hours distributed to their Dominions: Concerning all these, it is abundantly taught in the books of Astrologers; but in this place two things especially are to be considered and observed by us. One, that we observe the motions and ascentions and windings of Stars, even as they are in truth in the eight sphere, through the neglect of which, it happeneth that many ere infabricating the Celestial Images, and are defrauded of their desired effect; the other thing we ought to observe, is about the times of choosing the planetary hours; for almost all Astrologers divide all that space of time from the Sun-rising to setting into twelve equal parts, and call them the twelve hours of the day; then the time which followeth from the setting to the rising, in like manner being divided into twelve equal parts, they call the twelve hours of the night, and then distribute each of those hours to every one of the Planets according to the order of their successions, giving alwayes the first hour of the day to the Lord of that day, then to

every one by order, even to the end of twenty four hours; and in this distribution the Magicians agree with them; but in the partition of the hours some do dissent, saying, that the space of the rising and setting is not to be divided into equal parts; and that those hours are not therefore called unequal, because the diurnal are unequal to the nocturnal, but because both the diurnal and nocturnal are even unequal amongst themselves; therefore the partition of unequal or Planetary hours hath a different reason of their measure observed by Magicians, which is of this sort; for as in artificial hours, which are alwayes equal to themselves, the ascensions of fifteen degrees in the equinoctial, constituteth an artificial hour: so also in planetary hours, the ascensions of fifteen degrees in the Eclipticke constituteth an unequal or planetary hour, whose measure we ought to enquire and find out by the tables of the oblique ascensions of every region.

CHAP. XXXIII.

How some artificial things, as Telesmes, Images, Seals, and such like, may obtain some vertue from the Celestial and Terrestrial bodies.

SO great is the extent, power and efficacy of the Celestial bodies, that not only natural things, but also artificial when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderful life, which

which oftentimes gives them an admirable Celestial vertue; which thing Saint *Thomas Aquinas* that holy Doctor, thus confirmeth in his book *de fato*, when he saith, that even garments, buildings and other artificial works whatsoever, do receive a certain qualification from the stars; so the Magicians affirm, that not only by the mixture and application of natural things, but also in Images, Seals, Rings, Glasses, and some other Instruments, being opportunely framed under a certain constellation, some Celestial Illustration may be taken, and some wonderful thing may be received; for the beams of the Celestial bodies being animated, living, sensual, and bringing along with them admirable gifts, and a most violent power, do, even in a moment, and at the first touch, imprint wonderful powers in the Images, though their matter be less capable. Yet they bestow more powerful vertues on the Images, if they be framed not of any, but of a certain matter, namely whose natural, and also specifical vertue is agreeable with the work, and the figure of the image is like to the Celestial; for such an Image, both in regard of the matter naturally congruous to the operation and Celestial influence, and also for its figure being like to the heavenly one, is best prepared to receive the operations and powers of the Celestial bodies and figures, and instantly receiveth the Heavenly gift into it self; then it constantly worketh on another thing, and other things do yeild obedience to it. Hence saith *Ptolemy* in *centiloquio*, that inferior things do obey the Celestial, and not only them, but also even their Images; Even as earthly Scorpions obey not only the Celestial Scorpion, but also his Image, if it shall be opportunely figured under his ascent and Dominion.

Chap. XXXIV.

Of the Telesmes made upon Mettals, what vertues they being ingraven, receive from the Stars.

But the Celestial Images, according to whose likeness, Images of this kinde are framed, are very many in the Heavens: Some visible and conspicuous, others only imaginable, conceived and set down by *Egyptians*, *Indians* and *Chaldeans*; and their parts are so ordered, that even the figures of some of them are distinguished from others: for this reason they place in the Zodiack circle twelve general Images, according to the number of the signs: of these they constituting *Aries*, *Leo*, and *Sagittary*, for the fiery and oriental triplicity, do report that its profitable against Feavors, Palsie, Dropsie, Gout, and all cold and Phlegmatick infirmities, and that it makes him who carrieth it to be acceptable, eloquent, ingenious and honorable, because they are the Houses of *Mars*, *Sol*, *Leo* and *Jupiter*. They made also the image of a Lion against Melancholly Phantasies, the Dropsie, Plague, Feavors, and to expel diseases, at the hour of the *Sun*, the first degree of the sign of *Leo* ascending, which is the face and Decanate of *Jupiter*; but against the stone, and diseases of the Reins, and against the hurts of beasts, they made the same image when *Sol* in the heart of the Lion obtained the midst of heaven: and again, because *Gemini*, *Libra*, and *Aquarius* do constitute the Ærial and Occidental Triplicity, and

are

are the houses of *Mercury*, *Venus*, and *Saturn*, they are said to put to flight diseases, to conduce to friendship and concord, to prevail against Melancholly, and to cause health; and they report that *Aquarius* especially freeth from the Quartane. Also, that *Cancer*, *Scorpio* and *Pisces*, because they constitute the watry and Northern Triplicity, do prevail against hot and dry Feavers; also against the Hectick, and all Cholerick passions; but *Scorpio*, because amongst the members it respecteth the privy parts, doth provoke to lust: but these did frame it for this purpose, his third face ascending, which belongeth to *Venus*; and they made the same against Serpents and Scorpions, poysons, and evil spirits; his second face ascending, which is the face of the *Sun*, and Decanate of *Jupiter*; and they report that it maketh him who carrieth it, wise, of a good colour; and they report that the image of *Cancer* is most efficacious against Serpents, and poysons, when *Sol* and *Luna* are in Conjunction in it, and ascend in the first and third face; for this is the face of *Venus*, and the Decanate of *Luna*; but the second face of *Luna*, the Decanate of *Jupiter*: They report also that Serpents are tormented when the *Sun* is in *Cancer*: Also that *Taurus*, *Vergo*, and *Capricorn*, because they constitute the earthly and Southern Triplicity, do cure hot infirmities, and prevail against the Synocal Feaver; it maketh those that carry it grateful, acceptable, eloquent, devout and religious, because they are the Houses of *Venus*, *Mars*, and *Saturn*: *Capricorn* also is reported to keep men in safety, and also places in security, because it is the exaltation of *Mars*.

Chap XXXV.

Of the Telesmaticall Images *of the Faces, and of those Images which are without the Zodiack.*

THere are besides in the Zodiack thirty six Images, according to the number of the faces, of the which (as *Porphyry* saith) *Teucer* the *Babylonian* long since wrote, who was a most ancient Mathematician, after whom the *Arabians* also wrote of these things. Therefore it is said, that in the first face of *Aries*, ascendeth the image of a black man, standing and cloathed in a white garment, girdled about, of a great body, with reddish eyes, and great strength, and like one that is angry; and this image signifieth and causeth boldnesse, fortitude, loftinesse and shamelesnesse; in the second face ascendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, spreading abroad over her feet, and this image causeth nobleneſse, height of a Kingdom, and greatnesse of Dominion: in the third face ariseth the figure of a white man, pale, with reddish hair, and cloathed with a red garment, who carying on the one hand a golden Bracelet, and holding forth a woden staff, is wrestlesse and like one in wrath, because he cannot perform that good he would. This image bestoweth wit, meekneſse, joy and beauty: In the first face of *Taurus* ascendeth a naked man, an Archer, Harvester or Husbandman, and goeth forth to sow, plough, build, people, and divide the earth, according to the rules of Geometry; in the second face ascendeth a naked man, holding in his hand a key;

key; it giveth power, nobility and dominion over people: in the third face, ascendeth a man, in whose hand is a serpent, and a dart, and is the image of necessity and profit, and also of misery and slavery. In the first face of *Gemeni* ascendeth a man in whose hand is a rod, and he is as it were, serving another; it granteth wisdome and the knowledg of numbers and arts in which there is no profit: in the second face ascendeth a man, in whose hand is a Pipe, and another being bowed down: digging the earth: and they signifie infamous and dishoneſt agility, as that of Jesters and Juglers; it also signifies labours and painful searchings: In the third, ascendeth a man seeking for Arms, and a fool holding in the right hand a bird, and in his left a pipe, and they are the significations of forgetfulnesse, wrath, boldnesse, jests, furrilities, and unprofitable words: In the first face of *Cancer* ascendeth the form of a young Virgin, adorned with fine cloaths, and having a Crown on her head; it giveth accuteneſſe of senses, subtilty of wit, and the love of men: in the second face ascendeth a man cloathed in comely apparrel, or a man and woman sitting at the table and playing; it bestoweth riches, mirth, gladneſſe, and the love of women: in the third face ascendeth a man, a hunter with his Lance and Horne, bringing out dogs for to hunt; the signification of this is the contention of men, the pursuing of those who fly, the hunting and possessing of things by armes and brawlings. In the first face of *Leo*, ascendeth a man riding on a Lion, it signifieth boldneſſe, violence, cruelty, wickedneſſe, lust and labours to be sustained. In the second ascendeth an image with hands lifted up, and a man on whose head is a crown; he hath the appearance of an an-

gry man, and one that threateneth, having in his right hand a sword drawn out of the scabbard, and in his left a buckler; it hath signification upon hidden contentions and unknown victories, and upon base men, and upon the occasions of quarrels and battels: in the third face ascendeth a young man in whose hand is a whip, and a man very sad, and of an ill aspect; they signifie love and society, and the losse of ones right for avoiding strife.

In the first face of *Virgo* ascendeth the figure of a good maid, and a man casting seeds; it signifieth getting of wealth, ordering of diet, plowing, sowing and peopling; in the second face ascendeth a black man cloathed with a skin, and a man having a bush of haire, holding a bag; they signifie gain, scraping together of wealth and covetousnesse; In the third face ascendeth a white woman and deaf, or an old man leaning on a staff; the signification of this is to shew weakenesse, infirmity, losse of members, destruction of trees, and depopulation of lands.

In the first face of *Libra* ascendeth the form of an angry man, in whose hand is a Pipe, and the form of a man reading in a book; the operation of this is in justifying and helping the miserable and weak against the powerful and wicked: In the second face ascend two men furious and wrathful, and a man in a comely garment, sitting in a chair; and the signification of these is to shew indignation against the evil, and quietnesse and security of life with plenty of good things: In the third face ascendeth a violent man holding a bow, and before him a naked man, and also another man holding bread in one hand, and a cup of wine in the other; the signification

tion of these is to shew wicked lusts, singings, sports and gluttony.

In the first face of *Scorpio*, ascendeth a woman of good face and habit, and two men striking her; the operations of these are for comelinesse, beauty, and for strises, treacheries, deceits, detractations, and perditions; in the second face ascendeth a man naked, and a woman naked, and a man sitting on the earth, and before him two dogs biting one another; and their operation is for impudence, deceit and false dealing, and for to send mischief and strife amongst men; in the third face ascendeth a man bowed downwards upon his knees and a woman strikeing him with a staff, and it is the signification of drunkenesse, fornication, wrath, violence and strife.

In the first face of *Sagitarius* ascendeth the form of a man armed with a coat of male, and holding a naked sword in his hand; the operation of this is for boldnesse, malice, and liberty: In the second face ascendeth a woman weeping, and covered with cloaths; the operation of this is for sadnesse and fear of his own body. In the third face ascendeth a man like in colour to gold, or an idle man playing with a staff; and the signification of this is in following our own wills, and obstinacy in them, and in activenesse for evil things, contentions and horrible matters.

In the first face of *Capricorn* ascendeth the form of a woman, and a man carrying full bags; and the signification of these is for to go forth and to rejoyce to gain and to lose with weakenesse and baseneſse: in the second face ascendeth two women and a man, looking towards a bird flying in the Aire; and the signification of these is for the requiring

those

those things which cannot be done, and for the searching after those things which cannot be known. In the third face ascendeth a woman chast in body and wise in her work, and a banker gathering his mony together on the table; the signification of this is to govern in prudence, in covetousnesse of money and in avarice.

In the first face of *Aquarius* ascendeth the form of a prudent man, and of a woman spinning; and the signification of these is in the thought and labour for gain, in poverty and basenesse: in the second face ascendeth the form of a man with a long beard; and the signification of this belongeth to the understanding, meekenesse, modesty, liberty and good manners: in the third face ascendeth a black and angry man; and the signification of this is in expressing insolense, and impudence.

In the first face of *Pisces* ascendeth a man carrying burthens on his shoulder, and well cloathed; it hath his signification in journeys, change of place, and in carefulnesse of getting wealth and cloaths: in the second face ascendeth a woman of a good countenance, and well adorned; and the signification is to desire and put ones self on about high and great matters: in the third face ascendeth a man naked, or a youth, and nigh him a beautiful maid, whose head is adorned with flowers. and it hath his signification for rest, idlenesse, delight, fornication, and for imbracings of women. And thus far concerning the images of faces. Besides these, there are as yet three hundred and sixty images in the Zodiack, according to the number of the degrees, whose forms *Petrus de Abano* hath described: without the Zodiack there are also general Figures, which *Hyginius* and *Aratus* describe for us, and very many particular

ticular ones, according to the number of faces and degrees, existing therein, of all which to speak, it would be too long; but of these the more principal are accounted, *Pegasus* which prevaileth against the diseases of horses, and preserveth horsmen in battle; Then is *Andromache*, which begetteth love betwixt husband and wife, so that it is said even to reconcile adulterers: *Cassiopeia* restoreth weak bodies, and strengtheneth the members; *Serpentarius* chaseth away poysons, and cureth the bitings of venemous beasts: *Hercules* giveth victory in war; the *Dragon* with both the *Bears* maketh a man crafty, ingenious, valiant, acceptable to the gods and men: *Hydra* conferreth wisdom and riches, and resisteth poysons. *Centaurus* bestoweth health and long old age: *Ara* conserveth chastity, and maketh one acceptable to the gods; *Cetus* maketh one amiable, prudent, happy both by sea and land, and helps him to recover his lost goods: the *Ship* affordeth security in the waters; the *Hare* prevaileth against deceits and madnesse; the *Dog* cureth the Dropsie, resisteth the Plague, and also preserveth from beasts and fierce creatures. *Orion* granteth victory: The *Eagle* giveth new honours, and preserveth the old. The *Swan* freeth from the Palsie and the Quartane: *Perseus* freeth from Envy and Witchcrafts, and preserveth from Lightnings and Tempests: The *Hart* preserveth Phrenetical and mad people. And thus much may suffice to have been spoken.

CHAP.

Cahp. XXXVI.

Of Telesmes and how to make them.

'Twas a Rule the trembling Heathen went by, to undertake nothing (nothing anew especially) *inauspicato*; without some *ominus performance*, we may call it what we please, but they did it upon grounds throughly concern'd in experience and effect, still attaining their end by what darke and secret wayes of cooperation soever brought to pass, as undiscovered to themselves as us.

To the matter in hand, the first was the *propitiation* of the place by *reconciling* the *Genius* with a respective *Sacrifice*, ἐπεὶ δὲ θυσίαις ἐγχωρίοις ἐξιλεώσαντο δαίμονας &c. saith *Hesychius Milesius* concerning the foundation of *Byzantium*.

Like Ceremonies were performed by *Alexander* at the building of *Alexandria*, as *Arrian* in the third book of his *Expedition*. *Arian.* Αναβασ. Αλεξανδ. p. 52.

Such are often remembred by *Joannes Antiochenus*, and out of him repeated by the *Fasti Siculi*, *George Cedren*, and others.

But I chuse to instance a less known passage out of *Abdilphaker* in his *Arabick History* of the Foundation of *Antioch*.

When *this* was laid by *Antiochus* the King, it *happened* that whatsoever the *workmen* dug up by *day*, was *again* thrown in by *night*, and they were affrighted

ted from the *work* by *a dreadful* Apparition. The King *call'd* for the *Astrologers* and *wisemen*, who after *Sacrificè* rightly *performed*, *discovered* an appearance of *Almarick* or *Mars*. It was agreed therefore אנהס יכנון עלי אסמה היכאר עטימא ויצנפון עליה צורתה ותנעלת אלמרינה עלי טאלעה *that a magnificent Temple should be erected to his name,*
a *and his statue there set up, and that the foun-*
* *dation of the City should be laid under his Ascen-*
* *dent,* a *&c. Also an Anniversary of three dayes*
* * *festival was instituted, &c.* and the Au-
* thor saith, that these things continued חתי טהר עיסי אבן מרים צלי אללה עריה וסלם *until the Manifestation of Jesus the Son of Mary. Peace and the Prayer of God be upon him.*

This Tradition of the *Arabian* includes another manner of the Ancients laying the foundation of their Metropolitan Cities under a *certain Configuration* of the *Heavens*, the most propitious that could be erected for the time being.

So *Muazzus* the Top of *Fatimæan* family, caused the City of *Gran Cairo* to be set up under the same Ascendent of *Almarick* והו קאהר אלפלך that as *Mars* had a coercive power in the superior world, so the City might be *Coactrix Orbis* here below, therefore the name of it was called *Alchahira*, as the Note upon *Elmacinus* in the *Tarich Mulsliminorum. lib.* 3. *p.* 227.

The Ascendent of a City (saith *Haly*) is that sign *cujus ascensione quis incipit collocare primarium lapidem, which riseth in the Horoscope at the laying of the first Stone.*

The Art of this is to be taken out of the first part of *Apotelesmatical Construction*, called by *Ptolemy*, *Catholicon*, *Tetrabib*, 1. Where he appointeth his Astro-

loger

loger in giving judgement of the Accidents of a City, to take knowledg of the *Sun* and *Moon's* place in the *Zodiack*, which they had ἐν ταῖς κατὰς χαῖς ἥν κτίσιων, at the *laying* of the *foundation*, καὶ ἥν κέντρων μάλιστα τὸ ὡροσκοπῶν, but especially of the *Ascendent* as the most principal *Angel*: And the *Figures* of *Geomancy*.

According to these Rules *Tarucius Firmicus* cast the Nativity of *Rome*; and *Vettius Valens* an Astrologer of *Antioch*, that of *Constantinople*, the *figure* whereof, is extant in a Greek Manuscript in the *Vatican*. The *Horoscope* was *Cancer*, [b] and the Astrologer, judged by the appearences that the *City* should stand 702. years, as the *Vatican book*, as *Cedren* and others, 696. which if it be taken of those years, ἐν ὅις τὰ τ πολιτείας ἐτηρεῖτο ἔθη καὶ κατάστασις, in which the City *flourished under a full state of discipline*; the *Astrologer* was not so much out, as *Glycas* thinketh. And moreover before the taking of the City by *Mahomet* the second, a great Conjunction was observed under the *Horoscope*. But in assigning the Ascendent of this City, the *Greekes* and *Arabians* agree not, nor the *Arabians* themselves. For in the Tables of *Alkas*, *Constantinople* is set under אלמיזאן *Libra*, [c] in *Ben. Isaac's* Geography under אלתור *Taurus*, [d] and though the same place may have several *Horoscopes*, yet to so much variety it will be hard to reconcile the matter.

This Superstition hath been as commonly and more lately practised in the *West*.

At the instauration of *Rome* by *Paul* the third, *Gauricus* drew the *Figure* of the *Heavens*. *Vincentius Campanatius* observed the time by his *Astrolabe* toward the instant whereof he cryed out with a loud voice. *Ecce, adest hora præcisa decima sexta fere*

[b] * * *

fere completa. Then immediately *Ennius Verulanus* the Cardinal *laid* the first *stone.*

The curious may see several Nativities of Cities, Forts, and Castles, with the Judgements given in *Gauricus, Junctin, Garcæus, &c.*

The Figure of the *Old Lodging* at *Merton* Colledge is yet to be seen in one of the Wardens Windowes. I set it not here down, because it is already done by another, in his Book called Sir *Chr. Heydon*'s defence for Astrology.

These Catholical Nativities were so much beleeved in by the *Ancient* Kings, saith *Haly*, that they enquired into the *Genitures* of all the principal *Nati* under their dominions, where if the *Planets* were found to look with a malitious eye upon the *Nativity* of the Kingdome, *Interficicubant eum puerum, quod ejus Regnum erat contra Regnum ipsorum.*

It may be seen also what *Zonaras* hath reported of *Tiberius* and *Domitian*, *Tom. 2. Annal. p. 174. & 198.*

Now because that in the *Nativities* of *Cities* ὡς ἐπὶ τὴν γενέσεως as in the *Genitures* of men, (saith *Ptolemy*) the Astrology is the same.

Therefore after consideration had of the life and being of the City from the *Horoscope*, the next care taken was of the κλῆρος τῆς τύχης, or *part of Fortune*, the second *Ascendent*, so called in the Figures of men, or the *Horoscopus Athlorum.*

The *Part of Fortune* found out, was mysteriously included in a Statue of Brass, τελεσικῶς, *Telesmatically* prepared. The Rites were, *Jo. Antioch. A pure Virgin was offered up in Sacrifice. A Statue of the Virgin set up, imposed upon with a New and secret Name, and Sacrifice done to that.* And all this δι' ἀρχιερέως καὶ τελετῆς εἰς Τύχην καὶ ἐπικαθαιρισμὸν τῆς πόλεως. For so

ſo the Statue was called *The Fortune of the City.*

So in *Seleucus* his foundation of *Antioch*, θυσίαν ποιήσας κόρην παρθένον ὀνόματι Ἀιμάθην ςήσας ἀνδριάντος ςηλην γαλκὴν τῆς σφαγιθείσης κόρης τύχην τῇ πάλοις εὐθέως ποιήσας αὐτῇ τῇ Τύχῃ θυσίαν, &c.

The like Ceremonies were o ſerved by the ſame *Founder* at the building of *Apamea*. θυσίαν ποιήσας ἣν αὐτὸς μετεκάλεσεν ὀνόματι Πέλλαν, &c.

The *Fortune* of old *Byzantium* was called Κηρώη, *Ceroe*. When this was repaired into *Conſtantinople*, the Emperour's Statue was ſet up. βαςάσουσαν τῇ δεξιᾷ αὐτοῦ χειρὶ τὴν Τύχην τῆς αὐτῆς πόλεως ἣν ἐκάλεσεν Ἄνθουσαν. *Holding in his right hand the Fortune of the City which he called Anthuſa.* But the Sacrifice was not as before.

The *Emperour* offered up ἀνάιμαυτον θυσίαν, *Incruentum Sacrificium*, καὶ τῷ θεῷ: A Sacrifice without blood, and not to the *Fortune of the City*, but to *God himſelf.*

Briefly thus: The founders of old, at the building of their principal Cities, Caſtles, or the like, cauſed their Aſtrologers to find out a *luckie poſition* of the *Heavens*, under which the firſt ſtone might be laid. The *Part* of *Fortune* found out in this *firſt Figure* was made the *Aſcendent* of another. The firſt judged of the lively hood and duration. The ſecond of the outward Glory and *Fortune* of the City under the influence of this latter configuration, they erected a *Statue* of *Braſs* into which this *Fortune* and Genius of the City was to be called by Art. Thus ſpirited with this ſecret power, it was diſpoſed of in ſome eminent or receſſeful place of the City, and lookt upon as that thing which was only concern'd in the *fortune* and *fatality* of all.

Such a one was the Trojan *Palladium*, no διοπετὲς,

ſaith

saith *Joannes Antiochenus*, but ξόανον τετελεσμένον, or as *John Tzetzes* quoteth the place to *Lycophron*, ὡροσκοπία καλλίστη, *Telesmatically consecrated or under a good Horoscope by* Asius *the Philosopher, and presented to the founder Trous*, εἰς νίκην καὶ φυλάττοντα τὴν πόλιν ἔνθα ἀπόκειται ἀπαράληπτον, *i e. as a Statue enabled by Art to preserve the City wherein it should be laid up in a victorious and impregnable State.*

Olympiodorus relateth from *Valerius Governour Thacia* under *Constantius* the *Emperour*, περὶ ἀνδριάν τῶν ἀργυρῶν τετελεσμένων εἰς Βαρβάρων ἀποκώλυσιν, of certaine *Silver statues laid up under the confines of Thracia and Illyria, Telesmatically consecrated again the Incursions of the Barbarians*, which at the command of *Valerius* being dugge out and taken away μετ' ὀκίγας ἡμέρας τὸ τῶν Γότθων μέρος πᾶσαν ἐπιτρέχει τὴν Θράκην, &c. *within a few dayes after all Thracia and Illyria was over runne by the Gothes and Hunnes*

I say then of the *Claudi* and the *Cæci*, that they were no other then those τὰ πάλαι ἀγόμενα στοιχειώδη τῆς πόλεως φυλακκήρια, Statuary Telesmes so much celebrated of old (as *Nicetas*) which unless they kept the City, the watchman laboured but in vain.

They were placed by the *Astrologers* in some convenient Recess of the Fort, and had doubtless made good the place against *David's* men, but that as the great Sooth-sayer himself confessed, *There was no enchantment against Jacob, nor divination against Israel, Numb.* 22. 23.

The usual interpretation of this place is (and 'tis the best of the bad) that the *Jobusites* trusting themselves to the invincible condition of their Fort, brought up Lame and Blind men to cast a scorne

upon *Davids* approaches. Therefore his soul hated them. I am sure I have made the best of this construction, and yet he that shall run it through all the circumstances of the Text, will find it to be as impertinently cast up, as that of the *Chaldee*, which instead of Images rendreth by way of Paraphrase, the sinners and ungodly *Jebusites*. Which some of the Hebrews endeavour to follow, but at an intolerable distance. Read *Gregories* Notes

I shall not want for a very considerable part of them, who though they have not lighted upon the very same, yet have said enough as to the cleerness and advancement of that sense and meaning, which I have resolved upon. In the *Celi Jakar* you'l find that the *Lame* and the *Blind* may be taken for *Images*, *R. Solomon* saith expressly הם צלמים that they were so, and *R. David* that they were צלמי הנחשת. *Images of brass*. *R. Esay* as *R. David* and *Levi Ben Gerson* say moreover --- That the *Blind* and the *Lame* were Images written upon with the oath which *Abraham* and *Isaac* made to *Abimelech*, and that they were call'd *Blind and Lame, because they had eyes and saw not, they had feet and walkt not, &c.*

But as concerning the conceipt of *Abraham* and *Isaacs* oath to *Abimelech*, I leave it at large. That which I take from them is, that they were *Images* of *Brass*. and the reason why they were called the *Blind and the Lame*, which if it had not been suggested by them, yet is the very phrase of the Scripture.

They were the *Stoichiodæ* or *Constellated Images of Brass*, set up in the Recess of the Fort, called in scorn (as they were hated by *Davids* soul) the *Blind* and the *Lame* Yet so surely entrusted with the keeping of the place, that if they did not hold it out, the *Jebusites* said they should not come into the house,

hou'e, that is, they would never again commit the safety of the Fort to such *Palladiums* as these. Therefore they (that is, the *Jebusites*) said the *Blind* and the *Lame*, &c.

When the *Arke* was taken Captive and detained by the prophane *Philistines*, *the hand of God was sore upon them, and smote them with Hæmorhoides, & ebullierunt villæ & agri in medio Regionis illius, & nati sunt mures, & facta est confusio mortis magna in Civitate.* So the *vulgar* addeth, the ancient *Greek Copies* have it not. The *later* agree not, some *Hebrew Copies* acknowledg it not, saith *Mendoza*, as if there were any that did. 'Tis found indeed in the *Dras*, as *Chimhi* hath observed. And it cannot be denyed to the Romanists, but that it seemeth to be wanting, but by no means to be so supplyed. 'Twere better the Arke should shake still, then that *Uzzah* should hold it up. However 'tis true, that there was a plague of *Mice*, as wel as of *Hæmorhoides* Concerning which the *Ajirologers* being consulted, gave counsel that there should be made *five golden Images* of the *Mice*, and as many of the *d seases*, to give *glory to the God of Israel.* The number was according to the number of their Lords, but for the thing it self, the expositors whatsoever pass lightly over it, or stop the mouth of the letter with a mistery, perceiving no more of the naturall sense, then a bare trespass offering, but wondering withall, and not without cause, what glory could accrew to the God of *Israel* from such a homely present as the counterfeit of a Mouse, or that which is worse. A thing which the holy Ghost here vouchsafed not to call by its own name, for the *Keri* is *Tehorecem, Anorum Vestrorum.* But the meaning of the Images is *Stoichiotical*, and to be given out of the *Telesmatical Traditions.*

Τὰ ἐν τῇ γενέσει καὶ φθορᾷ εἴδη (saith *Ptolomy* in the Καρπῷ) πάσχει ὑπὸ τῶν ἐφαπτομένων εἰδῶν διὰ τοῦτο χρῶν ται τέτοις οἱ στοιχειωματικοὶ, τὰς ἐπεμβάσεις τῶν ἀστέρων σκοπεύντες ἐπ' αὐτά. i. e. *the general and corruptible formes* are affected by the *Celestial*, which *therefore the Talisman*, make use of *by observing the entrance of the Stars into them.*

The meaning is (saith *Hæli Aben Rodoan*) or as the *Hebrew* translation, (*Abis Giafar*) that the formes of things here below are *answered* with the like figurations above, and that the Celestial *formes* have a ruling influence upon the sublunary: for example, the *Scorpion* and *Serpent* in heaven upon those in earth. Therefore the *Sapientes imaginum inspicibant quanda planeto de sub radiis solis egrediebatur, & ingrediebatur hos vultus, eumque in ascendent ponebant, & vultum quem intrabant sculpebant in Lapide, & miscebant cum eo alia ad hæc necessaria faciebanque cum eo ex aptatione vel destructione quod volebant, &c.* Observed when a planet was out of his Combustion, and entred into any of these formes, then placing the planet in the Horoscope, they engraved the forme upon a stone, then adding what else was necessary, they fitted it to preservation or destruction, as they pleased &c.

These conceipts the Greeks termed στοιχειώσεις or otherwise Τελέσματα, from whence the Arabick *Talisnath*. The *Chaldeans* from the word in the Text *Tsalmanija* Images. An experiment of the force is set down by *Hali* upon his own knowledge, practised upon a *Saracens* servant *in diebus Camorchæ Regis*. The servant had been stunge with a *Scorpion* and was cured by his Master with a *Stone of this kind* engraven upon with the figure of a *Scorpion*. And the *Saracen* said, that the figure was cut when the Moon was

* was in the *signe Scorpio*, and that the sign was in
* one of the foure Angles. And this Figure in
* the first.

* The mightiest in operation of this sort was *Apollonius Tyaneus*, a man of that note in the Heathen ballance, that *Hierocles* the *Stoick*, put him into the Scale with Christ himself, nay he accounted him the better man of the two, but which is sufficiently returned upon him by *Eusebius Pamph. Cont. Hieroclem*

But the *performances* of this man had such appearances of wonder, that they extorted this doubt from the Orthodox themselves, Εἰ θεὸς ἐστὶ δημιουργὸς καὶ δεσπότης τῆς κτίσεως, πῶς τὰ Ἀπολλωνίου τελέσματα ἐν τοῖς μέρεσι τῆς κτίσεως δύναται; καὶ γὰρ θαλάττης ὁρμὰς καὶ ἀνέμων φορὰς καὶ μυῶν καὶ θηρίων ἐπιδρομὰς ὡς ὁρῶμεν κωλύουσιν, &c *If God be the Creator and Lord of the World, how comes it to pass that Apollonius his Telismes have so much over-rul'd the courses? for we see that they also have stilled the waver of the Sea, and the raging of the Winds, and prevailing against the noysome flies and incursions of wilde beasts, &c.* See *Gregory's* Notes these Observations are his, and who dare deny the Authority of so good an Author

And though *Philostratus* in that large *Legend* of his life hath no memory of these things, yet they are constantly ascribed unto this name by *Codin Cedren. Hesychius, Olympiodorus*, the Greek *Mss.* cited by *Leunclavius*, The *Chronicon Alexandrinum* and *John Tzetzes*, C. 60. of his third *Chiliad. quod omnino legendum* (saith *Scaliger*) *siquidem horum* στοιχείων *notitiam habere placet, & sane lectio non injucunda. Nam in illo capite Apollonius sculptura Culicum & Ciconiarum, culices Antiochiam, Ciconias Byzantium ingredi prohibuit.*

But a fuller Tradition of this matter I shall here

set down out of *Dominus* cited by *Joannes Antiochenus Melala* in the tenth Book of his Chronographie.

Ἦν δὲ τοῖς χρόνοις τῆς βασιλείας τοῦ αὐτοῦ Δομιτιανοῦ ὁ σοφώτατος Ἀπολλώνιος ὁ Τυανεὺς, καὶ ἠκμαζε περιπολεύων καὶ πάντα ταχὺ ποιῶν Τελέσματα εἰς τὰς πόλεις καὶ εἰς τὰς χώρας, ὅσις ὅτε ἡ Ῥώμης ἐξελθῶν κατέσλαβε τὸ Βυζάντιον, καὶ εἰσελθὼν εἰς Βυζάπολιν, τὴν νῦν λεγομένην εὐτυχῶς Κωνσαντινούπολιν, ἐποίησε καὶ ἐκεῖ Τελέσματα παρακληθεὶς ὑπὸ τῶν Βυζαντίων, τὸ τῶν Πελαργῶν, καὶ τὸ τοῦ Δύκε ποταμοῦ τοῦ μέσε τῆς πόλεως παρερχομένε, καὶ τὸ τῆς χελώνης καὶ τὸ τῶν ἵππων, καὶ ἄλλα τινὰ θαυμασα: καὶ λοιπὸν ἀπὸ τε Βυζαντίε ἐξελθὼν ἐποίει εἰς τὰς ἄλλας πόλεις ὁ αὐτὸς Ἀπολλώνιος Τελέσματα, καὶ ἦλθεν ἐπὶ τὴν Συειαν ἀπὸ Τυάνων, καὶ ἐισῆλθεν ἐν Αντιοχείᾳ τῇ μεγάλῃ. καὶ ἤντησον αὐτὸν οἱ ἀντεοχεῖς κτήτορες ποιῆσαι κακεῖ Τελέσματα περὶ ὧν ἐδέοντο, καὶ ἐποίησεν εἰς τὸν Βορρᾶν ἄνεμον, θήσας τὸ αὐτὸ Τέλεσμα κατὰ τὴν ἀνατολικὴν τόρταν.

In the same times of the Reigne of Domitian, flourished the most learned Apollonius Tyaneus *who got himself a great name by travelling about and making Telesmes in all places where he came, for the Cities and the Countries. From* Rome *he went to* Byzantium, *and entring into that City of* Byzus (*now more happily called* Constantinople) *he made there also many Telesmes at the instance of the Citizens, as that against the storkes, against the river* Lycus *which passeth by through the middle of the City, that against the Tortoises, that against Horses and other strange things. Then afterward leaving* Byzantium *he went and did the like in other Cities. From* Tyanis *he came into* Syria, *and so to* Antioch *the great, where also he was desired by the chief men of the City to make such Telesmes as they had need of. And he made one against the Northern wind, and set it up upon the East part of the City.*

The Author goeth on, and at large describeth *Apollonius* his charmes against the Gnats and Scorpi-

ons,

ons, adding moreover that *Apollonius* walking upon a day with the chief men of the City to obseve the scituation of the place, happened upon a ruinous Pillar, and enquiring into the purpose of that, the Citizens related unto him, that in the dayes of *Caius Cæsar* when the City had been shaken with an Earth-quake Δεϐβόριῦς τις φιλόσοφος τελεστὴς ἐπόιησε τὸ τέλεσμα τοῦτο, ὥστε δονουμένην τὴν πόλιν ὑπὸ σεισμοῦ μὴ πίπτειν, στήσαι τὸν κίονα καὶ ὑπεράνω αὐτοῦ στηθάριον μαρμάρινον, καὶ ἐν τῷ στήθει αὐτοῦ ἔγραψεν Ασεισα, Απτωτα. καὶ τυφωνικοῦ τυρὸς ὑπὸ τῆς ἀστραπῆς γενομένου καυσθέν τὸ ἐπάνω τοῦ κίονος στηθάριον ἔπεσε. *One Debborius a Talisman to prevent the falling of the City in case an Earth quake should happen again, set up this pillar and upon that a marble Pectoral inscribed* Ασεισα, Απτωτα, *but which in process of time had been consumed by lightning, &c.* The Citizens therefore were earnest with him, to set up a new Telesme, but *Apollonius* fetching a deep sigh ἀνεβαλετο τοῦ ποιῆσαι ἄλλο Τέλεσμα περὶ σεισμῶν *refused to make any further Telesmes against the Earth quakes*; but the Citizens being urgent upon him, he took writing Tables and foretold as followeth. Καὶ σὺ τάλαινα ἐντιόχεια δὶς πάθτις, ἀλλα καὶ πάλιν ἐλεύσεταί σοι καιρὸς, ὅτε δὴ ἐπὶ πήμασι κείσῃ σειαμῖες, δὶς δ' αὖθ' πυρὶ κάυσῃ ὅπαρ αἰγιαλοῖς Ορέντησι εἰμὴ παλιν πάθοις.

And thou miserable City of Antioch *shalt suffer twice, and a third time shall come upon thee, wherein thou shalt be consumed by fire, even in that part by which Frontes runneth. And it may be thou shalt suffer yet once more.*

This written, he delivered the Tables to the Citizens, and departed into *Seleutia*, and from thence into *Egypt*, Καθὼς Δομνίος ὁ σοφώτατος συνεγράψατο ταῦτα.

But the most concering *Telesme* to the matter in hand that against the Scorpions, ὁμοίως δὲ ἐποίησε τέλεσμα ἐν αὐτῇ τῇ πόλει (Αντιοχείᾳ τῇρμογάλῃ) καὶ διὰ τοὺς Σκορπίους, πρὸς τὸ μὴ τολμᾷν αὐτοὺς πλησιάζειν τῇ χώρᾳ. καὶ ἔθηκε τὸ αὐτὸ Τέλεσμα ἐν μέσῳ τῆς πόλεως, ποιήσας χαλκοῦν Σκόρπιον, καὶ χώσας αὐτὸν πήξας ἐπάνωι κίονα μικρίν, καὶ ἐγένοντο ἀφανεῖς οἱ Σκόρπιοι ἐκ τῆς ἐνορίας Αντιοχείας πάσης. Apollonius *caused an Image of a Scorpion to be molten in brasse, that treacherous sign Scorpeo Ascended, and in Geomancy this figure was in the first hetha and set it up upon a little pillar in the midst of the City of* Antioch, *and the Scorpions vanished out of all their Coasts.*

A like Telesme to this was set up at *Hempts* a City of *Syria Apamea*, that which *Ptolomy* calleth ἔμισα. In the middle of this, saith an *Arabick* Geographer, a stone there is set up in a wall, having upon it the figure of a Scorpion, and when any one is bitten, he bringeth Clay and taketh out the figure, which having applied to the place affected, he is immediately cured.

In the nether Region of Grand *Cairo* the *Crocodiles* were harmlesse, in the upper they destroyed the Inhabitants. To provide against this, the *Talesmans* cast a leaden Crocodile which written upon with an Ægyptian charm they buried in the foundation of a Temple. This for a long time defended the people, but when at the command of *Achmet Ben Tolon* the *Caliph*, the *leaden image* was melted, the *Crocodiles* returned to their own malice again.

The Τύχη τῆς πόλεως, or fortune of *Byzantium* stood with one foot in a ship of brasse, the Statue concern'd the generall *Genius* of the whole City. The Ship was a *Telesme*, erected against the dangers of that tempestuous Sea, and while it stood entire stilled the

the rage, but some parts here of being (none knew how) broken off and conveyed away, the Sea began to be as unruly as before. The cause whereof being curiously enquired after and discovered, the broken pieces were solicitously searched, found out and put together again, and forthwith the winds and seas obeyed.

Ἵνα δὲ γνοῖεν ἀκριβῶς εἰ τοῦτο ὡς ἀληθῶς τοῦ τῶν πλοίων εἰσπλοῦ κώλυμα ἦν ἀφήρηντο αὖθις τὰ μέρη τῆς νηὸς ἐκείνης, καὶ ὅσαι τῶν νηῶν ἔτυχον τότε εἰσπλέουσαι πνούματος αὖθις βίᾳ γεγόνασιν ἐπιστόρμητοι ἐντεῦθεν ἐβοβαιύθησαν ἐκ τῶν θροσθῆναι τὴν χαλλῆν νῆα ἐκείνην τὴν κωλύμην γένεσθαι εἰς τὴν πόλιν εἴσπλο τῶν πλοίων τῶν φορτηγῶν, καὶ τὴν καῦν ἐκείνην ἐπιμελείας ἀξιώσαντες ἀνοκώνιταν, *i e.* And that it might be certainly known, that this indeed was the cause why the Ships could not safely arrive, the pieces of the brasse were again taken away. Thenceforth whatsoever vessels toucht upon the Coast were driven back by the violence of the winds. This confirm'd them in opinion that the breaking of the brasen ship, was that which hindred their Carriages from comming up to the City. They therefore caused the ship to be most carefully repaired.

These *Consecrations* (for so also they are called) were more usually but not only practised in the East. For *Gregory* of *Tours* reporteth, that at the repairing of a Bridge in *Paris*, there was found the Images of a *Serpent* and *Dormouse* in brasse, and that at the taking away of these, the Serpents and the Mice came up in great number. More might be added of the *Serpentina columna*, and the *Statua Equestris ahenea*, set up (this latter) against the Plague in *Constantinople*, the destruction whereof, hath been followed with fearfull and *periodicall mortalities.* But enough

enough hath been said, *Mizaldus* may be seen, and the late Author of Occult Philosophy.

If we draw all up, the sum will be the Antient Rite of Averruncation, That in case a City or Country should be infested with any Plague either of Disease or noxious Creature, the Talismans were consulted and desired to erect an Image of the Plague under a certain influence of Cœlestial Configuration.

And this I saw was the cause why the Philistin Astrologers gave councel, that golden Images should be made of the *Hæmorrhoides* and the Mice that marred the Land, to give glory to the God of *Israel*.

The Telesme against the Mice according to *Paracelsus*, is to have this manner of Consecration. *Make an Iron Mouse under the Conjunction of* Saturn *and* Mars, *in the house of Jupiter*, Saturn, *Conjunction* Mars in *Sagitarius Imprint upon the belly* Albamatatox, *&c. Then place the Telesm in the middle of the house, and the Vermin shall instantly leave the place.* Moreover then so he promiseth. Take a live Mouse and tye it to the Iron Image, and it shall dye immediately. But I undertake not that the *Golden Mice* were so ceremoniously consecrated; yet that they had a Telesmaticall way of *Preparation* answerable to the beginnings and mediocrity of the Art, my own reason, and above that the weight of *Maimons* words induce me to conclude.

In the East Angle.

* * * * *

In the mid Heaven.

* * * * * *

I say (saith he) *of that of* Samuel *concerning the Images of the Hæmorrhoides, that they were so called, not so much from their external form*

In the fourth. *form, as from a secret influence within, remediall against the Plague in the hinder parts.*

* * * * * * * The Astrologers had perceived that this God had been pleased with the Brazen Serpent, which *Moses* the Talesman (so they would account him) set up upon a pole in the Wilderness, *Numb.* 21. 8. And I need not stick to affirm, that this brasen Serpent against the fiery Serpents was the first occasion (I say not given) but taken, of all these Telesmatical practises.

And thus also we may come to know (See *Plinie lib* 10. *C.* 27. *Cyrenaici* Achorum. *Deum muscarum multitudine pestilentiam inferente, invocant,* why the God of *Ekron* was called by the name of *Baal-zebub,* that is, βαλλμυῖας (as the Lxx) or the Fly God. The Greeek Copies of the Evangelists for the most part read βεεζεβοὺλ *Beelzeboul, Deus* or *Belus Stercoreus.* So they Printed *Arabick* and the Hebrew *Translation* of St *Mat.* But I presume not originally. And so Saint *Hierome* observed, for seeing the Idiom of *Zebul* is *Syriack,* it would have been expected, that that Paraphrase should not have read as it doth, (& undoubtedly ought) *Beelzebub.*

But for the reason, if any could be given, *Scaliger* was likely to give as good as another, and yet his reason is, that the Scripture put this name upon the God of *Ekron* by way of *derision, quod in Templo Hierosolymitano Muscæ carnes victimarum non liguriebant, quum tamen Gentium fana a muscis infestarentur propter nidorem victimarum.*

True indeed it is out of the *Pirke Avoth,* that a Fly was never seen in the *Slaughter-house* of the Temple. And it was a priviledg of the Jewish Sacrifices above

above those of the Heathen. But that therefore the God of *Ekron* should be call'd the Fly-God, is a reason below that mans sagacity. He was properly so called, as the most learned *Selden* But for the cause he confesseth, *Nequeo dicere, nec mihi quis alius opinor satis potest*

But the *Ekronites* were pestered with noisome flyes; To avert this Nusance the Astrologers set up the Image of a fly Telesmatically endued; the people finding the benefit of this Ἀπομύιον made it a God: The *Israelites* themselves did as much to the Brasen Serpent.

It will be to the purpose here to add a not much unlike accident of Heathen story noted by the Scholiast of *Aristophanes* in Ἀχαρνῆς to these words of the Poet.

Ὁ ξανθίας τὴν φαλλὸν.

He telleth you there, that *Phallus* is, ξύλον ἐπίμηκες ἔχον ἐν τῷ ἄκρῳ σκύτινον αἰδοῖον ἐξηρτημένον, ἵστα τὸ δὲ ὁ φαλλὸς τῷ Διωνύσῳ. *A long pole fitted at the top with a* coriaceum virile pudendum, *and that this used to be set up in honour to* Baccus, &c. It was a kinde of *Priapus*, the Figures whereof I had rather you should see in the Marbles.

It hapneth (saith the Scholiast) *that some of these Images were brought from* Eluthera, *A City of* Bœotia *to* Athens οἱ δὲ Ἀττικοὶ οὐκ ἐδέξαντο μετὰ τιμῆς τὸν θεὸν, ἀλλ' οὐχ ἀμιθίγε αὐτοῖς ταῦτα βουλευσαμένοις ἀπέβη. *And the* Athenians *did not so duly and honourably receive the god, but this rash advice of theirs did not so well succeed unto them.*

Μηνίσαντος γὰρ τοῦ θεοῦ, νόσος κατέσκηψεν εἰς τὰ αἰδοῖα τῶν ἀνδρῶν, καὶ τὸ δεινὸν ἀνήκεστον ἦν· ὡ δὲ ἀποῖ τὸν πρὸς τὴν νόσον κρείπτω δενομένην πάσης μαγγανείας καὶ τεχνης ἀπεστάλησαν θεωροὶ μετὰ σπουδῆς· οἱ δὲ ἐπανελθόντες ἔφασαν ἴασιν

ἴασιν εἶναι μόνην ταύτην εἰ δὲ πάσης τιμῆς ἄγοιεν τὸν θεόν. πεισθέντες ἓν τοῖς ἠγγελμένοις οἱ Ἀθηναῖοι, φαλλὸς ἰδίᾳ τε καὶ δημοσίᾳ κατεσκεύασαν, καὶ τούτοις ἐγέραιεν τὸν θεὸν, ὑπόμνημα ποιούμενοι τὸ πάθος.

For the angry God struck them with an incurable disease in the Secret parts, *which being given over as impossible to be dealt with by any Art or Legerdemain, they made hast to send to the* Oracle, *and this answer was returned, that the only way to be rid of the disease was to receive the god with all reverence. The* Athenians *perswaded by this, made themselves* Images *of these things,* (φαλλοὶ) *privately and publickly, and with these they did honour to the God in memory of the* Disease. Here next follows the Telesmes of the Planets, Signes, Rules and *Genii* Superior and Inferior.

Telesmatical Images of ♄ *and* Zazel.

THey are made for the most part with tall, lean, and slender bodys, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each side nosed or beaked: there likewise appeareth a face on each Knee, of a black shining colour: their motion is the moving of the winde, with a kind of Earth quake: their sign is white earth, whiter then any snow.

The particular forms are, from ♍ *and* ♒ Cambiel *and* Hanael *and their Figures.*

VIZ.

A King having a beard, riding on a Dragon.
An Old man with a beard.

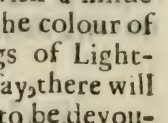
An

An Old woman leaning on a staffe.
A Hog.
A Dragon.
An Owl.
A black Garment.
A Hooke or Sickle.
A Juniper-tree.

The Telesmes *of Jupiter, and* Hismael.

THe Images of Jupiter, they make with a Body Sanguine and cholerick, of a middle stature, with a horrible fearful motion; but with a milde countenance, a gentle speech, and of the colour of Iron. The motion of them, is flashings of Lightning and Thunder; their sign is, they say, there will appear men about, who should seem to be devoured of Lions.

Their particular forms are from ♃ *and* ♐ Advachiel *and* Amnixiel *by these Figures.*



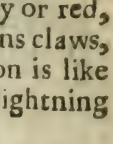
A King with a Sword drawn, riding on a Stag
A Man wearing a Mitre in long rayment.
A Maid with a Laurel-Crown adorned with Flowers.
A Bull.
A Stag.
A Peacock
An azure Garment.
A Sword.
A Box-tree.

After this manner do Superiour and Inferiour powers communicate. *The*

The Telesmatical *forms of Mars and* Barzabel, *when by Art and Nature united*

THey appear in a tall body, cholerick, a filthy countenance, of colour brown, swarthy or red, having horns like Harts-horns, and Griphins claws, bellowing like wilde Bulls. Their Motion is like fire burning; their sign Thunder and lightning about the Figures.

Their particular shapes are, from ♈ *that false sign* ♏ Malchidael *and* Barchiel *by these Figures.*



A King armed riding upon a Wolf.
A Man armed.
A Woman holding a buckler on her Thigh.
A Hee-goat.
A Horse.
A Stag.
A red Garment.
Woll.
A Cheeslip.

The Telesmatical *Figures of the Sun, and* Sorath.

THe Images of the Sun are for the most part made in a large, full and great body sanguine and gross, in a gold colour, with the Tincture of blood. Their motion is as the Lightning of Heaven; their sign is to move the person to sweat that makes them.

But

But their particular forms are, from ♌ *and* ♈ Verchiel *and* Malchidel, *But* Verchiel *governes both these Figures.*

A King having a *Scepter* riding on a Lion.
A King crowned.
A Queen with a Scepter.
A Bird.
A Lyon.
A Cock.
A yellow or golden Garment.
A *Scepter.*

The shapes of the Telesmes *of Venus, and* Kedemel.

They say their *Telesmes* are of middle stature, with an amiable and present countenance, of colour white or green, the upper part golden. The motion of them is as it were a most clear *Star.* For their sign, there will seem to be maids playing with the Image, which will provoke and allure him that calleth them to play.

But their particular forms are, from ♉ *and* ♎ Halmodel *and* Zuriel

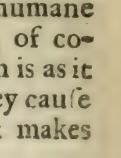
A King with a *Serpent* riding upon a Camel.
A Maid clothed and dressed beautifully.
A Maid naked.
A *Shee-goat.*
A Camel.
A Dove,
A white or green Garment.
Flowers.
The herb *Savine,*

The

The Teleſmes *of Mercury, and* Taphthartharath.

THe Images of *Mercury* are made for the moſt part in a body of a middle ſtature, cold, liquid and moiſt, fair, and with an affable ſpeech; in a humane ſhape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were ſilver-colored clouds. For their ſign, they cauſe and bring horror and fear unto him that makes them.

But their particular ſhapes are, from ♊ *and* ♍ Amabriel *and* Hamaliel *in theſe figures.*



A King riding upon a Bear.
A fair Youth.
A Woman holding a diſtaffe.
A Dog.
A Shee-bear.
A Magpy.
A Garment of ſundry changeable colours.
A Rod.
A little ſtaffe.

The forms of the Teleſmes *of the Moon, and* Haſmodai.

THey are for the part moſt made of Silver in a great and full body, ſoft and phlegmatick, of colour like a black obſcure cloud, having a

swelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempest of the Sea. For their signe, there will appear an exceeding great rain about the Figures.

And their particular shapes are, from Cancer *and* ♋ Muriel *and* Hasmodel *and their Figures are,*

A King like an Archer riding upon a Doe.
A little Boy.
A Woman-hunter with a bow and arrows.
A Cow.
A little Doe.
A Goose.
A Garment green or silver-coloured.
An Arrow.
A Creature having many feet.

Chap. XXXVII.

Of the Telesmes, of Saturn *and* Zazel.

But now, what Images they did attribute to the Planets, although of these things very large volumes have been written by the Ancient wise men, so that there is no need to declare them here, notwithstanding I will recite a few of them; for they made, from the opperations of *Saturn*, *Saturn* ascending in a stone, which is called the Loadstone, the image of a man, having the countenance of an Hart, and Camels feet, and sitting upon a chair or

or Dragon, holding in his right hand a sithe, in his left hand a Dart; which image they did hope would be profitable for prolongation of life; for *Alkmasar* in his book *Sadar*, proveth that *Saturn* conduceth to the prolongation of life: where also he telleth that certain regions of *India* being subject to *Saturn*, there men are of a very long life, and dye not, unlesse by extream old age: They made also another Image of *Saturn* for length of dayes, in a saphire at the hour of *Saturn*, *Saturn* ascending or fortunately constituted, whole figure was an old man sitting upon an high chair, having his hands lifted up above his head, and in them holding a fish or Sickle, and under his feet a bunch of Grapes, his head covered with a black or dusky coloured cloth, and all his Garments black or darke coloured: They also make this same Image against the Stone and diseases of the Kidneys, *viz.* in the hour of *Saturn*. *Saturn* ascendeth with the third face of *Aquarius*: they made also from the opperations of *Saturn*, an Image of the encreasing in power, *Saturn* ascending in *Capricorn*; The form of which was an old man leaning on a staff, having in his hand a crooked sickle, and cloathed in black. They also made an Image of melted Copper, *Saturn* ascending in his rising, *viz.* in the first degree of *Aries* or which is more true in the first degree of *Capricorn*, which Image they affirm to speak with a mans voice; They made also out of the operations of *Saturn*, and also *Mercury*, an Image of cast metall, like a beautifull man, which they promised would foretell things to come, and made it on the day of *Mercury*, on the third hour of *Saturn*, the sign of *Gemini* ascending, being the house of *Mercury*, signifying prophets, *Saturn* and *Mercury* being in conjunction in *Aquarius*

in the ninth place of Heaven, which is also called God: Moreover let *Saturn* have a Trine Aspect on the Ascendent, and the moon in like manner, and the Sun have an Aspect on the place of Conjunction. *Venus* obtaining some Angle may be powerfull and occidental; let *Mars* be combust by the Sun, but let it not have an Aspect on *Saturn* and *Mercury*; for they said, that the splendor of the powers of these Stars was diffused upon this Image, and it did speak with men, and declare those things which are profitable for them.

Chap. XXXVIII.

Of the Telesmes of Jupiter *and* Kedemel.

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From the operations of *Jupiter*, they made for prolongation of life, an Image in the hour of *Jupiter*, *Jupiter* being in his exaltation fortunately ascending, in a clear and white stone, whose figure was a man crowned, cloathed with garments of a Saffron Colour, riding upon an Eagle or Dragon, having in his right hand a dart, about as it were to strike it into the head of the same Eagle or Dragon. They made also another Image of *Jupiter* at the same convenient season, in a white and clear stone, especially in Crystall, and it was a naked man Crowned, having both his hands joyned together and lifted up, as it were deprecating something, sitting in a four-footed chair, which is carried by four winged boys, and

and they affirm that this image encreaseth felicity, riches, honor, and conferreth benevolence and prosperity, and freeth from enemies; they made also another Image of *Jupiter* for a religious and glorious life, and advancement of fortune; whose figure was a man having the head of a Lyon, or a Ram and Eagles feet, cloathed in Saffron coloured cloaths, and he was called the Son of *Jupiter*.

CHAP. XXXIX.

Of the Telesmes of Mars *and* Barzabel.

FRom the operations of *Mars* they made an Image in the hour of *Mars*, *Mars* ascending in the second face of *Aries*, in a Martial stone, especially in a Diamond; The form of which was a man armed, riding upon a Lyon, having in his right hand a naked Sword erected, carrying in his left hand the head of a man; they report, that an image of this kinde rendreth a man powerfull in good and evill, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrify men by his looks when he is angry, and stupifie them; they made another image of *Mars* for the obtaining of boldnesse, courage and good fortune in warrs and contentions, the form of which was a souldier armed and crowned, girt with a sword, carrying in his right hand a long Lance; and they made this at the hour of *Mars*, the first face of *Scorpio* ascending with it.

Chap. XL.

Of the Talismans *of the* Sun, *and* Sorath.

From the operations of the *Sun*, they made an Image at the hour of the *Sun*, the first face of *Leo* ascending with the *Sun*, the forme of which was a king crowned, sitting in a Chair, having a Raven in his Bosome, and under his feet a Globe; he is cloathed in Saffron coloured cloathes; They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams; also to be prevalent against feavers, and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth; They made another Image of the *Sun* in a Diamond, at the hour of the *Sun*, it ascending in his exaltation; the Figure of which was a woman crowned with the Gesture of one Dancing and Laughing, standing in a Chariot drawn with four Horses, having in her right hand a Looking-glass, or Buckler, in the left a staffe leaning on her Breast, carrying a flame of fire on her Head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corncoll stone at the hour of the *Sun* ascending in the first face of *Leo*, against Lunarick passions which proceed from the combustion of the Moon.

CHAP.

Chap. XLI.

Of the Talismans, and of Venus.

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From the operations of *Venus* they made an Image, which was available for favor, and benevolence, at the very hour it ascending into *Pisces*, the form of which was the Image of a woman having the head of a Bird, and feet of an Eagle, holding a dart in her hand. They make another Image of *Venus* for to get the love of women, in the *Lapis Lazulus*, at the hour of *Venus*, *Venus* ascending in *Taurus*, the figure of which was a naked Maide with her hair spread abroad, having a Looking-glass in her hand, and a chain tyed about her Neck, and nigh her a handsome young man, holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a sword or a dart. They made another Image of *Venus*, the first face of *Taurus* or *Libra* or *Pisces* ascending with *Venus*, the figure of which was a little Maide with her hair spread abroad, cloathed in long and white garments, holding a *Laurel* Apple, or flowers in her right hand, in her left a Combe. Its reported to make men pleasant, jocund, strong, chearfull and to give beauty.

Cahp. XLII.

Of the Telesmans of Mercury, *and* Taphthar-tharath.

FRom the operations of *Mercury*, they made an Image at the hour of *Mercury*, *Mercury* ascending in *Gemini*, the form of which was an handsome young man, bearded, having in his left hand a rod in which a Serpent is twined about, in his right carrying a dart, having his feet winged; They report that this Image conferreth knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure feavers; They made another Image of *Mercury*, *Mercury* ascending in *Virgo*, for good will, wit and memory: The form of which was a man sitting upon a Chair, or riding on a Peacock, having Eagles feet, and on his head a creſt, and in his left hand holding a cock or fire.

Chap. XLIII.

Of the Telesmes *of the* Moon, *and* Hasmodel.

FRom the operations of the *Moon*, they made an Image for travellers against wearineſs, at the hour of the *Moon*, the *Moon* ascending in its exaltation; the Figure of which was a man leaning on a staffe, having

ving a bird on his head, and a flourishing tree before him; They made another Image of the *Moon* for the increase of the fruits of the Earth, and against poysons, and infirmities of Children, at the hour of the *Moon*, it ascending in the first face of *Cancer*, the figure of which was a woman cornuted, riding on a Bull, or a Dragon with seven heads, or a Crab; and she hath in her right hand a dart, in her left a Looking-glass, clothed in white or green, and having on her head two Serpents with horns twined together, and to each arm a Serpent twined about, and to each foot one in like manner. And thus much spoken concerning the Figures, of the Plants, may suffice.

Chap. XLIV.

Of the Images of the Head and Tayle of the Dragon of the Moon.

They made also the Image of the Head and Tayle of the Dragon of the *Moon*, namely betwixt an Ærial and fiery Circle, the likeness of a Serpent, with the Head of an Hawke tyed about them, after the manner of the great letter *Theta*, and they made it when *Jupiter* with the Head obtain'd the midst of Heaven: which Image they affirm to availe much for the success of Petitions, and would signifie by this Image a good and fortunate Genius, which they would represent by this Image of the Serpent; for

for the Egyptians and Phenitians do extoll this creature above all others, and say it is a divine creature and hath a divine nature; for in this is a more acute spirit, and a greater fire then in any other, which thing is manifested both by his swift motion without feet, hands or any other instruments, and also that it often reneweth his age with his skin, and becometh young again: but they made the Image of the Tayle like as when the *Moon* was Ecclipsed, in the Tail, or ill affected by *Saturn* or *Mars*, and they made it to introduce, anguish, infirmity and misfortune; and they called it the evil Genius; such an Image a certain Hebrew had included in a golden Belt full of Jewels, which *Blanch* the daughter of the Duke of *Borbon* (either willingly or ignorantly) bestowed on her husband *Peter* King of *Spain*, the first of that name, with which when he was girt, he seemed to himself to be compassed about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this cause he forsook his wif.

Chap. XLV.

Of the Telesmaticall *Images of the Mansions of the* Moon.

They made also Images for every Mansion of the *Moon*; in the first for the destruction of some one, they made in a Iron ring the Image of a black man in a garment made of hair, and girdled round, casting a smal Lance with his right hand; they sealed this in black Wax, and perfumed it with liquid Storax, and wished some evil to com. In the second, against the wrath of the Prince, and for reconcila-

tion

tion with him, they sealed in white Wax and Mastick, the Image of a King crowned, and perfumed it with Lignum Aloes; In the third, they made an Image in a silver ring, whose table was square, the figure of which was a woman well clothed, sitting in a Chair, her right hand being lifted up on her Head; they sealed it and perfumed it with muske, Camphire and *Calamus Aromaticus*. They affirmed that this giveth hapy fortune and every good thing. In the fourth, for revenge, separation, enmity and ill will, they sealed in red Wax the Image of a Souldier sitting on an Horse, holding a Serpent in his right hand; they perfumed it with red Mirrhe, and Storax; in the fifth, for the favour of Kings and Officers, and good entertainment, they sealed in Silver the Head of a man, and perfumed it with Sanders; in the sixth, for to procure love betwixt two, they sealed in white Wax two Images inbracing one another, and perfumed them with Lignum Aloes and Amber; in the seventh, for to obtain every good thing, they sealed in *Silom*, the Image of a man well clothed, holding up his hands to Heaven as it were praying and supplicating, and perfumed it with good Odors; In the eight, for victory in War, they made a seal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimstone. In the ninth, to cause infirmities, they made a seal of Lead, being the Image of a man wanting his privy parts, shutting his eyes with his hands; and they perfumed it with Rosin of the Pine. In the tenth, to facilitate child-bearing, and to cure the sick they made a seal of Gold, being the head of a Lyon, & perfumed it with Amber: In the eleventh, for fear, reverence and worsh p, they made a seal of a plate of Gold, being the image of a man riding on a Lyon, holding the ear thereof in his left hand, and in the right,

right, holding forth a bracelet of Gold, and they perfumed it with good Odours and Saffron. In the twelfth, for the separation of Lovers, they made a seal of black Lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lyon, and *Assa fetida*. In the thirteenth, for the agreement of married couples, and for the dissolving of the Charms again Copulation, they made a seal of the images of both, of the man in red Wax, of the woman in white, and caused them to imbrace one another, perfuming it with *Lignum Aloes* and *Amber*. In the fourteenth, for divorce and separation of the man from the woman, they made a seal of red Copper, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat. In the fifteenth, for to obtain friendship and good will, they made the Image of a man sitting, and inditing of letters, an perfumed it with Frankincense and Nutmegs. In the sixteenth, for to gain much Merchandizing they made a seal of Silver, being the image of a man sitting upon a Chair, holding a ballance in his hand, and they perfumed it with well smelling spices. In the seventeenth, against Theeves and Robbers, they sealed with an Iron seal the Image of an Ape, and perfumed it with the hair of an Ape. In the eighteenth, against Feavors and pains of the belly, they made a seal of Copper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and reported the same seal to put to flight Serpents, and all venemous Creatures from the place where it is buried. In the nineteenth for facilitating birth, and provoking the menstrues, they made a seal of Copper, being the image of a woman, holding her hands upon her face;

face; and they perfumed it with *Liquid Storax*. In the twentieth, for hunting, they made a seal of Tin, being the Image of *Sagittary*, half a Man, and half an Horse, and they perfumed it with the Head of a Woolf. In the twenty one for the destruction of some body, they made the image of a man with a double countenance, before and behinde, and they perfumed it with Brimstone and Jet, and did put it in a box of Brass, and with it Brimstone and Jet, and the hair of him whom they would hurt. In the two and twentieth, for the security of Runaways, they made a seal of Iron, being the Image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with *Argent vive*. In the three and twentieth, for destruction and wasting, they made a seal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt. In the four and twentieth, for the multiplying of Heards of Cattle, they took the horn of a Ram, Bull, or Goat, or of that sort of Cattle which they would increase, and sealed it in burning with an Iron seal, the Image of a woman giving suck to her Son, and they hanged it on the neck of that Cattle who was the leader of the flock, or they sealed it in his horn. In the five and twentieth, for the preservation of Trees and Harvests, they sealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree. In the six and twentieth for love and favor, they sealed in white Wax and Mastick, the image of a woman washing and combing her haires, and they perfumed it with things smelling very well. In the seven and twentieth for to destroy Fountains,

Pits,

Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged, holding in his hand an empty Vessel, and perforated, and the image being burnt, they did put in the Vessel *Assa fetida*, and liquid *Storax*, and they did overwhelm and bury it in the Pond or fountain which they would destroy. In the eight and twentieth, for to gather Fishes together, they made a seal of Copper, being the Image of a Fish, and they perfumed it with the Skin of a Sea-fish, and did cast it into the water, whersoever they would have the fish to gather together. Moreover together with the foresaid Images, they did write down also the names of the Spirits and their Characters, and did invocate and pray for those things which they pretended to obtain.

Chap. XLVI.

Of the Images of the fixed Behenian *Stars.*

But now for the operations of the fixed Stars, according to *Hermes* opinion, under the head of *Algol*, they made an Image whose Figure was the head of a man with a bloody Neck; they report that it bestoweth good success to Petitions, and maketh him who carrieth it bold and magnanimous and preserveth the members of the body sound: also it helpeth against Witchcraft, and reflecteth evil indeavours and wicked incantations upon our adversaries. Under the constellation of *Pleiades*, they

they made the image of a little Virgin, or the figure of a Lamp; its reported to increase the light of the Eyes, to assemble spirits, to raise Winds, to reveal secrets and hidden things: Under *Adlebora*, they made an Image after the likeness of God, or of a flying man; it giveth riches and honor: Under the Goat they made an Image, the Figure of which was as it were, a man willing to make himself merry with Musical instruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the Teeth: Under the greater *Dog star*, they made the image of an Hound and a little Virgin; it bestoweth honour and good will, and the favor of men, and Ærial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men: Under the lesser *Dog-star* they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of spirits, and men; it giveth power against Witchcrafts, and preserveth health: Under the Heart of *Leo*, they made the Image of a Lion or Cat, or the Figure of an honorable Person sitting in a Chair; it rendreth a man temperate, appeaseth wrath and giveth favour: Under the tail of *Vrsa Major* they made the image of a pensive Man, or of a Bull, or the Figure of a Calf; it availeth against incantations, and maketh him who carrieth it secure in his travels: Under the wing of *Corvus*, they made the image of a Raven, or Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, couragious, full of thoughts, a Backbiter, and causeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together; it is profitable against the malice of Men, Devils and Winds: Under the Spike they made the image

image of a Bird, or of a man laden with Merchandize: it conferreth riches, and maketh one overcome contentions, it taketh away scarcity and mischief: Under *Alchameth* they made the image of an Horse or Wolf, or the Figure of a man dancing; it is good against Feavers, it astringeth and retaineth the blood: Under *Elphrya*, they made the image of a Hen, or of a man crowned and advanced; it bestoweth the good will and love of men, and giveth chastity. Under the heart of *Scorpio* they made the image of a man armed, and with a coat of Male, or the Figure of a *Scorpion*; it giveth understanding and memory, it maketh a good colour, and aideth against evill spirits, and driveth them away, and bindeth them: Under the Vulture, they made the image of a Vulture or Hen, or of a traveller, it maketh a man magnanimous and proud, it giveth power over devils and beasts. Under the taile of *Capricorn* they made the image of an Hart or Goat, or of an angry man; it bestoweth prosperity, and increaseth wrath. These are the images of some of the fixed Stars, which they command to be graven on their stones under them.

CHAP.

CHAP. XLXVII.

Of Images, the figure whereof is not after the likeneſſe of any Celeſtial figure, but after the likeneſſe of that which the minde of the worker deſires, as you ſhall finde in the ſecond and third book.

THere remains as yet another manner of Images not according to the ſimilitude of Celeſtial figures, but acording to the ſimilitude of that which the mind of the worker deſire, of whoſe they are the effigies, and repreſentation: So to procure love we make images embracing one the other: to diſcord, ſtriking one the other; to bring miſery, or deſtruction as dammage to a man, or houſe, or City or any thing elſe, we make images diſtorted, broken in members, and parts after the likeneſſe and figure of that thing which we would deſtroy or damnifie; And Magicians adviſe us that in caſting or engraving images we would write upon it the name of the effect; and this on the back when evill, as deſtruction; on the belly when good, as love. Moreover in the forehead of the image let be writen the name of the ſpecies or Individuum which the image repreſents, or for whom or againſt whom it is made. Alſo on the breaſt let the name of the ſign or face aſcending, and Lord thereof be written; alſo the Names and Characters of its Angels. Moreover in making the image, they adviſe that prayer for the

effect for which it is made, be used. All which *Albertus Magnus* in his *Speculo* affirms. Now they use the images being made, diversly according to the vertues thereof; Sometimes they hang them in a Chimney over the smoak, or upon a tree that they be moved by the wind; sometimes with the head upward, and sometimes downward; sometimes they put them into hot water, or into the fire. For they say, as the workers of the images do affect the image it self, so doth it bring the like passions upon those to whom it was ascribed, as the mind of the operator hath dictated it. As we read that *Nectanabus* the Magician made images of ships with wax after that manner and art, that when he drowned those images in water, that the ships of his enemies were in like manner drowned in the Sea and hazarded. Now that part of Astrology which is writ concerning elections, teacheth us that the constellations also are to be observed for the making of images, and your Metal must be Spermatick and Calloe, before it can receive the Astral Agent.

Chap. XLVIII.

Of certain Celestial observations and the practise of some Telesmatical Images.

I Will now shew thee the observation of Celestial bodies which are required for the practise of some of these kind of images; So to make any one fortunate, we make an image in which these are fortunate *viz* the significator of the life thereof, the givers of life, the signs, and Planets. Moreover let the ascendent, he middle of the heaven, and the lords

lords thereof be fortunate: alſo the place of the ſun & place of the Moon, part of fortune & Lord of conjunction or prevention made before their nativity, by depreſſing the Malignant Planets But if we will make an image to procure miſery, we muſt do contrarywiſe, and thoſe which we place here fortunate, muſt there be unfortunate, by raiſing malignant ſtars. In like manner muſt we do to make any Place Region, City, or houſe fortunate. Alſo for deſtroying or prejudicing any of the foreſaid; Let there be made an image under the aſcenſion of that man whom thou wouldſt deſtroy and prejudice, and thou ſhall make unfortunate, the Lord of the houſe of his life, the lord of the aſcending & the moon, the lord of the houſe of the moon, and the lord of the houſe of the Lord aſcending, and the tenth houſe, and the lord thereof. Now for the fitting of any place, fortunes in the aſcendent thereof, and in the firſt and tenth, and ſecond, and eighth houſe, thou ſhall make the lord of the aſcendent, and the lord of the houſe of the Moon fortunate. But to chaſe away certain Animals from certain places, that they may not be generated, or abide there, let there be an image made under the aſcenſion of that Animal, which thou wouldſt chaſe away, and after the likeneſs thereof, as if thou wouldeſt chaſe away *Scorpions* from any place, let an image of the *Scorpion* be made the ſign of *Scorpio* aſcending with the Moon, & thou ſhalt make unfortunate the Aſcendent. and lord thereof, and the Lord of the houſe of *Mars*; and thou ſhall make unfortunate the lord of the aſcendent in the eighth houſe, and let them be joyned with an aſpect malignant, oppoſite, or quadrant: and let there be writ upon the image the name of the aſcendent, of the lord thereof, and of the Moon, and of the

lord of the day; and of the lord of the hour. And let there be a pit made in the middle of the place, from which thou wouldst drive them; and let there be carried into it, some of the earth taken out of the four corners of the same place, and let the image be buried there with the head downward, with saying, this is the burying of the *Scorpions*, that they may not come into this place, and so of the rest. So for gain let there be made an image under the ascendent of the nativity of the man, or under the ascension of that place to which thou wouldest appoint the gain, and thou shall make the lord of the second house, which is in the house of substance to be joyned with the Lord of the ascendent in the Trine or Sextile, and let there be a reception amongst them; thou shall make fortunate the eleventh and the lord thereof, and the eighth; and if thou canst, put part of the fortune in the ascendent or second; and let the image be buried in that place, or carried from that place, to which thou wouldest appoint the gain. Also for concord and love, let there be an image made in the day of *Jupiter* under the ascendent of the nativity of him whom thou wouldst have beloved, make fortunate the ascendent and the tenth, and hid the evil from the ascendent; and thou must have the Lord of the tenth, and planets of the eleventh fortune, joyned to the lord of the ascendent, from the Trine or Sextile with reception; then make an other image for him whom thou wouldest stir up to love; consider if he be a friend or companion of him whom thou wouldst have beloved; and if so, let there be an image under the ascension of the eleventh house from the ascendent of the first image; but if the party be a wife, or a husband, let it be made under the

the ascention of the seventh; if a brother or a sister, or a cousin, let it be made under the ascention of the third, and so of the like; and put the significator of the ascendent of the second image; joyned to the significator of the ascendent of the first image, and let there be betwixt them a reception, and let the rest be fortunate, as in the first image; afterwards joyn both images together into a mutual embracing or put the face of the second image to the back of the first image, and let them be wrapt up in silk, and cast away or spoiled. Also for successe of Petitions, and for the obtaining of a thing denyed or taken or possessed by an other, let there be an image made under the ascendent of him who petitions for the thing; and cause that the lord of the second be joyned with the lord of the ascendent from a Trine, or Sextile, and let there be a reception betwixt them, and if it can be, let the lord of the second be in the obeying signs, and the lord of the ascendent in the ruling, make fortunate the ascendent and the lord thereof, and take heed that the lord of the ascendent be not retrograde or combust, or falling, or in the house of oppositon, *i.e.* in the seventh from his own house; let him not be hindred by the malignant, let him be strong and in an angle; Thou shalt make fortunate the ascendent, and the lord of the second and the Moon; and make another image for him that is petitioned to, and begin it under the ascendent belonging to him, as if he be a King or a Prince, begin it under the ascendent of the tenth house from the ascendent of the first image; If he be a Father under the fourth; if a Son under fifth and so of the like; and put the significator of the second image, joyned with the lord of the ascendent of the first image, from a Trine or Sextile, and let him re-

ceive it, and put them both strong and fortunate without any let; make all evil fall from them. Thou shalt make fortunate the tenth and the fourth, if thou canst, or any of them; and when the second image shall be perfected, joyn it with the first, face to face, and wrap them in clean linnen, and bury them in the middle of his house, who is a Petitioner under a fortunate significator, the fortune being strong, and let the face of the first image be toward the North, or rather toward that place where the thing petitioned for doth abide; or if it happen that the petitioner goeth forward towards him, with whom the thing petitioned for is, let him bring the images with him as far as he goes. And let there be made an image of dreams, which being put under the head of him that sleeps, makes him dream true dreams concerning any thing that he hath formerly deliberated of; and let the figure of that be the figure of a man sleeping in the bosome of an Angel, which thou shalt make in the Lyon ascending, the Sun keeping the nineth house in *Aries*, thou shalt writ upon the breast of the man, the name of the effect desired, and in the hand of the Angel, the name of the intelligence of the Sun. Let the same image be made in *Virgo* ascending, *Mercury* being fortunate in *Aries* in the nineth house, or *Gemini* ascending in *Mercury* being fortunate, and keeping the nineth house in *Aquarius*; and let it be received from *Saturn* with a fortunate aspect, and let the name of the Spirit of *Mercury* be writ upon it. Let also the same be made in *Libra* ascending *Venus* being received from *Mercury* in *Gemini* in the nineth house, by writing upon it the Angel of *Venus*. Besides also, let the same image be made in *Aquarius* ascending, *Saturn* fortunately possessing the nineth

house

house in his exaltation, which is in *Libra*, and let there be writ upon it the Angel of *Saturn* Moreover let there be made in *Cancer* ascending, the Moon being received by *Jupiter* and *Venus* in *Pisces*, and being fortunately placed in the ninth house, and let there be writ upon it the spirit of the Moon. There are also made Rings of dreams of wonderful efficacy; and there are rings of the Sun, and *Saturn* and the constellation of them is when the Sun or *Saturn* ascend in their exaltations in the ninth house and when the Moon is joyned to *Saturn* in the ninth house, and in that sign, which was the ninth house of Nativity; and let them be writ upon the rings, the name of the spirit of the Sun, or *Saturn*. Let this which hath been spoken suffice concerning images; for now thou mayst find out more of this nature of thy self. But know this, that such images work nothing, unless they be so vivified that either a Natural, or Celestial, or Heroical, or Animastical, or Lemoniacal, or angelical vertue be in them, or assistant to them. But who can give a soul to an image, or make a stone to live, or mettal, or wood, or Wax? and who can raise out of stones children unto *Abraham*? Certainly this Arcanum doth not enter into an Artist of a stiffe neck; neither can he give those things which hath them not. No body hath them but he who doth (the Elements being restrained, nature being overcome, the Heavens being over-powered) transcend the progress of Angels and comes to the very Archetype it self, of which being then made a cooperator may do all things, as we shall speak afterwards.

CHAP.

Chap. XLIX.

Of the Geomantick *and* Telesmatical *Characters which are made after the rule and imitation of Celestial, and how with the table thereof they are deduced out of Geomantical Figures.*

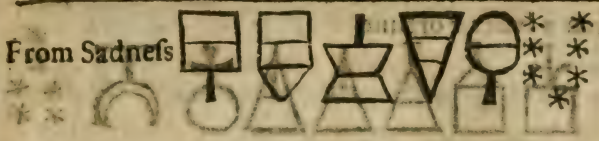
CHaracters also have their community from the rayes of the Celestials cast together according to a certain number, by a certain peculiar property, which Celestials as in divers strokes of their rayes falling several ways amongst themselves, produce divers vertues: so also Characters being variously protracted, according to the various concourse of those rayes quickly obtain divers operations, and also more efficacious many times then the properties of natural commixtions. Now the true Characters of the heavens is the writing of Angels, which amongst the Hebrews is called the writing *Malachim*, by which all things are described and signified in the Heaven for every knowing man to read. But of these hereafter; But now they make Characters of Geomantical figures binding together the points of each variously, and attributing them according to the manner of their figurings, to those Planets and signs of which thy were made, the making of which the following table will shew.

The Characters of Saturn *and* Zazel, ♄ *and* ☽

From a Prison

From

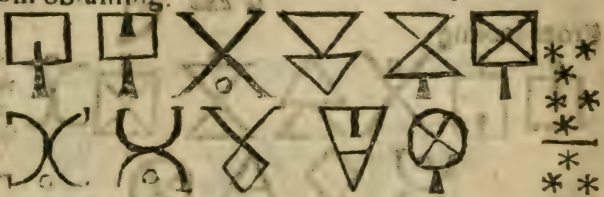
From Sadness



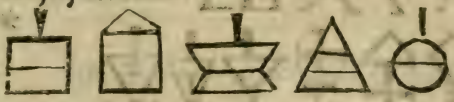
The Characters of Jupiter *and His mael*

♃ and ♄

From obtaining.



From joyfulness

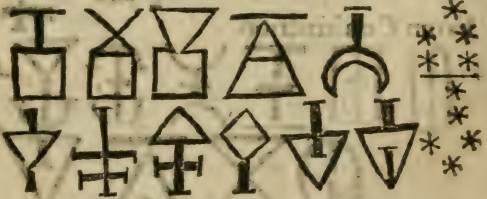


The Characters of Mars *and* Barzabel

♂ *and* ☋

From Red

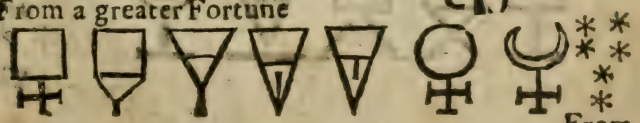
From a Boy.



The Characters of the Sun *and* Sorath

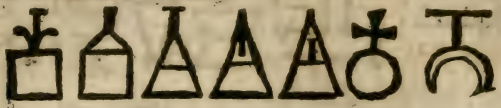
☉ and

From a greater Fortune



From

From a lesser Fortune

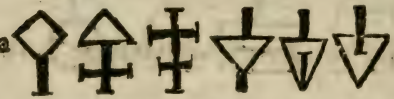


The Characters of Venus *and* Kedemel

♀ *and*

From loosing

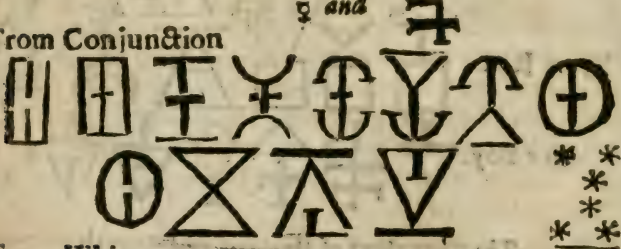
From a Girle,



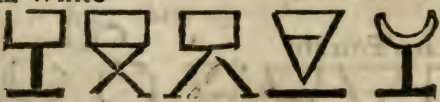
The Characters of Mercury *and* Taphthartharath.

☿ *and*

From Conjunction



From White



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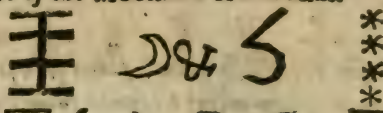
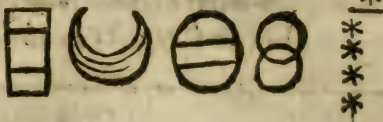
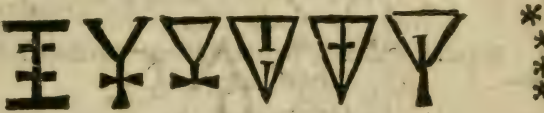
The Characters of the Moon *and* Hasmodai.

From the way 

From the People 

The Characters of the head of the Dragon.



The Characters of the tayle of the Dragon.

Of

Of the friendship and enmity of Rulers, that you may know what Figures love each others Company and Aspects in the Houses.

Rulers.	Friends.	Enemies.
Zazel	*Hismael, Sorath, Taphtharharath, Hasmodai.*	*Barzabel,* and *Kedemel.*
Hismael	*Zazel, Sorath, Kedemel Taphtharharath, Hasmodai.*	*Barzabel.*
Barzabel	*Kedmel.*	*Hasmodai, Zazel Hismael, Sorath, Taphtharharath*
Sorath	*Hismael, Barzabel, Kedemel, Taphtharharah, Hasmodai.*	*Zazel.*
Kedemel	*Hismael, Sorath, Barzabel, Taphtharharath, Hasmodai.*	*Zazel.*
Taphtharharath,	*Zazel, Hismael, Sorath, Kedemel, Hasmodai.*	*Barzabel.*
Hasmodai.	*Hismael, Sorath, Kedemel, Taphtharharath.*	*Zazel,* and *Barzabel.*

A Table of the Fortitudes and Debilities of the Rulers, Idea's and Figures in the twelve Parts, or Houses of the Earth.

Essential Dignities.		Debilities.	
In Houses or Reception by House	5	*In Detriment*	5
In Exaltation or Reception thereby	4	*In fall*	4
In Triplicity	3	*Peregrine*	5

All the Rulers, Idea's and Figures are thus to be understood, *Barzabel* and his Idea *Malchidael* and *Puer* command the first House, *Kedemel* the second &c. This Table properly belongs to the twenty fifth Chapter of this Book.

Fortitudes.		Weaknesses.	
In the tenth or first House	5	*In the twelfth*	5
In the seventh, fourth and eleventh	4	*In the eighth or sixth*	2
In the second and fifth	3		
In the ninth	2		

A Table

A Table of the Parts of *Fortune Dignities.*

In Company with Acquisitio in the nineth or with Puella in the seventh. 5
In △ to the second, seventh, nineth or twelfth 4
In sextile to Hismael *and* Kedemel 3
With Caput Draconis 3
In the first or tenth Houses 5
In the seventh, fourth, or eleventh Houses. 4
In the second or fifth 3
In the third 1

If with Puella, Albus, Populus via, Fortuna Major *and* Minor Conjunctio, Acquisitio *or* Letitia, *it is so much the stronger.*

Debilities.

In the first, sixth tenth and eleventh, with Carcer, Tristitia *or* Rubeus 5

With Cauda Draconis 3

In opposition to the Figures of Zazel 4

In □ *or* ☍ *of* Zazel *and* Barzabel 3

In the twelfth 5

In the eighth 4

In the sixth 4

And thus must you observe your Figures, Fortitudes and Debilities before you begin to make any *Telesme* or give Judgement upon an Question: And now let us go forward.

CHAP.

CHAP. L.

Of Telesmatical Characters which are drawn from things themselves by a certain likeness.

WE have spoken above of certain manner of Images made not after the likeneſſe of Celeſtial Images, but according to the emulation of that which the minde of the Operator doth deſire. In like manner alſo it is to be underſtood of Characters; for ſuch like Characters are nothing elſe then images ill dearticulated; yet having a certain probable ſimilitude with the Celeſtial images, or with that which the mind of the Operator deſires, whether that be from the whole image, or from certain marks thereof expreſſing the whole image. As the Characters of *Aries* and *Taurus* we make thus from their horns ♈ ♉. Of *Gemini* from imbracing ♊. of *Cancer* from a progreſs and regreſſe ♋, of *Leo* *Scorpio*, and *Capricorn*, from their tail ♌ ♏ ♑ of *Virgo*, from Spike ♍ ♎ of *Libra* from a ballance ♎ of *Sagitarius* from a dart ♐, of *Aquarius* from Waters ♒, and of *Piſces* from Fiſhes ♓. In like manner the Character of *Saturn* ♄ is made from a Sickle of *Jupiter*, ♃ from a Scepter of *Mars* from a bolt ♂ of the Sun ☉ from

from roundness, and a golden brightnesse ☉ of *Venus* from a lookinglasse ☿, of *Mercury* from a Wand of the *Moon* ☽ from her horns of increasing and decreasing ☽. Besides, of these according to the mixtions of signes and Stars, and Natures, are made also mixed Characters, as of a fiery Triplicity of Earthly of Aiery of Waterry (also according to the hundred and twenty Conjunctions of Planets, result so many compound Characters of various Figures; as of *Saturn* and *Jupiter*, *viz.* thus, or thus or thus of *Saturn* and *Mars*, or thus of *Jupiter* and *Mars*, or thus of *Saturn*, *Jupiter* and *Mars*, or thus, And as these are exemplified by two and three, so also of the rest, and of more may they be framed: after the same manner

manner may the Characters of other Celestial images ascending in any face or degree of signes, be compendiously drawn after the likenesse of the images, as in these which are made according to the way of imitation, of that which the minde of the Operator desires, as to love, the figures be mixed together imbracing and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequall, loosed. But now we will here set down those Characters which *Hermes* assigned to the fixed Stars, and Behenii, and they are these.

The head of *Algol.*

The Pleiades.

Aldaboram.

The Goat Star.

The greater Dog-Star.

The lesser Dog-Star.

The heart of the Lyon.

The Taile of the Bear.

The Wing of the Crow.

Spica.

Alcameth.

Elpheia.

The heart of the Scorpion.

The Vulture falling.

The Taile of Capricorn.

CHAP.

CHAP. LI.

That no Divination without Astromancy and Geomancy is perfect.

WE have spoken in the foregoing Chapters of the divers kindes of Divinations: But this is to be noted, that all these require the use and rules of Astrology, as a key most necessary for the knowledge of all secrets: and that all kindes of Divinations whatsoever have their root and foundation in Astrologie, so as that without it they are of little or no use; yet Astrological Divination, in as much as the Celestials are causes and signes of all those things which are, and are done in these inferiours, doth give most certain demonstrations by the situation, and motion onely of Celestial bodies, of those things which are occult or future; of which we shall in this place speak no further, since of this Science huge Volumnes have been wrote by the Ancients, and are every where extant. Therefore whether the Physiognomists look upon the body, or countenance, or forehead, or hand, or the Soothsayer searcheth by dreams or Auspicia, that the judgment may be right, the figure of heaven is also to be enquired into. From the judgements whereof, together with conjectures of similitudes and signes, are produced true opinions of the significators. Also if any prodigie shall appear, the Figure of heaven is to be erected; also such things are to be enquired after, which have gone before in the revolutions of years from great Conjunctions, and Eclipses: then also the Nativities, beginnings, in-

tronizations, foundations, and revolutions, perfections, directions of Princes, Nations, Kingdomes, Cities, when these shall appear, and upon what place of the Celestiall figure these fell; that by all these at length we may come to a rational and probable signification of these things. After the same manner, but with lesse labour, we must proceed in the Exposition of dreams. Moreover, they that being distempered foretell future things, do it not but as they are instigated by the stars, or inferiour instruments of these, whence their Predictions must at length be imputed to the Celestials, as we read in *Lucan* the old Prophet *Tuscus*,

> *The Lightnings motion, and the veins which are*
> *Fibrous, and warm, and motion of a fair*
> *Plume wandring i'th' aire, being taught* ——

After the City was viewed, the Sacrifice slain, the inspection into the intrails did at length by the dispositions of the Celestial stars pronounce judgment. Also Geomancy it self the most accurate of Divinations, which divines by points of the Earth, or any other superfices, or by a fall or any other power inscribed, doth first reduce them to Celestial figures. Read the *Harmony of the World*.

There is nothing in the whole businesse of Philosophy, Astromancy and Geomancy that hath more perplexed our new Artists then this Subject concerning Images, or Figures made under some certain Constellations The greatest part of them therefore have rejected the Practice of these Operations, as Vain and Superstitious: yet some others, who are not so overswayed with Passion, have both allowed, and defended it; though they have, I confesse suffered

fered for it, in their repute: insomuch that *G. leotus*, who is acknowledged by *Paulus Jovius* to have been one of the most learned, and knowing men of his time; onely for having undertaken the Defence of this Truth, (as we shall make it hereafter appear) hath been handled by some, like any base, inconsiderable Fellow; and *Camillus* accounted no better, then an Atheisticall Wretch And this is the usage they bestow upon all the ablest men: whereas they ought rather to answer their Arguments pertinently, and to shew the insufficiency of them, if they can: but see the mischeif of it. If any of these men can chance to be in company, where there is any mention made of the most able Scholers, or there be any Question started, concerning any of those Choice Points of Learning, for which these men have been Deservedly ranked above the Herd of Vulgar Brains; you shall have some giddy-headed fellows, that will not stick to say, without blushing, that they never wrote any thing of any worth at all, nor ever understood the matter they handled. I my self have heard one say, that *Marsilius Ficinus* understood not any thing of *Plato*'s Doctrine; nor *Averoës* of *Aristotles*: and that the Wits of these Times are much quicker, then those of the Ages past. And now, Reader, thou mayest judge what *Democritan* Aftermongers some of our Almanack-makers are.

It may be here Objected, that this Author, whose practice we have alledged, was a Suspected person; and that his Writings are not free from Magick. This Objection I shall take occasion to answer, at another time; and shall at present produce such Figures onely, as have been made by men, that are beyond all Exception.

Junctin, upon the Sphear of *Sacroboſco*, affirms, that his Maſter, who was a Carmelite, named *Julianus Riſtorius a Prato*, one that was not any whit ſuperſtitious, was intreated by a Friend of his, to make one of theſe Images, for the cure of the Cramp, which he was very much ſubject to. This learned man, reſenting his Friends ſufferings, taught him the manner how to make one: ſo that He, not content to make onely one; made divers of them, when the Moon was in the Signe *Cancer*; and that with ſo good ſucceſſe, and with ſuch certainty, as that he immediately found the benefit of it. *Confecit*, ſaith he, *plures imagines, pro ſe, & amicis ſuis: quibus effectis, unam pro ſe accepit, & liberatus eſt.* The ſame he reports of a certain Florentine, a very Pious man; who made one of theſe *Teleſmans*; for to drive away the Gnats; which he did with good ſucceſſe. *Nocolaus Florentinus*, ſaith he, *vir religioſus, fecit in una conſtellatione annulum, ad expellendum Culices, quas vulgo* Zanzaras *dicimus, ſub certis & determinatis imaginibus; & uſus fuit conſtellatione Saturni infortunati, & expulit Culices.* What more can be ſaid, both for the Innocence, and Power of theſe Figures? Let who will condemn thoſe that defend this Truth, and cry down theſe Teſtimonies: for my part, I ſhall ever acknowledge them to be both Certain and Naturall; and do with all proteſt, that I ſee nothing in it, that is above the Power of Nature.

The ſecond means which I have propoſed to my ſelf to uſe, for the proving of the Power of theſe Figures, is, the Power and Vertue of the Reſemblance, that there is betwixt the Scorpion and its Image, and the Conſtellation that bears the name of this living Creature. I ſhall then prove this Vertue, by an Induction of that, which Reſemblance alone produceth

duceth, throughout all Arts and Sciences, as *Divinity, Phyloſophy, Phyſick, Aſtromancy, Geomancy, Divination of Dreams, Painting, Sculpture, Muſick, &c.*

Thoſe then, that are well skilled in the Secrets of the Theology of the Ancients, aſſure us, that thoſe that firſt ſet up Images in their Temples, reſembling the ſhapes of Angels that have appeared upon Earth, had no other deſign in ſo doing, ſave onely the more eaſiely to invite down thoſe Bleſſed Spirits, by the force of the Reſemblance. And I know not whether or no, by the very ſame Vertue of Reſemblance, which is found betwixt God and Men; (*Faciamus hominem ad imaginem, & ſimilitudinem noſtram:*) it hath not rightly been affirmed by ſome Divines, that the Son of God would nevertheſs have become man, (yet without ſuffering death) though *Adam* had never fallen. But ſpeaking of things, as they are now at preſent, we know, that *Jeſus Chriſt* is found in the midſt of thoſe, that ſpeak, with Faith, of his Name: becauſe that when we ſpeak with Affection of any One, we repreſent him to our ſelves in our Imagination. When therefore, ſpeaking of *Jeſus Chriſt*, we fancy him as he is; he is inſtantly preſent with us, appearing to our Hearts at that very inſtant, that we there frame his Image by our Imagination. So true it is, that the reſemblance hath the Power to work Wonders, even upon him that hath Dependance upon no other, and is not under any Power, or Law. But ſuch Conceptions as theſe are to be entertained with all Piety and Humility; and propoſed with ſuch Sanctity, as becomes thoſe that ſpeak of ſo Adorable a Subject.

Phyloſophy alſo lets us ſee the Vertue of this Reſemblance, in the buſineſs of the Imagination. For if a woman with Childe did but ſtrongly fix her

Imagination on upon any Object, during the Act of Copulation, the Child will assuredly bear the perfect Image of the same. Every Child knows the Story of the Princesse, that conceived and brought forth a Black-Moore, though her self and her Husband were both of them fair; only, because there was a Moore pictured on the Tester of the Bed. So if the Mother in the Act, either strongly fancy Robbing, Killing or Love, the Child will be either a Theef, Murtherer, or an Amorous person: if she fancy Travelling, he will be a Traveller, if Dancing, or playing on the Lute, he will be very Apt for these things; and so of the rest. And we see by daily experience, the effects of the strong Desires and Longings of Mothers, during the time of their being with Child, upon their Children; on whom the strength of their Imagination hath imprinted the Resemblance of the same thing that they have desired. And hence they say it is, that the Children that are got upon a married Woman, by some other Man then her own Husband, shall notwithstanding have the perfect resemblance of her Husband; because that, during the Act of Generation, her mind still's run on him, fearing lest he should come, and catch them at it. You may further see the wonderful effects caused by the power of the Imagination, learnedly discoursed on, by *Paracelsus*, *Marsilius Ficinus*, *Picus*, *Mirandula*, *Tostatus*, *Valesius*, and *Medina*.

Physick likewise observes the Admirable Effects, Read the *Holy Guide*; caused by Resemblance: witness those Herbs, which asswage the griefes of those parts of our body, whose Image they bear, (as we have already said:) or else which cure those Diseases, whose figure, or colour they bear. Thus Lentils,

Lentils, and Rape-seed cure the smal Pox in Children; because that the Grains are like to the spots of this Disease. And Rhubarb, which is of a yellow colour, expels Choller, which is of the same colour. In a word, those Plants which are Barren, or Fruitful, as *Porta* saith, do render those that use them, Barren, or Fruitful: the Fair, makes them Fair; the Deformed, make them Deformed; the Imperfect, make them imperfect: so that he concludes, with *Theophrastus*; *Accedunt stirpium aliquot genera deficientium, vel folio, vel radice, vel aliis partibus, eademque ratione membrii illis nostri corporis respondentibus, infesta, noxiaque sunt* The same he also affirms of living Creatures. *Eadem ratione ad animalia transeundo, si aliquibus membris deficisse videmus, eadem membris nostris adversantur.* For which reason, the eating of those Creatures which have no blood, does waste ours; and so of all the other parts. And it is observed that in *France* there are more Lepers, then in any other Kingdome, by reason of the great store of Hogs-flesh that is eaten there: So true it is, that our bodies become like unto that, which we use to feed on. And for this reason also is *Hercules* said to have been very strong, because he fed upon the Marrow of Lions, the strongest among Beasts.

Astrology also shews the Vertue of Resemblance, judging of the Qualities of the Child, by those of the Stars. For *Mars* casting forth a glittering, red light, makes the Child that is borne under its influence, of a red colour also. *Saturn*, [a] who is [a] of a pale, faint colour, makes him pale, and wan. *Jupiter*, [b] *Venus*, [c] which cast forth bright, clear, and pleasant beams, makes the Child beautiful, and pleasant. The like is observed also in other Qualities; so that, if

the

the Signs be high, and in their *Apogæum*, the
b Child (say the Arabians) shall be in like man-
* * ner of a Tall and great stature: if they are
* Low, he shall be Low, and of a little Stature.
* As concerning Motion, *Saturne*, which hath a
* * slow and heavy one, makes the Child likewise
c heavy and Lazy: the *Moon*, which hath a
* swift motion, makes him light, and inconside-
* * rate. You may have the fuller prosecution
* of this Discourse, in those two Learned Itali-
* ans, *Cardan*, and *Porta*: who confidently af-
firme, that a man may likewise foretel certainly, any other the like Qualities that a Child shall be subject to, by the figures of Astromancy and Geomancy. Thus a man may conclude, that we shall see Armies, Battels, and Wars break forth, after that Launces of fire, Swords, Trumpets and Bucklers have been seen to appear in the Aire: And chiefly, when a Comet hath appeared; of which it is usually said, *Nunquam impunè visus Cometa.* And so likewise we may conclude, there will be great Effusion of Blood, if all these Meteors are Redder then Ordinary: or, when the Sun and Moon, in the time of an Eclipse, seem bloody. And if they be Pale and Wan, and of a dead colour, we may conclude there will follow great Mortality by the Pestilence, which makes those, that are infected with it, pale, wan and colourless.

Observe *Eugenius Theodidactus*, these are his own words, translated. Now whereas he calls this an *Inchanted stone*, and saies, that it was placed there by a *Magitian*; you must note, that he there speakes according to the Sense of the Inhabitants, who knew not how to give any other account of the thing; as not understanding any thing at all of the Na-

Natural reason of it; as we have said. At *Byzantium*, which is now *Constantinople*, there were many of these *Telesmatical Figures* to be seen: but the fury of War hath demolished them all, to the great Prejudice of the Inhabitants. Sultan *Mahumet* also caused one of them to be broken to peices, which was a *Brazen Horse*, with a Horseman upon him; which is certainly reported to have preserved the City from Pestilence, and all Contagion of the Air: but since that time, this disease hath raged so fiercely, as that in the space of four Months, *Leunclavius*, who was present, affirmes, that there died a hundred and fifty thousand persons: and every year, in the Months of *July*, and *August*, the like effect, in a manner, is to be seen. In a word, all *Asia* was full of these figures; the Use whereof was at length, known to the *Europæans* also for the *Druides*, as the learned *Frey* reports, used these *Telesmans* with good success; and even our Grandfathers have assured us, that it was an Ancient Tradition; that where the *Fairies*, the *Druides* Wives inhabited; there neither Hail, nor Stormes ever spoiled the Fruits. And the reason, in my opinion, was, because they used to make of these *Telesmans*. Now of late, many learned men have rescued from Oblivion these Figures; and *Paracelsus* did take so much pains herein, as that he made diverse of them; and those of such Vertue, as that they preserved those that wore them, from the Pestilence; as many in *Germany* have had experience of. And that I may not wander far abroad, I am informed that for certain, Mr. *Laneau* preserved from this Disease, all those to whom he gave any of these *Telesmans*; which he made according to those, described by *Marsilius Ficinus*. Those also which *Paracelsus* calls *Zenexton*, by a made Name,

(it

(it being the custome of this Author, to devise new Words) are made with exceeding great Art. In one of them there is a Scorpion, and a Serpent figured: and he saith it must be made when the Sun, and the Moon enter into the sign of *Scorpio*. [a] In another you have a great number of little holes, within an Oval. You may see the Figures of them in our Chimical *Holy Guide*.

[a] *In Astromancy and in the first House of Geomancy.*

The wonderful effects, which have been alwaies observed to have been wrought by *Telismatical* Figures, have so perplexed the minds of those men, who occount every thing to be Magick, which themselves are not able to comprehend; as that, without making any Distinction at all, betwixt power which is Natural and lawful; and that which our Faith permits us not to meddle with; they have boldly published, that, what Vertue soever proceeds from Figures, is utterly Diabolical. But when they perceived, that knowing Men would hardly sit down so; and that it concerned them to produce some Reasons, to prove that these Figures can have no Natural Power at all; they have at length brought these following ones; though they are built on very weak foundations, as we shall make it appear.

* * * * *

The first is, that Reason it self tels us, that these Operations cannot be Totally natural, but rather superstitious and dangerous; seeing that, to reduce them to a full, and entire effect, there are some certain words to be used; which have no power at all, especially over things which have no Sense; and that therefore, the making of them ought to be forbidden and rejected, as the Church hath ordained.

To

To answer fully, and in order, both to this objection, and to the rest that follow, I say; that, in the first place, we are to take notice; that, in the matter of these figures, we have already condemned all Words, and all other Superstitions: so that, to avoid a tedious Repetition, the Reader must call to mind, what hath already been said to this. As for the Church, it never yet rejected the True and lawful Power of figures, such as we have described it; as may appear out of the writings of those two learned Men, *Tho. Aquinas*, and Cardinal *Cajetan*. And if the Fathers have sometimes condemned it; it was not till they saw that it was so mixed with superstition (that I say not, Abominations) that they conceived they should never otherwise be able to divert men from the Practice of it, but by condemning it utterly: as *Moses* likewise did, in forbidding absolutely the Graffing on a Tree of a different kind, only to keep them from that sin, which was usually committed at that Action; And that it may appear that the bare figures have not been used alwaies, without any Application of words and Ceremonies; such as were not only Vain, but Ridiculous also; we may take notice, that in *Ægypt* when they would cause Haile to cease, which might have been effected by the Vertue of a bare *Telesme* only; it was thought Necessary, that four naked Women should lye along upon the ground on their backs: and lifting up their feet on high, they were to pronounce some certain words, and so the Haile would cease. *Quatuor Mulieres* (said they, as *R. Moses* reports) *jaceant in terra super dorsum suum nudæ, et erigant pedes suos, et dicant talia verba, et operentur ijtud: grando, descendens super locum illum, recedet ab eodem loco.* This Ridiculous Ceremony was taken from the

the Posture of some *Telesmatical Figure*, which served to divert stormes of Haile; whereon, saith *Chomer*, was graven the Image of *Venus* lying along. Besides, some Ignorant persons having lighted upon some of the Characters, which the Ancients had invented, that so they might conceal their Philosophical Secrets, from the unworthy Rabble; (such as are those wherewith the Chymists books are full:) not knowing the Original of them, and believing that they had some secret Vertue in them, they graved them on *Telesmes*. Such perhaps was the Ægyptians *Serapis*, which had on its breast the so much Celebrated Letter *Tau*. This inscribing of Cifres, and Characters, brought also along with it this beliefe; that seeing there were Letters written upon *Telesmes*, they might certainly then be read also: and hence did this superstition take Rise, of speaking words in the making of these figures; and afterwards, of letting alone the figure, and using the bare words only: as it is reported of *Trallianus*, who used these words for the Cure of the Chollick; φεῦγε, φεῦγε, ἰὲ χολὴ. And *Homer* writes, that the bleeding of *Ulisses* his wound was stopped, by using certaine words: as likewise that of *Orcondates* was, in *Heliodorus*; who, with *Strabo*, affirmes, that the Indians and Ethiopians, use no other way of curing their Diseases. *Froissart* assures us, that he hath seen these Ceremonies practised in his time: and even in Our dayes, they are used but too often, especially by Superstitious Women. But at last there were some that made more esteeme of Characters, then of plain Words, considering with themselves what the power of figures was. Thus *Pliny* reports, that *M. Servilius* made use of these two Letters, *M*, and *A*, to keep himself from being blear-eyed: and *Eudoxia* the Empress, being

being in Travel with a Child, desired, (as *Cedren* reports) to have certain Letters applyed to her Belly, for to bring forth the dead Child: but it was all in vain; for it cost her, her life. To conclude, these things having been invented only for the concealing of some Secrets, as we have said, (after *Roger Bacon*, who saith, *Quæ Philosophi ad invenerant in operibus artis, & Naturæ ut secreta occultarent ab indignis;*) they were afterwards turned into Superstition, by those who mixed them with the Images, and made use of them beyond the power of Nature; and that too with so Damnable Ceremonies, as that the very thought of them is Irksome. Read the *Harmony of the World*, *Lib.* 2.

Now that the Practice of making these figures was never forbidden, but only to keep us off from those Abominations, that were usually hereby committed (the invention being nevertheless natural, as we have shewed; and the things themselves having been very Innocently used by good Men, without the assistance of any other Power, save that of Nature) we may perceive by a like example, in the command that was given, of not Graffing on a tree of a different kind. For it was given for no other Reason (that I may here pass by those, which are brought by interpreters, both of Greek and Latine, which are many times very wide of the Text) but only to turne away the Jews from those filthinesses and abominations, which they usually committed at this kind of Engraffing. The Latine words will in some sort hide the uncleanness of the discourse of these Villanies: you shall have them therefore out of the above named *Rabbi Moses*, a man of very great knowledg in these Traditions: *Dixerunt ergò, quòd in horâ quâ inseritur una species in aliam, oportet ut ramus inserendus*

inserendus sit in manu alicujus mulieris pulchræ, & quòd vir aliquis carnaliter cognoscat eam præter morem naturalem. Et dixerunt, quòd in tempore illius actus debet mulier inserere ramum in arbore. From hence a man might conclude it was, that God, to set a mark upon the foulness of this Crime, would have the very Trees themselves also to have some sense of it. For, if a Whore planted an Olive tree, (saith one of the learned'st Prelates of *Italy*, according to the Opinion of the Naturalists) it would never bear any Fruit. *Oliva*, saith he, *a Meretrice plantata, vel infructuosa perpetuo manet, vel omnino arescit.* Now, to Engraffe any Tree what ever, is a thing both Natural, and of it self indifferent: nevertheless it was forbidden, meerly to avoid the Sin which Nature abhors. *Propter hoc igitur*, is the conclusion of the fore-cited Jew, *prohibitæ fuerunt commixtiones, scilicet incisio arboris in aliam speciem, ut elongemur à causis Idolatriæ & fornicationum.* And the like cause hath also moved those men, that have condemned figures; though they are both Natural, and the making of them lawful; as we have already shewed. Now the reason why they have been also rejected by some of the more learned sort, was either to give way to the Rigour of the *Inquisition*; as the *Italians* and *Spaniards* have done: or else, for want of having taken the pains to examine them; as *Gul. Parisiensis*, *Gerson*, and diverse others; whose Objections also, which they conceive to be Invincible ones, we shall likewise answer.

The Second Objection is grounded upon the foolishness, and Impertinence of the words that are used about these *Telesmes*; at the making whereof, Ignorant people do still use some certain Words, which say they, are very neer bordering upon Idolatry.

But

But we have already answered, in the precedent Chapter's that we do not at all defend the follies of the Superstitious; but do rather freely condemn their Observations, and all words, that tend to superstition. In the same Chapters also we have rejected part of the fooleries, delivered by *Vellanovensis*: and that we may not have any scruple unsatisfied, we do also here condemn those, which are brought by *Antonius Mizaldus*: as namely, where he affirmes, according to *Ptolomy*, that for to drive away Serpents, you must prepare a square Plate of Copper, and graving two Serpents on it; when the second face of *Aries* is Ascendent, you must say these words: *Ligo Serpentes per hanc Imaginem, ut nemini noceant, nec quenquam impediant, nec diutiùs, ubi sepulta fuerit, permaneant.* As also where he saies, according to the same *Ptolomy*, that, to drive away Rats and Mice, you must grave the Image of them upon a Plate of Tin or Copper, when the third face of *Capricorne* is ascendent; saying, *Ligo omnes Mures per hanc Imaginem, ut nullus, in loco ubi fuerit, manere possit.* So likewise for to gather together, and catch fishes, you must engrave the Image of a fish, upon a piece of Lead or Tin, when the first face of *Aquarius* or of *Pisces* is ascendent, saying: *Ligo & adjuro omnes Pisces qui sunt in Flumine* (with all naming the River) *ad tractum balistæ, ut ad hanc Imaginem veniant, quojiescunque in eus aqua posita fuerit.* And so also for the driving of Wolves away, either out of a Wood or from a Sheep-coat, you must grave upon a Plate of Copper or Tin, the Image of a Wolfe, with his feet tied, and two Mastives seeming to bark at him, when the second face of *Sagittarius* is Ascendent; and you must withall say thus: *Exterminio per hanc Imaginem omnes Lupos, qui sunt in hac Vella, aut*

nemore (calling the Wood or the Sheep-house by it's name) *ut non remaneat aliquis eorum in illo.* As likewise, in the last place, to render a Huntsman fortunate in his Game, you must grave upon a peice of Tin, Silver or Copper, the Image of a Huntsman, having in his hand a Bow bent, and ready charged with an Arrow; graving it under the sign of *Sagittarius*, whose Image he representeth, and saying: *Per hanc Imaginem ligo omnes feras Silvestres, cervos, apros, lepores, ut nulla meam venationem fubterfugiat, quin optatam portionem & prædam mihi semper relinquat.* I have set down so many of these words, that Men may take notice of them to avoid them, and to give warning of them to those that are inquirers after such things; who might happily have lighted on them in the Authors own writings, which are full of Superstitions. For, besides that the manner of making them is Ridiculous, it is also as far different from the true way that is to be observed in making them, as Hell is from Heaven. So that I cannot much wonder at the Ill Luck of a Friend of mine; who saies, that of above a hundred of these *Telesmans* that he had made, according to these vaine Rules here delivered, he never saw any one of them answer his Expectation. But I desiring him to make one, according to the Directions I gave him; he presently saw the effect follow. And *M. Robert (Turnr* a learned Physician makes them right, and the learned *Eugenius Polymo*, who is yet living, and may be askt the question) hath sworn to me, that he hath cured a most Intollerable pain in the Reins, by one of these true *Telesmans*: so much doth it concern us to be able to distinguish, betwixt the true, and false ones. We reject therefore this foppish way of making them, delivered by the said *Mizaldus*

zaldus, as well in the places above cited, as in some others: as namely in the 44. & 93. *Aphorismes* of the second Century; the 98. *Aphorisme* of the third Century; and the 47. *Aphorisme* of the ninth: in which places he makes use of words both vain and superstitious, and also of most false principles: which is the Reason, why no man could ever, by using them, attain to the end he proposed. Now I have formerly said, that we condemne all Figures and Words, that are mixed with Superstition, in these *Telesmatical Figures* only: for, as for those Ceremonies and words, which are piously used; as for example, To cause a storme of Haile to cease; a man may use them without any suspicion at all, according to the Judgement of some Divines. The manner is thus described by *Wierus*. Having first made the sign of the Cross, against the Lightning, Haile, Thunder or Tempest, you must take three Halle-stones, of those that first fell, and cast them into the fire, in the name of the Holy Trinity; and having repeated the Lords Prayer two or three times over, you must read the Gospel of St. *John*: which being ended, you must make the sign of the Cross, over against the Cloude, and the Thunder, on every side; and make the same also upon the ground, toward the four quarters of the World: and after that the *Exorcist* shall have said three times, *Verbum caro factum est*, adding to it, as often these words: *Per Evangelica dicta fugiat tempestas esta*; if the Tempest were raised out of malice, saith *Wierus*, it will cease. But let us leave the determination of this matter till some other time; only observing at present, that there hath crept in Superstition here also, as well as into the business, we now treat of.

The third Objection is grounded upon the Impotency of the matter ingraved. For, how can an Image, which is dead, and without motion, give motion to others, and have such operations, as are attributed unto it? Thus it is argued by *Gulielmus Parisiensis*, against these Figures. *Quomodo Imago mortua, & omni modo inapprehensa, omnique modo immobilis, moveret viventes? aut qualiter præstat Scientiam, quam nec habuit. nec actu, nec potentia eam habet certissimum est? Gerson* saies the same, and brings in a manner, all the very same Arguments, in a Book that he hath written again a certain Physitian of *Montpelier*, who graved upon a piece of Gold, the Image of a Lyon, for the Cure of the Stone.

To this I answer, that the Image of it self, is dead, and without any motion: but that by the Vertue of the Stars, under which it was made, it hath acquired new qualities, which it had not before: or else, that the matter being before indued with some qualities that were proper for such an effect, it is disposed for such an effect by a Semblable figure, and its qualities are excited. *Itaque ars*, saith, *Marcilius Ficinus, suscitat inchoatam ibi virtutem, ac dum ad figuram redigit, similem suæ cuidam cœlesti figuræ, tunc suæ illic ideæ prorsus expenit; quam sic expositam Cœlum ea perficit virtute qua cæperat, exhibens quasi sulphuri flammam.* Thus many things, if they are not excited, work not at all: as for instance, to make some Herbs to smel, you must crush them betwixt your fingers. So *Amber*, which hath received from the Heavens, the property of drawing Straws to it; yet unless it be a while rubbed and chafed, it is not able to do it. The *Bezaar* or *Bezohar* Stone (which *Marcilius Ficinus* saies, signifies as much as, *A morte leberans*: though this be an Etymology as

Unknown,

Unknown, as Untrue) which is Naturally indued with the power of expelling poyson, becomes also a very Soveraign remedy against it. That of the Scorpion, if there be first graved on it the Figure of a Scorpion, under the influence of the Celestial constillation of the same name. [a] The flint Stone gives not its fire, unless you strike it: in a word there is scarcely any thing, but requires to be Excited and Awakened up to its work, even as low, as Artificial things; many whereof appear not at all, unless there be Art used to discover them: as we may see, for Example, in Letters written with the juyce of *Citrons*, *Figs*, *Onyons*, *Salt Almonick*, and many other things; which must be either held before the Fire, or else dipped in Water, that they may be read. In like manner also is it necessary, that the vertue of Metals and of Stones should be excited by the Celestial Rayes, for the rendering them apt to effect that which we desire. Now that these Rayes are so powerful, as that they are able to penetrate Stones, and into the bowels of the Earth, we have already proved; and shall here confirme it, by the testimony of *Bonaventure*: *Dicunt Philosophi, quod corpus cæleste, mediante suo lumine influit usque ad profundum terræ, ubi mineralia corporæ generari habeit. Et, quantum ad hoc verum dicunt.* When Testimonies are grounded upon experience, they cannot possibly then be denied: and we know that the Sun penetrates very far into the Earth, and there gives life to Plants, and living Creatures too; which, when we see taken up, astonish us very much; as appeares out of *Georgius Agricola*, and the learned *Licetus*, who is still Professor at *Padua*. As for Subterraneous fishes, we find them but too often enlivened by the Stars, to our great disadvantage: as

[a] The flint Stone gives not its fire, unless you strike it: in a word there is scarcely any thing, but requires to be Excited and Awakened up to its work, even as low, as Artificial things; many whereof appear not at all, unless there be Art used to discover them:

you may observe out of the third book of *Seneca's Nat. quæst. c. 19.* Who also in another place, saies, that *Philip* having sent men down into an old Gold-mine, to see if the Covetousness of Man had yet left there any thing undiscovered; they perceived Rivers running along those deep Caverns, and many other Prodigious sights: by which we may be certainly assured, that the Heavens do operate through every part of the Universe. *Descendisse illos*, saies this learned Author, *cum multo lumine, & multos duraſſe dies: deinde longa via fatigatos, vidisse flumina ingentia, & conceptus aquarum inertium vastos, pares nostris; nec compressos quidem terra supereminente; sed liberæ laxitatis, non sine horrore visos.* And those, that write of the Riches of *America*, assure us, that the mine of *Ptosi*, where Gold is generated, is so hollow and so deep, that nothing can more fitly represent the dreadful Image of Hell. If then the Stars do operate, within the bowels of the Earth, upon living Creatures, Plants and Metals, why not upon Stones also? I do therefore account the Conclusion of *Hieron. Hangest*, an Ancient, Learned, Sorboniſt, to be most True; who, searching after the Reason of *Gamahes*, concludes (after a long dispute) that the Figure or painting on them, proceeds from two causes; from the Stars, and from the Property of the Earth. See here his own words. *Quid igitur dicendum sit? respondeo, ex duplici radice posse contingere. Una modo ex radice ideirea, secundum Astrologorum authoritatem, multis experimentis comprobatam. Alio modo, ex radice inferiore, &c.* Now this power or vertue of the Stars, works indifferently upon all things; which Consideration hath moved many that stand up for the power of Figures, to believe that all sorts of Stones, Metals, or other matter indifferently, if it be graved,

ved, and wrought according to the Rules before delivered, would work the same effects. For, as Fire heateth all things that are set before it; in like manner do the Stars Operate, say they, upon all things indifferently. But I hold the first Opinion to be the Truer, and more certain: not, that this later is false; but, because the effect here is slower. For, the Fire will indeed heat all things, that are placed near it: but if the matter be indisposed, the heat will not work so speedily: as we see in green Wood, and in a Pibble-stone, which requireth a longer time to grow hot in, then a Brick doth: and so in all other things. It is required then, to the end that the Stars may opperate the more easily, and in less time, that the matter be before hand indued with some quality, that is proper to the effect which we have proposed to our selves; and have also some Sympathy with those Celestial signs, which we intend to make use of. Read the *Holy Guide*.

You may see this Sympathy, and the wonderful Correspondence that there is, betwixt Stones, Minerals, Herbs, Plants, Flowers, Tasts, Smels, Colours, Beasts, Fishes, Birds, and all things else, and the stars, in *Georgius Venetus* his Book, *De Harmonia Mundi*, and in the learned Comment of *M Moreau*, a Physitian, upon *Schola Salernitana*; the reading whereof, in all sorts of books what ever, is truly very Admirable.

The fourth Objection, which is brought by the above-named Authors, is; that if this Art of preparing Images be certaine, and their vertue so great as is said; the *Egyptians*, *Arabians* and *Persians*, who were the first inventers of them, would then have made themselves Lords of the whole Earth, in subduing all their Enemies: which thing they have

not done; but contrariwise have themselves all been Conquered.

To this I answer, that no Image, or *Telesmatical Figure* can possibly be Capable of operating so great an effect: they may indeed possibly excite, in some smal measure, the courage of Combatants, and make them less fearful of the Terrours of War; but these qualities alone will never be sufficient, for the obtaining of a Victory. If any here urge against me the story of *Nectonabo*, who is said to have drowned all his Enemies Ships, by making certain little Vessels of Wax, and then drowning them: I answer, suppose these things were so: yet it could not be from hence concluded, that these effects were wrought by the vertue of the Stars; but rather by some evil Angels, to whom God may have given some such power. *Gulielmus Parisiensis* utterly denies these stories to be true; as indeed they are meerly Fabulous: neither do I believe these is any one of them that hath any truth in it. If it be returned upon us, that there is nothing in them, but a man may believe, since possibly they might be true: I answer, that many things might have been, which never yet have been: as, for instance, there might have been more *Suns*, and more Worlds then one.

The fifth Objection is, that it is necessary that Natural Agents should, some way or other, touch the thing they are to Operate upon: but a Figure, which cureth the stone, Chollick, or any other disease, toucheth not at all the Part affected, the Vertue of it therefore cannot be Natural.

The answer to this Objection is so easie, that, without troubling our selves to reckon up, with *Scotus*, the several wayes of *Touching*, we need no more

more but give an instance in a *Hot Bricke*. For as a Bricke receives heat from the Fire, without touching either Cole, or Flame; in like manner doth an Image receive the influence of the Stars, without touching an Part of the Heavens. In a word, all the touching which is here found, is only a *Virtual touching*; as we see in the Sun, which, doth nevertheless warm it by its Vertue. And as a Bricke, heated either by the Sun, or by Fire, doth afterwards operate upon any other body, cummunicating its Vertue to it, if it be applied unto it: in the same manner doth a Figure or Image operate upon another body, communicating the influences, which it hath received from the Stars unto it, if it be in like manner applyed, either by a Corporeal, or by a Virtual touching only. I shall not here produce the Miraculous operation of the *Weapon salve*, which cures a wound, at a hundred Leagues distance, if it be but applied to the Weapon that made it; and that you dress it, as you would do the Wounded Person: as it is proved by Sr. *Kenelme Digby*. If I should have made use of this Example, I should never have been quiet from having it thrown in my Teeth, that the Operation of this *Magnetical Unguent* is Superstitious and Diabolical. This is the whole burden of the Ignorant Rabble, who impute, whatever they find to carry wonder with it, to the operation of evil spirits: and yet I have been assured by Dr. *Turner* a Physitian, that this very operation was Natural; and that himself had made use of it, with good success, and on a very good man. Now if our Nativity Merchants deny, that the operation of a *Telesmatical* Image, which is buried under ground, can be Natural; because that it is kept in by the Earth, which covers it: he may as well conclude,

clude, that the operation of a Needle touched with a Load-stone is also Diabolical; seeing that although it be a hundred fathoms deep within the Earth, yet will it alwayes turn it self towards the Pole. This Comparison is so much the more pressing, because that the most of the learned believe, that this Vertue of the Load-stone is communicated unto it, by that part of the Heavens, which the Needle points to. So true it is, that there is nothing more powerful, then the influences of the stars, when they have once made an impression upon things here below.

The sixth Objection strikes at the power, which we have attributed to resemblance: for, there is not any where (say our Star Men) a nearer Tye and Correspondence, then in the Love of a Mother and her Child: and yet if a Mother drown her selfe, the Child will not presently do so too; and so he concludes: *Quanto minus igitur in tam diversis, ut sunt Imago & Imaginatum, nulla ligatura, inter ea erit, quæ cogat, ut quod patitur Imago, patiatur & Imaginatum.*

I know very well, that this Author makes use of Argument against *Nectanabo*: but seeing that he brings it also against *Telesmatical Images*; I answer, that these Images (as we have already said) have no power at all over our Wills. Now, to drown ones selfe, or, not to drown ones self, is an Action which depends wholly upon the Will. But if a Child resemble the Mother, as well in the Lineaments of the Face, as in the Actions of the Soul; there is no doubt, but that this resemblance may have very much power, both as well on the passions of the minde, as on those of the Body, which proceed from

from within: as it is often observed. And even in our dayes, We have heard of two young Children, which were Brothers, at *Venaton*, an Episcopal City in *Italy*, who by reason of their being so perfectly like one another, if one of them were sick, the other was so too: as, for example, if one began to have a Pain in the Head, the other would presently feel it: If one of them were a sleep, or sad; the other could not hold up his head, or be merry: and so of the rest, as I have been assured by Collonel *Rovel* a very honest man, and a Gentleman of the same City.

The seventh Objection, brought by the *Athiests*, is, that if at any time these *Telesmatical* stones have been known to cure the bitings of *S*erpents, and the stinging of *S*corpions; this effect proceeded not at all from the stars, but from some secret Properties in the stone, whereon the Figure of a *S*corpion, or *S*erpent, was graved.

This Objection is answered in two words. I say then, that we have already proved, that the stars have power to communicate this vertue to the stone; and also, that it is not at all Natural to it, and proceeding from its own proper vertue: because that, before it was figured and prepared under certain Constellations, it had no such Vertue at all. And indeed, to what end should a man take so much pains in graving and preparing it under diverse Aspects of the stars, if it had as much Vertue before? To what purpose also should the Inhabitants of the Country of *Hamptz* in *Turkie*, trouble themselves to take the Impression of a *S*corpion that is figured upon a stone in a certain Tower, in a piece of Potters Clay, if so be the Clay it self had the same Vertue before? We say therefore, that it had not any

Vertue

Vertue before, proper for ſuch an opinion; and that this Vertue was communicated unto it, by the ſtone in the Tower; and to the ſtone, by the ſtars.

I ſhall not here examine the Arguments of the Star Monger, which are to be ſeen under the Title of the 56. Page, which is, *Quod omnia iſta quæ fiunt per Imagines, maligniſſimè fiant*: becauſe that in this Chapter he treats only of *Speaking Images*, or Statues; ſuch as was that ſpeaking Image of a man, which is falſly ſaid to have been made by *Albertus Magnus*: But the Images we ſpeak of, are quite another thing; as is alſo their power. So that there is nothing wanting now, to the full Vindication of them from falſhood, and all other Caluminies, by *Athieſts*.

The laſt Objection is indeed the moſt difficult of all the reſt; ſeeing that the Vertue, which we find Imprinted in a *Teleſman*, ſeemes to ſurpaſs the power of Nature. Nevertheleſs we are able to make it appear, that there is nothing Extraordinary in it, by inſtancing in the Load-ſtone; which having communicated it's Vertue to a piece of Iron, this piece of Iron communicates it afterwards to another, in drawing it to it ſelf, and retaining it. In like manner may a *Teleſmatical* figure communicate it's vertue to another figure, which ſhall have received impreſſion from it; which ſhall afterwards have the power to work the ſame effects: only the difference is, we can give a Reaſon of this later, though not of the former. For, the *Teleſman* is, as a Brick, made very hot, which is able to heat another Brick, though not with ſo much force, as the Fire does: and the ſame is to be ſaid of the Print of a *Teleſman* in Clay, which can never be ſo powerful in opera-

tion,

tion, as the *Telesman* it selfe; which is heated, or penetrated, by the Beams of the Stars.

We conclude then, that we may Naturally, and without the aid of spirits, prove, by the secrets of Nature, not only the power of the Images, but of many other operations also, which are more wonderful. As, for example, to send Newes to our friends, in less then an hours space, above an hundred Leagues off: as *Trithemius Abbas*, and *Bartholemy Cordelier*, and after him *Robert Flud*, have undertaken to do. To do such Miraculous things, by the help of Looking-glasses, as we would think to be utterly impossible: such as were those strange operations, which *Robert Bacon* undertook to do in the number *Nine*; by which he promised the Pope, that if he would furnish him with such a Summe of Money, as the charge of making them would require he should be able to annoy the *Turkes* more by these Glasses, then by an Army of a hundred thousand Men. Briefly, if *Aristotle* had not informed us, that the Image in the Aire which inseparably followed a certain man, so that he could never be rid of it, was Natural: would it not presently have been concluded, that it was some familiar spirit, or some *Demon*, that took upon it the Figure of this Man? And yet nevertheless, this was only the effect of the Man's own weakness of sight; which being unable to penetrate the *Medium* of the Aire, it's beames were reverberated, in like manner as in a Looking-glass; so that, when ever his Eyes were open, he still saw his own Image in the Aire. Which makes me to be of their opinion, who indeavour to vindicate the Ancients, from the Imputation of Magick, and to think that the Works which they did, and which are commonly accounted Diabolical, proceeded meerly

meerly from some Natural principle: and I am seriously of this mind, that there can be nothing more Rediculous, then to have recourse to Spirits. For, besides that *Campanella*, *Riolanus*, *Symphorianus*, *Campegius*, and many others assure us, that, whatsoever they may have done, yet they have never observed any thing that was supernatural, at least in those works, which are said to proceed from spirits: We our selves may do, without their Aid, whatsoever they can do; seeing that they have no advantage over us, but operate only by applying active things to passive; like as we do. We conclude therefore with the learned Lord *Bacon*. *Non igitur oportet nos uti Magicis illusionibus, cum potestas Philosophiæ doceat operari quod sufficit.*

You now know your Mettals must be first made Spermatick and Callo, the better to receive the Astral Agent, as you may read in the *Holy Guide*. I have for the truths sake, and to justifie my innocent and former *Discourses*, added to them this little piece; which perhaps is such, and hath in it so much as the *World* hath not yet seen published. It is not indeed the tenth part of what I had first design'd, but some sober considerations made me forbear, as my suddain and abrupt close will inform you. However, what I now reserve, as to *Philosophical Mysteries* may be imparted hereafter in our *Regio Lucis*; and for the *Rosie Crucian*, we shall draw them up for our own private use in the *Rosie Crucian* infallible *Axiomata*. I have little more to say, but if it may add any thing to your content. I can assure you here is nothing *affirm'd*, but what is the fruit of my own *experience*: I can truly say of my own, for with much labour have I wrung it out of Nature: nor had I any to instruct me; for I was never so fortu-

nete

nate as to meet with *one man*, who had the *abililties* to *contribute* to me in this kind. I would not have you build *mountains* on the top of this Temple I have here built, not especially those of *Gold*; But if thou dost build *Physick* upon it, then have I shewed thee the *Rock* and the *Basis* of that famous *Art*, which is so much profest by Bill-men upon every Post and Pissing place, these we scorne and their Ginger bread Cakes called *Liquorish Lozenges*, because they so little understand: here you shalt find the true subject of it demonstrated, and if you are not very dul, sufficiently discovered; here God himself and the word of God leads you to it; here the *Light* shews you *Light*, and here have you that Testimony of *Iamblicus*, and the *Ægyptians Records* cleared; namely, that God sometimes delivered to the ancient *Priests* and *Prophets* certain matter, *per beata spectacula*, and communicated it for the use of man. I shall conclude with this *Admonition*; if you would know *Natural Telesmes* and how to Spermatick Mettals and Pellifie them, take heed of *Antimony* and the *common Metals*; seek only that very *first mixture* of *Elements* which *Nature* makes in the great World; seek it I say, whil'st it is *fresh* and *new*, and having found it, conceal it. As for the *use* of it, seek not that altogether in Books, but rather beg it at the Hands of God, for it is properly his Gift, and never man attain'd to it, without a *clear* and *sensible assistance* from above; Neglect not my *Advice* in this, though it may seem *Rediculus* to those that are *everwise*, and have the *Mercies* of God in *derision*. Many men live in this World without God; they have no *Visits* from him, and therefore laugh at those that seek him, but much more at those that have found him. So it is I have heard some confident Cobler and talking Taylers,

Taylers, pretenders of Art, diride these things, their underwits cannot reach. *St. Paul* gloried in his *Revelations*; but he that will do so now, shall be numbered amongst *Ranters* and *Anabaptists*. But let not these things divert you if you serve God, you serve a good Master, and will not keep back your Wages. Understand well this Book, that the other may be easie to you: And so Farewell in Christ Jesus.

THE

Theomagia,

OR THE

TEMPLE

OF

WISDOME

In three Parts.

Spiritual, Cœlestial and Elemental.

Conteyning the Occult Powers of the Angels, of Astromancy in the Telesmatical sculpture of the *Persians* and *Egyptians*.

The Misterious virtues of the Characters of the Stars with the Genii Idea's and Figures of Geomancy upon Gamahes, &c. to which is added the Resolution of all manner of Questions, Past, Present, and to Come.

The knowledge of *Rosie Crucian Physicke* and the Miraculous secrets of Nature, by which is performed incredible extraordinary things, all verified by a practical examination of Principles in the great World, and fitted to mean Capacities.

By *John Heydon* Gent. Θεοῦ οὐὸς, A Servant of God and Secretary of Nature.

Prudens tenebrosa Penetrat.

London Printed for *Henry Brome*. 1662.

TO THE

Truly Noble Learned and Valiant, &c.

John Digby Esq.

My Worthy and Honoured Friend, All Cœlestial and Terrestrial happiness be wished.

SIR,

WEE Crave exceeding Pardon in the Audacity of this attempt humbly acknowledging a work of such concernment unto all People, and difficulty in it self, did well deserve the Conjunction of many heads, And surely more advantagious had it been unto these Arts to have fallen into the endeavours of some Co-operating advancers that might have performed this work excellently, beyond all others, would be your famous Father Sir *Kenelm Digby*, whose very name

through all the world would have added Authority to it, But the privacy of our condition and unequal abilities expect remiſſion this was done by us, yet notwithſtanding we have not been diverted nor have our Solitary attempts been diſcouraged as to diſpair of the favourable look of you, upon our ſingle and unſupported endeavours, for which the vulgar people and under-wits, will give you thanks, Now to wiſh all Readers of your abilities, were unreaſonably to multiply the number of Schollers, beyond the temper of theſe times, but unto this ill judgeing Age, We charitably deſire a portion of your Equity, Judgement, Candor, and ingenuity; wherein you are ſo Rich, as not to loſe by diffuſion, and being a flouriſhing branch of your Noble Father, unto whom we owe ſo much obſervance, you have been long rooted in ſuch perfection, whereof having had ſo laſting confirmation in your worthy converſation conſtant Amity and Expreſſion, and knowing you a ſerious Studient in the higheſt part of this Paradice, and a main Pillar of this Temple, with much excuſe We dedicate it to your delight,

Your Affectionate Friend and Servant,

May 1. 1662.
8 4. 10. A M.

JOHN HEYDON.

The

The Apologue.

WE Shall be accused of great presumption and rashness, for that we have, Attributed the Figures, to their proper and Natural Idea's and Rulers that govern the Regions of the World, and all things in the 12 parts thereof, And the Rulers and Idea's are incorporated into the Figures: as the soul is joyned to the body, Now the soul of Man is a certain Divine light, created after the Image of the Word the Cause of Causes and first example, and the substance of God, Figured by a Seal whose character is the eternal Word; also the Soul of Man is a certain Divine substance, individual and wholy present in every part of the body, so produced by an incorporeal Author, that it dependeth by the power of the Agent only, not by the bosom of the Matter. The soul is a substantial Number, Uniform Conversive unto it self, and Rational, very far excelling all bodies

and Material things, the partition of which is not according to the Matter nor proceeding from inferiour and grosser things but from the efficient Cause: For it is not a quantitive Number, but removed from all Corporeal Laws, whence it is not divided nor multiplyed by parts, therefore the Soul of Man is a certain Divine substance flowing from a divine fountain carrying along with self Number, not that Divine one by the which seeing it hath a proportion to all things it can understand all things, therefore mans soul being such, according to the opinion of the Platonists Immediately proceeding from God, is joyned by competent Means to this grosser body; whence first of all in its descent it is inveloped in a Celestial and Aerial body which they call the Celestial vehicle of the soul, other the chariot of the Soul, through this middle thing by the Command of God, who is the Center of the world, it is first infused into the middle Point of the heart, which is the Center of mans body, and from thence it is diffused through all the parts and members of his body, but the chief seat is the head, when it joyneth his chariot to the Natural heat being a spirit generated from the heart by heat, by this it plungeth it self into the Humours, by the which it inletteth in all the Members and to all these it is made equally the nighest although it be deffused through one to another, even as the heat of fire

adheareth

adhereth moſt nigh to the Aire and Water: Although it be transferred by the Aire to the Water: Thus it is Manifeſt, how the mortall ſoul, by an Imortall viz. *an Etherial vehicle is concluded in a groſſe and Mortall body, but when by a diſeaſe or ſome Miſchief theſe* Middle *things recalleth it ſelf, and floweth back into the heart which was the firſt recepticle of the ſoul: but the ſpirit of the heart-failing, and heat being extinct, it leaveth him, and man dyeth, and the ſoul flyeth away with this Celeſtial vehicle, and the Genious his keeper, and the Demon follow it being gone forth and carry it to the Judge where ſentence being pronounced, God quietly leadeth forth the good Souls to Glory, the evil are caſt into puniſhment.*

Again as we know that the 12 *houſes have each of them a threefold Keeper,* viz. *A Ruler Idea and Figure, And theſe Govern the houſes and all things contained in them* viz, *Regions Cities Plants* Perſons *longneſſe or ſhortneſſe of life and the beginning of all things paſt preſent or to come, and of the reſt following. So every man hath a threefold good Demon, as a proper keeper or preſerver, the one whereof is holy, another of the Nativity, and the other of the profeſſion, The holy Demon is one according to the Doctrine of the Hebrews* Abraham Iſaack *and* Jacob Joſeph Moſes Aaron *and the Roſie Crucians: Aſſigned to the*

Rational Soul, not from the Stars and Planets: For these proceed from a supernatural Cause from God himself, the President of Demons, being universal above Nature: This doth direct the life of the Soul, and doth alwayes put good thoughts into the Mind, as you may see by the Figures: being alwayes Active in Illuminating us, although we do not alwayes take notice of it: but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us by the Figures here in this Book, and communicates its voice to us being before silent, and studieth daily to bring us to a sacred perfection, also by the aid of this Demon or Genius we may avoid the Malignity of a Fate, which being Religiously worshipped by us in honesty and Sanctity, as we know was done by the Rosie Crucians *and* Socrates. *The* Pythagorians *think we may be much helped by it, when we by these allure the Rulers and Idea's in the Figures and Houses to assist us to divert evil things, and to procure good things: Wherefore we pray to God that he would preserve us from evil, and let us know who would do us hurt, by the Rulers Idea's Figures and Houses which are provoked by the Holy: and that of the Nativity which is called a Genius: and that of the profession, and these signifie together all things we can desire, as you may see in the Figures: Now the Demon of the Nativity, which is called the Genius, doth here descend*

descend from the disposition of the world: and from the Circuits of the Stars: which were powerful in his Nativity. Hence there be some that think, when the Soul is coming down into the body, it doth out of the Quire of the Divine Idea's, Naturally choose a preserver to it self, nor onely chuse this guide to itself, but hath that willing to defend it, this being the Executor and keeper of the life, doth help it to the body, and takes care of it, being communicated to the body, and helps a man to that very Office, to which he was deputed being born; whosoever therefore have received a Fortunate Genius, are made thereby vertuous in their works, efficacious, strong and prosperous.

Now the Demon of the Profession is given by the Rulers and Idea's in the Figures, to which such a Profession or Sect which any man hath professed is subjected with the soul when it began to make choice in this body, and to take upon itself Dispositions doth secretly desire: This Demon is changed the Profession being changed; then according to the dignity of the Profession we have Demons of our Profession more Excellent and Sublime, which successively take care of a man which procures a keeper of the Profession, as he proceeds from vertue to vertue, when therefore a Profession agrees with our Nature, there is present with us a Demon of our Profession like unto us, and suitable to our Genius, and our life is made more peaceable,

peaceable, happy, and prosperous: but when we undertake a Profession unlike, or contrary to our Genius, our life is made Laborious, and troubled with disagreeing Patrons, So it falls out, that some profit more in any Science or Art, or Office, in a little time, and with little pains, when another takes much pains, and studies hard and all in vain, and although no Science, Art, or Vertue be to be contemned, yet that you may live prosperously, carry on your Affairs happily. In the first place set a Figure, and know your good Genius, and your Nature, and what good the Figure promiseth: As you shall be taught hereafter: And God the Distributer of all these, who distributeth to each as he pleaseth, and follow the beginning of these, professe these, be Conversant in that vertue to which the most High Distributer doth Elevate and lead you; Who made Abraham *excell in Justice, and Clemency,* Isaac *with fear,* Jacob *with strength,* Moses *with meekness and miracles,* Joshua *in War,* Phineas *in Zeal,* David *in Religion and Victory,* Solomon *and the* Rosie Crucians *in Knowledge and Fame,* Peter *in Faith,* John *in Charity,* Jacob *in Devotion, and* Thomas *in Prudence.*

Therefore in what vertue you find by your Figure you can be a Proficient in, use diligence to attain to the Heighth thereof, that you may Excell in one, when in many you may not, but in

in the reſt endeavour to be as great a Proficient as you can; But if you ſhall have the Overſeers of Nature, and Religion Agreeable, you ſhall find a double Progreſſe of your Nature and Profeſſion, but if they ſhall be diſagreeing, follow the better: As you ſhall ſee by the Figures.

THE

THE TEMPLE OF VVISDOME.

The Second Book,

Being A discovery of the quality of this Art, And signification of the 16 Figures from their Idea's and Rulers in the 12 Parts or Houses of the Earth.

CHAP I.

Questions concerning the first house and the signification of the Rulers Idea's and figures in the same.

IN the beginning of our Art we Divide the Earth into 12 parts, which parts are governed by 7 Lords or Rulers and their 12 Idea's which govern and are incorporated into the 16 figures and give such signification in the houses as followeth.

The first is therefore called the *Thoroscope* or Ascendent

dent and Angle of the *Orient* which contains the signification of the *Demands* which may be moved, upon the Quality, Nature, Disposition or Complection of the Querent, which is alwayes the party that askes the Question, (that is to say) whether good or bad, and whether like to be Long-lived or not, and then whether his present intention be good or bad.

2. As also concerning the proportion stature form and shape of the party asking the Question or is born.

3. If the Querent be handsome.

4. If the Child shall be well fashioned or ill proportioned, fair or hard favoured.

5. To what part its best the Querent direct his affairs.

6. What part of life is like to be best.

7. Whether inclined to health or sickness, to strength of body or weakness,

8. Whether the beginning of any thing shall be good or bad.

9. If find the party at home you would speak with.

10. What colour cloathes he wears, and where he is.

11. Also Questions that may be propounded concerning the mirth or heaviness of the Querent or he that is born.

12. Whether one absent be dead or alive.

13. If a ship shall come home safe, or not,

14. As touching the Members of man and other living things, This house containeth the Questions that may be propounded and made of the head and of every thing therein contained, as the Brain, Memory, understanding reason Intelligence Ideas ruler, Figure, Demon, Holy, of the Nativity, Genious, and of the pro-

profession; of the Eyes, Eye-browes, Nose, Teeth, Mouth, Ears, and Visage: wherefore when you find a figure in the first house, whatsoever it be you shall Judge after the manner and form that we will shew hereafter, and give alwayes the first house unto that, that the Question which is made or propounded doth note to, that is to say the Motive of the Querent,

When this figure *Fortuna Major* is in the first house it signifieth good will, good heart, loyalty, prosperity in all things, Joyfulness and Riches, in case of a woman it betokeneth Joyfulness amity of Kings Princes and great Lords: This figure is good in all things (except to keep a thing secret in which thing it is a token of small surety, Because it is a figure of *Sorath*, and his Idea *Mechiell* in this place) It is also of the fire fixed entring in, And therefore it signifieth a high mighty man given to command, coveting to bring men into subjection to him, it is good for war and signifieth victory over Enemies, having power sufficient to accomplish his designs, neither can his enemies prevail against him, though they be never so eminent but will rather do themselves injury then him, its in most things good and shews a Heroick and Magnificent sprited Man.

When you find this Figure called *Populus* in this first house it signifyeth a person of renown and reputation, fair, lightsom, pleasant, great-bodied and well made, one quickly Angry, swift in Action one very nimble and in this place is found alwayes good in all things as well in war as in peace, Signifying alwayes a Company of people gathered together for one thing or other; in Case of Marriage it is perfectly good and liekwise to take a journy in hand signifying swiftness and more by water then

then by Land, And because it is a Figure of *Hasmodai* and *Muriel* and of the Element of the water, it therefore betokeneth rain, And that the person that is Riding on the way shall be dashed with durt and moyled.

* Finding this Figure called *Carcer* in the first
* * house it signifyes that the Querent shall have
* * the victory. A great talker and setter forth of
* his own worth telling great stories of himself he causeth contention & strife between men, destroys plants and seed, it signifieth ill opinions and thoughts, Melancholly, Heavinesse, Sorrowes, Envyes, Angers, great pain and travil the person to dream of Malice, it is ill in all things but to make Rampiers, Forts, and other Fortifications, of Towns and to defend them wel for which it is good to take a Iourny in hand, or for a voyage it is ill, for it betokeneth staying, and that the person or his horse shall be hurt by the way on the foot, This is a Figure of *Zazel* and *Havael* in the 10th house and of the Element of the Earth, And therefore it is an ill Figure.

* * When yee find this Figure in the first house
* called *Aquisitio*, yee shall judge it to signify
* * goodnesse, happinesse, and quiet life with the ac-
* complishment of the persons own hearts desire,
The person is of good quality, and Courteous and deligteth to be well cloathed to eat and drink well, and to desire things pleasant and agreeable unto the body, If the demand be of or for a voyage, it signifieth good successe, but he that taketh it in hand shall not depart so soon as he thinketh, but yet shall he return home in all gladnesse with the Accomplishment of his desire, and if the question be made for love in way of Marriage it is good and for any thing that a Lover doth

doth demand in that behalf, for *Anquisitio* is a figure of *Hismael* and *Advachiel* in the ninth House of the Element of the fire, but being in this House he receives vertue from *Sorah* because of *Malchidael* which is his exaltation, therefore it is a figure firm enring in good for all things but for VVar, but in Church causes and voyages she is mervellous good.

VVhen you finde this Figure called *Puer* in this first house it signifies a Person clamorous, seditious, Rebellious, deceitful, it signifie Soul-diers and Officers, that care neither for God nor man, and if a Captain, he is of an ill Company, and inventing Stratagems to destroy the Forces of another, and to over-run a Country, and then to Feast and banquet with Ladies, it signifies Theft, Robbery, Deceit, and gain in play; in matter of Love it is good, and likewise in War. For Voyage it betokeneth a meetly swiftness, for Marriage it is good enough, signifying always great deceits and frauds; it is indifferent in all things, but better for War then for any other thing. This is a Figure of *Barzabel*, and his Idea *Malchidael* in the first house, and of the Element of the fire, wherefore it is deceitful, subtile, and witty.

When in the first house ye find this Figure called *Amissio*, it signifieth a person that is sad, melancholy, and pensive, because his House is opposite to the seventh; it signifieth also loss of inheritage and of possessions, an ill life, an ill beginning and ill issue of any enterprise, ill for sickness, voyages, and quick dispatching: to be brief, this Figure is ill in all demands that can be propounded, except for prisoners, in which it signifieth deliverance and escape out of prison; in all demands of women, it signifieth whores, and ill women; for

this Figure is a Figure of *Kedemel* and *Hasmodel* in the second House or part of the Earth, and of the Element of the Earth.

When you find this figure called *Albus* in this house, it signifies a Noble person, one that scornes base
* * actions : one that is so honest and upright in
* * his dealings that people hate him because he
* is true and faithful, subject to scandals undeser-
* * ved; it is gainful in white things, and that a person is sound, fine, pleasant, merry, and happy in all things. If the demand be for suit of Law, it is a sign that the man shall win, if it be for message he shall have good news, to learn the Law, Merchandise, & the Grammar, I mean the honest School-Grammar, the man is wise, and if this or *Conjunctio* be in the fourth, and *Acquisitio* in the ninth, and *Carcer* in the 10. the Querent knows much in *Nature*, *Reason*, *and Philosophy*, A Scholer, a *Philosopher*, a *Rose Crucian*, one that if he hath other Figures consenting, may obtain the *Philosophers Pantarva* we spake of in my Book called *The Holy Guide*. *Taphthartharath* hath his joy in this house, and therefore is good for Marriage, but it is naught for War, and good for Peace. This is his Figure direct in the third house in *Ambriel* and of the Element of the Air.

Caput Draconis in this first house, gives Honours, Riches, and Favours from great and honoura-
* * ble personages, chiefly in Church affairs, also a
* fortunate and powerful life, with goodness in
* all things except for War, for it signifieth
* Combat and Battel; and for Peace it is perfectly good, it is also good for Marriage but it will be long in doing; it is good in matter of gain, to be brief, it is good for all things that ye can demand, and

signi-

signifieth health of body, pleasant and merry, and to have the favour of Kings, Princes, and great Lords with Prosperity, and obtaining their hearts desire. And for that it is a Figure that receives the vertue and signification of *Hismael* and *Kedemel* in the 6. House, and *Hamaliel* the Idea thereof, and of the Element of the Earth, and for that cause is good to build houses and to labour the Earth.

When ye find this Figure, called *Fortuna Minor* in the first house at the beginning, it betokeneth choler, hastiness, and swiftness in all things; it is good for the affairs of War, and signifieth force, and boldness of heart, with victory over Enemies, it is good also for voyages, in other things it is not so good: as touching things of Love it signifieth a contentment of the thing pretended, but the matter shall be discloſed. This Figure *Fortuna Minor* is a Figure of *Sorath*, and the *Idea Verchiel* in *Autumn*, it is of the Element of the Air.

When you find this Figure called *Via*, in the first house, it signifieth a staying in the way, and small health in the journey; it is ill in all things except it be to go out of prison, for which it is good, because it is a Figure of *Hasmodai* the twenty sixth day of the Moneth, and of the Element of the Water.

When ye find this Figure called *Tristitia*, in the first house, it produceth many troubles and difficulties unto the Native, and many melancholy perturbations, both to the mind and body: sometimes it deforms the body, unless the part of Fortune be there, the Native cannot live long, his life if it should be long, will replete with many dolors, griefs, and troubles, that it will be a trouble

for him to live: it signifieth an ill beginning of the enterprise: the man is of ill will, and pensive, a Traitor, disobedient. This Figure is ill in all things, but to search treasure in the Earth, she is also good in matters of Fortifications and buildings: This is a Figure of *Zazel* in the eleventh house, and of the Element of the Air.

In finding this Figure called *Letitia*, in the
* first house, shews a long and prosperous life un-
* * to the Native, gives a strong and healthful bo-
* * dy, fair, and handsome, of good behaviour,
* * prudent, pious, just and honest, it doth signifie a peaceable and quiet life, conjunction and amity of merry and pleasant persons, honest, of good heart, and will in all things. This Figure is good except in Matters of War: In case of love it signifieth some lying and dissembling, that is, the person will promise much, and perform but little. This is also a Figure of *Hismael*, and *Amnixiel* in the twelfth house, and of the Element of the Water

When you find this Figure in the first house
* * it signifies Rogues, Whores, Theeves, Robbers,
* Murderers, and deceitful persons, and for all the
* * demands in this house this Figure is ill, because
* * it is a Figure of *Bazzable* and *Barchiel* in the eighth house, and of the Element of the water, and therefore it is a deadly figure, and not fit to be judged.

When in the first house ye find this Figure
* called *Puella*, it doth signifie Joy, to sing and
* * dance, to play, to be well cloathed and neat; to
* be in Love, a man of good will, young, and a
* lover of gardens She is good in case of Love, and in all things but in War. This makes a party

party voluptuous and given to vain pleasures, yet gives a good constitution of body, a long and healthful life, few or no diseases that are hurtful, a lover of all kind of delights, as ornaments of the body, society, musick, odoriferous things, love-toyes, &c. of elegant and good manners, given to pleasant studies, much beloved of women: it is *Kedemels* Figure, and her *Idea Zuriel.*

* * When ye find this Figure called *Conjunctio*, in the first house, gives a graceful speech, and of
* good memory, makes the Native wise and pru-
* dent, of profound and deep cogitation and in-
* * vention, addicted to the Mathematicks and Merchandizing; he shall understand many Languages, chiefly if in good aspect of *Puer*, but if in □ or ☍ unto him, it declares a wound in the head, and indeed makes the person both Knavish and Theevish; but if he shall be of good aspect of *Carcer*, it declares much knowledge, and an admirable ingenious fancy: it signifieth good, if with good company and good Aspects, or else with ill it is ill: it signifieth alliance, concord, and conjunction with a friend, or woman great with child. This is a Figure of *Taphthartharath*, and his *Idea Hamaliel*, which are incorporated into this Figure in the sixth house, and it is of the Element of the Earth. Read the *Harmony of the World, lib.* 2.

* When ye find this Figure called *Cauda Dra-*
* *conis*, in the first house, it always produceth
* much mischief and trouble, perplexity both of
* body and mind, continual dolor, sorrow, loss
* * and tribulations; scandals and calumnies attend the Native, it vitiates his fare, many times is dangerous to the eyes, and imports but short life. Some old Writers would not this or *Rubeus* should be

Judged in this house, but I am of the opinion that the Judgment herein should not be delayd : for what cause soever the demand was asked, and the figure made, it signifieth illness and damage for all things that may be demanded, so that it is good for nothing but for ruines and burning of Countries by VVars and Treasons, by reason that it is a figure of *Zazel* and *Barzabel*, and the *Idea's Barchiel* and *Hanael*, in the sixth, eighth, and twelfth houses, and of the Element of the Fire, and a very ill figure.

CHAP. II.

Of the second House, and of the signification of all the Demands which may be judged in it.

OUr next work is to shew you the signification of the Rulers and Idea's when they are incorporated into the gures in this part of the Earth, which is called the succedent of the Angle of the Orient, and this is the place of gain to come. And so you must judge the gures for the person which demandeth and propoundeth the Question, to know if it shall be with the travel and sweat of his body, or by succession, or by guift.

2. This house also containeth the resolution of demands which may be made for moveable goods, which be in the power of the person demanding, or for whom the question is propounded.

3 VVhether the Querent shall be rich.

4 By what means attain riches.

5 The

5 The reason why the Querent may not attain a fortune.

6 If the Querent shall obtain the substance he hath lent.

7 If one shall acquire his wages or stipend owing him.

8. If the Querent shall continue rich.

9 Of the time when the accidents treated of may happen.

10 The charges a person shall make.

11 VVhether the friend put in trust be secret or not.

12 VVhich of the two Gamesters hath won, or shall win the silver.

13 If the Querent shall be well served to his profit by either man or woman that he mindeth to take into his service.

14 VVhether he shall have great gain in the place where he dwelleth, or of the thing that he loveth and that he procureth.

15 The place where the thing lost was stolen.

16 If the voyage that he would take in hand shall be pro table, and whether it be nigh at hand or far off.

17 VVhether the promise made by any Lord shall come unto effect and good issue.

18 If it be good to remove household.

19 Whether the Messenger which is on the way shall bring good news, or how.

20 As touching the members, it containeth the demands which may be made of the neck either before or behind.

The house is properly the house of gain and profit, and therefore when ye find any of these 16 figures in

this second house, ye must remember the Nature, Place, Countries, Descriptions, and Diseases signified by the seven Rulers of the Earth, and their twelve *Idea's* which govern the twelve parts of the Earth, and this you must not forget in all the houses, which ye shall judge according to the signification of each of them.

When ye find this figure called *Fortuna Major*, in the second house, it signifieth a person able to go to War, and it is good in all things, and notes prosperity with honour, riches, great presents of gold and silver; and this Figure is good in any question that ye can demand, but in heavy and sad things, wherein it signifieth melancholiness, in all other things this signifieth joy and bliss, and to accumulate the Philosophers wealth, and that he shall attain unto a splendid estate, if with good aspect and company of good figures the Philosophers Stone, which is *Magnetia* and *Lytharge*, the first divided into *Magos*, *Mirabile*: *And Æs is Money*, *Ycos Learning*, *A is God*, of *Lytharge* we may not speak: these two stones makes the Philosophers *Pantarva* with some helps; *Magnetia* is *Res avis in qua latet scientia divinaque Mira*. In demands of Treasons and Robberies it is good, because it signi eth loyalty, in what house soever it be, ye shall always find it to signifie force accompanied with loyalty, likewise it signifieth fair and rich attire.

When you find this figure in the second house it signi es a person of good humanity, loving peace and tranquility, justice and mercy, and is one of all well beloved, and loveth rest and joy: and something given to the pleasure of

of the flesh. It signifies a quantity of men assembled for Travel and Merchandise, and to get substance; it signifieth also white things, and to spend well, good company, good for voyage, and signifieth swiftness, and likewise for war, for it is a token of a great multitude of people assembled ready to fight, it is good for marriages, but cold in matter of Love, it is also good to gain and profit by the water.

If this gure be in this house the party shall
* be given to venerious acts, and chiefly with vile
** or lewd women, and shall suffer much by their
** means: he will be of an evil complection, sub-
* ject to many sicknesses, one of no faith or good conscience; it notes gain by things hidden in the Earth with covetousness, and things black; the person shall happen with melancholy and sad company, and of small purpose in case of voyage; and in all other things she signifieth slowness, but to build houses and fortresses she is good, but the work shall be homely; it is good in black things, but it is ill in all other things.

If this figure you find in this house, the par-
** ty who asks the question, which in this Art we
* call the Querent, shall approach unto or joyn
** himself with rich women, and shall marry with
* them, and thereby grow rich: and if the question be by night, the man or woman shall often frequent men of the Church, and shall be of good repute, and for that cause be much a gainer, and increase in riches; and in all the demands this figure is good, noting great gain and profit, and that the person shall thrive in quantity of Cattle, in prosperity, in trafficks and Merchandise, and have good succes in all things in the world that he taketh in hand. This figure in this

house

house is better then all the other, except *Fortuna Major*, which in this behalf doth nothing Emperish, and signifying more then the other gain, profit, and honour with Kings, Princes, and great Lords, and signifieth as much in matter beneficial, and estates of Presidents and Counsellours.

If ye find this figure in this house, ye shall judge the Querent to be fortunate among women, to be luxurious, a Fornicator, a Sodomite, and wickedly given to all abominable and filthy actions, a deluder of women, and shall be deluded and deceived by them, he shall betroth some under an evil pretence, and by being so addicted shall bring unto himself great damage and detriment; it also signifieth profit in Merchandise by occasion of women, and signifieth likewise that the gain shall be good in the war, and that therein shall be gotten honour and profit. For company in the way, they shall be men of war, valiant, and stout. In case of messages, it signifieth speedines with small profit, unless it be touching war. In things concerning honour it is very good. Touching a thing stolen, it shall be had again, but not without great trouble and anger.

When ye find this figure in this house, ye shall judge the party to affect riches, and therein to abound by reason of womens means, or Ecclesiastical preferments, he will always be furnished with money, yet will he spend much upon Concubines, and in following other voluptuous courses; he will also gain well by the death of his wives. In case of women it signifieth loyalty, and virginity, prosperity, and good luck, good and sure company by the way, gain in

things

things of pleasure and mirth, as Musick, and such like, it is good in all things, and especially in white things, and matters of women, it is good for the way, but there will be some hindrance: this figure rather signifieth good in all things then evil.

* * This figure signifieth much gain by Arts
* * and Schemes, Philosophy, Geomancy, Astro-
* logy, and Astronomy; it fortunates a man
* * in Merchandising, in the Law, in all kinds of writings, Embassies, Courtships, and by his industry and ingenuity he shall attain great honours and favours from great persons, and men in Authority with great gain, spirit, and diligence, especially in white things: it is good in all things, and shews a good will, good company and trusty, and men of honour; it is also good in case of a Voyage, yet will there be some stay by the way: this figure is good in all things.

* Finding this figure in this house it signi-
* fieth the honour past, great riches, and great
* * substance. It is good for Merchandise, ho-
* * nours, wars, and substance. It signi eth swift-
nesse in all things. In this place this figure is indifferent good.

* This figure in this part of the Earth signi-
* fieth small gain and poverty, the thing lost
* shall never be found again, the company is
* poor, and the profit is not great. In case of
* Marriage it is not very good unless the first, seventh, eighth, and ninth do consent thereunto, it is indifferent in all things, for journying it is good, but some stop in the way.

This

This figure in this house signifieth loss and hindrance where gain is hoped, never to attain unto substance, but by extream labour, envie, and anger, accompanied with ill luck and misfortune, to loose goods to be spoiled, robbed and overthrown, and to go in Thieves company, slow for a journey, and small profit. This figure is ill in all things but to fortifie Towns, and make buildings, and signifieth that the buildings which ye shall make shall not be very fair, but it shall last long.

If this figure be in this house, it signifieth conquest and getting of goods and riches without sin or breach of conscience; it doth signifie good company, merry, recreative, and of good will, promising many things which will not be performed, for a journey it signifieth quickness: of all the Oriental figures, this is the best in all things, and in case of robbery the thing is taken away in jest and will be had again.

This figure in this place signifies small gain and profit, and signifieth that the person shall be robbed that takes a journey. Let the figure be projected for whatsoever you will, it is ill, and signifieth much debate and contention about the thing lost and stollen; and as touching all the demands in this house this figure is ill.

This figure is a token of loss and small gain or profit in all things that you can demand in this house, but to obtain the friendship of a Lady. And as touching the way, it doth signifie that the messenger shall be robbed by a number of Theeves and Hedg-walkers, so that

that in all things this figure is ill, be it for War or Peace, and is good for nothing but to give tokens to Ladies.

If this figure be in this house, ye shall
* * judge gain in things of good industry, as the
* Law, Merchandise, Writings; the thing
* lost shall be recovered again in time, with
* * great labour and diligence. Sometimes it signifieth Bastards, and the obtaining of Books and Schemes writ by hand, it signifieth quick arrival of the Messenger; it notes gain by people lately dead. This figure is commonly good.

This figure signifieth great substance and
* * riches, great goodness, good company of
* men of honesty, the thing lost shall be found,
* prosperity and good luck in Merchandise
* with great gain; it signifieth also that the profit which a person shall have, shall be with peace and tranquility, without war or debate: also it is a good figure.

This figure signifieth all wretchedness and
* poverty, and that a person shall be destroy-
* ed and brought to poverty, and to spend all
* vainly; the things lost shall never be had
* * again, the man on the way shall be robbed by Crafts-men working by Iron, or Horse-shoers, Locksmith, &c.

CHAP.

CHAP. III.

Of the third Houſe, and of the Demands which may be made therein.

HEre follow the demands which naturally be attributed unto the third houſe, called the Cadent from the Aſcendant of the Angle of the Orient, be of Brethren, Siſters, Kindred, with the Number of them, and the place of the Nativity of the Querent of ſhort journeys.

2 This Houſe containeth alſo the Queſtions which may be propounded of a Scholer ſtudying in the Univerſity, or in any other place.

3 If the Querent and his brother, neighbour, or ſiſter ſhall agree.

4 Of a Brother that is abſent.

5 Of reports, inteiligence, or fears, if true or falſe, or ſignifie good or evil.

6 If rumours be true or falſe.

7 Of Counſel or Advice, whether good or evil.

8 Whether the Querent have brethren or ſiſters.

9 Of a journey, if good to go, which way.

10 Of the amity and well-fare of a neighbour.

11 Of Embaſſages, Letters, and Meſſages, which may be ſent within 200 miles by Land.

12 If that the ill fortune ſhall turn to any good iſſue at any time.

13 Whether there be any ill company in the way that a man would go.

14 How the man of the Church doth from whom ye would hear news.

15 As touching the members of mans body, the demands

mands which may be made touching the arms, shoulders, and legs, be appropriated unto the third house. *Taphthartharath* and his *Idea's* rule this house, wherefore when ye find any of the 16 figures there, ye shall judge according to the *Ruler*, *Idea*, and *Figure* in this House.

* * If ye find this figure in this house, it signi-
* * fieth a noble parentage, mighty and vertuous
* noble brethren, and good journeys to the
* Querent, gives him administrations, and offices, and gifts from Princes, and great persons: yet he many times will undergo imprisonment upon the account of Religion; it signifieth that the person for whom the question is made is angry with his Kinsfolks, and that he shall have harm for love of them; sometimes it signifieth profit and amity with Kinsfolk, so that the tenth and fourth do agree: for all demands this figure is good.

Populus demonstrates many brethren and
* * sisters, and many friendly, pleasant, and pro-
* * sperous jonrneys with them, the Querent re-
* * ceives good from his religious Kindred, he
* * will obtain an office of trust from Princes or great persons, by which he will receive much honour and an increase of riches. This figure is indifferent in all demands, and always signifies swiftness.

When *Carcer* is cast into this house, it
* portends danger unto the brethren of the
* * Querent, and that there shall be much hate
* * between him and them it is dangerous in
* journies, and is very ill in all demands, signifying deceits in matters of faith or honesty,

and

and dissembling hypocrites in religion, and in most things a very sycophant.

* * * *Acquisitio* fortunates the Querents brethren and kindred, and makes them and the Native mutual friends; it is good in all demands, and signifieth fortunate small journeys, *viz.* Inland journies, and he shall undertake them with pleasure, quiet, and gain; it addicts him to Religion and honesty, makes him credulous, devout, and of good conscience.

* * * *Puer* signifies much danger and prejudice to the Querent in small journeys, that he shall fall into the hands of Theeves and Robbers, he stirs up much hate betwixt the Querent and his brethren, Infortunacy many times the death of them; the Querent is rash, incredulous, ungodly, a blasphemer, *absque sacrorum temere.*

* * * Finding this figure in the third house, it signifieth quarrel and debate with kinsfolk; in short journies it notes speedinesse with small gain; it is ill for the Scholer, and signifieth an ill neighbour, and ill company: in all the demands which may be made in this house, this figure always signifies an ill end.

* * * *Albus* gives a propensity to the Mathematicks, and fortunates the Querent in journeys. And in all the demands this figure is very good.

* *

The

The head of the Dragon in the third
* * makes the Querent Religious, and prefers
* him by such means; fortunates him in jour-
* nies, gives him fortunate brethren, and
* shews their birth to be noble; in all demands
in this house, this figure is good.

Signifieth a contraction of amity with
* great persons, that the amity of friends is
* faithful without dissimulation, but yet they
* * be somewhat cholerick, it is not good for
* * the Scholer, for he hath no mind to study, it
is indifferent good in all things, but that it shewеth a little cholerickness.

Signifieth little good for the Kinsfolk, it
* shewеth that the person shall have his desire,
* his Kindred shall put him in fear by the way,
* the Letters bring good news, it is good for a
* journey, but that there will be some stay; it
is better by Land then by Water, and signifieth the accomplishment of all desires.

This figure signifieth loss and hindrance
* * where gain is hoped, never to attain un-
* * to substance but by extream labour, envie,
* * and anger, accompanied with ill luck and
* misfortune to loose goods, to be spoiled, rob-
bed, overthrown, and to go in Theeves company, slow for journeys, and small profit. This figure is ill in all things, but to fortifie Towns; the man of the Church is ill, ill neighbours false and dissembling kindred and brethren.

This figure in this house signifieth peace and concord amongst kinsfolks and friends; in case of voyage, it signifieth speedines without gain or profit, it is ill for a Scholer, for it sheweth that he hath no mind to study, the neighbour is honest. This figure is good in all other demands in this house.

Rubeus in this house signifieth choler, anger, debate, ill will amongst neighbours and kinsfolks, to let a man bloud it is good; it signifies burnings by reason of questions and words of injury happened amongst kinsfolks, it is ill for the way. becaufe the person is in danger to be spoiled: in all demands this figure is ill.

Signifieth good and perfect friendship amongst kinsfolks, and profit with them, and sheweth also that they be of good disposition and health. The suit which a person maketh to come to the love of a Lady, he cannot obtain. It is good for a short journey, it is good for a Scholer, but it sheweth he loves a woman in the place where he is resident: in all demands else this figure is good.

Signifieth conjunction and amity amongst kinsfolks, it is good for all things that may be demanded touching a Scholer; it signifieth also that the kinsfolks be learned, the neighbours good, the thing lost shall be found again, the Letters speak of nothing but fables and tales; it is good for to take a journey, the messenger is good. This figure is good in all the demands.

This

* This figure infortunates the Querents
* journey, threatens destruction to his bre-
* thren and sisters, and kindred, and shews
* * much quarrelling and disagreement betwixt them, they seldome agree, but are always jarring, yea sometimes plotting the destruction of each other with much violence. In all the demands this figure is very ill.

CHAP IV.

Of the fourth House, and the Demands therein contained.

NOw the fourth house which is the Angle *Septentrional* or of the North part of the Earth, containeth naturally the questions and demands which may be made of Parents, Lands, Cities, Towns, &c.

2 Also upon Houses, Vine-gardens, Meddows, Trees, and their appurtenances.

3 Also upon a Citie, Town, and of the people that dwell therein, to know what they be, and of what disposition, and what is done in the City, or Town.

4 It containeth also the questions which may be moved upon a Castle, Palace, Fort, or Tower.

5 The place where things are hidden, or other things kept.

6 Also the question which may be moved upon the end of all the Figures, to know if the issue shall be good or bad.

7 This house being the second to the third must therefore signifie the substance of the brother or sister of the Querent.

8 Where to find a thing hid or mislaid, what part of the house or ground.

9 Of buying and selling Lands, Houses, Farms, &c.

10 Of the goodness of the Land or House.

11 Quality of the ground.

12 If the Tenants be good or ill.

13 If there be Wood on the ground, or if fertile or barren.

14 If good to hire or take the Farm or House desired.

15 If the Querent shall enjoy the estate of his father.

16 If good to remove from one house to another.

17 Of turning the course of Rivers.

18 Of treasures hid in the ground, if the Querent shall obtain it.

19 Whether the father be dead, or shall die quickly.

20 If the child be right fathered, or a bastard.

21 Whether the father or son shall die first.

22 If it be good to buy Lands or Heritages.

23 Whether a Town shall be taken or not. A Figure cast in *Italy* by my self, to know whether the King or *Oliver Cromwel* had the best at *Worcester*, and I judged there, that the King had then the worst, but the wind would change, and King *Charles* the 2. in 1660. would return in peace to his own again. And another I cast and gave my judgment upon a little after in *Turky*, which was to know what next should happen, and by my Figure I found we should have war with the Dutch. Many Merchants can testifie how true I spake of every particular, and how things will prosper within 300 years

years I told them privately, which (I may not, I will not) write here. Finally, all the Questions and Judgements in this Book, I have experienced, and am willing to teach and instruct others out of that affection I bear to my own Country *England*.

24 Whether the Ship on the Sea shall come to a good Port, and who is in her, and wherewith she is charged.

25 If a man dwelling in a house shall dwell there long time or not.

26 Whether he that is on the way shall be long in coming or not. These be the questions which be contained in this house, the signification whereof, be it good or bad, shall be judged according to the signification of the Rulers Idea's and Figures.

* * * * * Wherefore when ye find this Figure called *Fortuna Major* in this fourth house, it shews honour and dignity in old age, and a laudable fortune, and stedfast for a constancy hidden treasure and much gain, Princely fame after death, a great estate to come by the death of the father, unless *Rubeus* or *Tristitia* afflict him; but this not but by the fathers death. In all the demands that may be made this Figure is good.

* * * * * This Figure in the fourth house declares the Querent to take delight in Buildings, Agriculture, or Husbandry, Mills, and Fishponds, and Fishing, and he shall gain wealth thereby, his Parents and he will differ, and together with his happiness he will meet with some vexation and trouble. If the question be by day, the evil will happen in the beginning of the Natives life, if by night in the latter part thereof. This Figure is indifferent in all the questions.

* * * * * *Carcer* in this house destroys the habitation and dwelling of the Native or Querent the father shall die before the son, the mother is of short life, this figure being in the fourth, in a revolution of the Earth brought *Carcer* or *Tristitia* in ♂ to *Fortuna Major*, which killed both Father and Mother the same year: Destruction of Lands left by the Querents Father, *Jactura patrimonii*, he will destroy or make shipwrack of his patrimony, this Figure is ill in all the demands of this house.

* * * * Assures the Querent of riches from Lands, and Houses, sometimes treasure, or riches hidden in the earth, he shall receive fortune from Princes and great persons, many times riches without labour; an increase of his patrimony, his Father or Parents will be honourable all their time, and after death shall be eternized in Fames Treasury; The Native will attain unto a great degree of rule and dignity, honoured of all, live in great pomp and glory all his days, in all the demands in this house this figure is good.

* * * * This makes the Querent or he that is born to be a murderer, or a shedder of blood; and subjects him to much calamity and trouble, destroys his reputation and dwelling, hastens the death of his Father, he will also have contentions with him, it threatens also damage by fire, and wounds and hurts in the body, molestation, loss, or damage from his wife or wives: he will be excited to all kind of violence and villany, the ground is stony and barren: this figure is ill in all the demands.

Signi-

Signifies a stable and firm inheriance, but
* very mean, the Parents be pretty eminent, but
* * poor; it signifieth loss in affairs: In all the
* demands this figure is ill, and signifieth quar-
* * rels and contentions with folks of ill nature,
life, and complexion, the Father shall die before the Son, it is not good to buy Lands, there is no treasure hid in them, the town besieged shalbe taken, the ship cometh with a good wind, but it is no great profit to the Merchant, the ship is full of young wenches forsaken, and is in danger to fall into the hands of the enenemie, or else Pirots, the party shall dwell long in the Town or House.

In this house, shews an excellent memory
* * and good understanding, a brain apt for Arts,
* * and Sciences: acute and most apt in all busi-
* nesses, and the Querent by his industry and
* * ingenuity, shall accumulate a stable fortune
in Land and Edifices: but nevertheless he threatens contention, strife, and molestation with those nearly related unto him, or have any affinity with him: in all demands this figure is good.

In this house argues much gain to acrew
* * unto the Native: from Lands, Houses, In-
* heritances, &c. oftentimes much gain un-
* thought of, or unexpected, as by things hid
* and obscure, &c. It also shews the family from whence he springs to be noble, long-lived and durable: in all the demands this figure is good.

Signifieth great suddenness and quickness
* in all things, the Father is come of an indiffe-
* rent noble race, but they be all cholerick per-
* * sons; the house and appurtenances thereof
* * be fair and good, and the Lands, but they
shall be subject to fire, and they shall be damaged by men of war sometimes, *viz.* by Souldiers both Horse and Foot, there is no treasure hidden, the City or Town is well populated with Souldiers, the end of the war shall be good, for peace it is ill; the Father shall die before the son, the child is not legitimate, the money which was hidden is found and taken away, the place besieged shall be taken through their own folly, in quarrelling amongst themselves, the Ship shall come home safe, the person shall live long in the place: this figure signifies haste and is not evil but for peace.

This figure signifieth loss of Heritage, in
* all things that ye can demand this figure is ill,
* but to sow the earth: yet it is good by water,
* the treasure shall not be found, the City is
* weak, and shall easily be taken, the Castle or
Tower is not fair and they stand by the water side; the brother and sister have not much money, the father is of long life, and the son legitimate; it is good to buy Marshes; the ship shall come home safe, the man shall not dwell long in the house: this figure is good for all things but for love.

It signifieth to be disinherited and driven
* * from the estate of the Father, the man came
* * of an evil off-spring, the house is ill and ready
* * to fall, wet and smeaky, the Town shall be
* taken if the other consent, the people be old
Souldiers, subtile and deceitful, the Palace,
Castle,

Castle and house be old, and much treasure hidden in them; the end of all things which ye demand is ill, but to buy aerable Lands, and to build houses: the son shall die before the father, the mother is ill, yet the son is legitimate; it is good to buy heritages, for they shall be long enjoyed, he that is in the house shall live there long, the ship is heavy loaden, and will be long a coming; in all demands this figure is ill in this house, and to it is in the first and fifth houses.

* Signifies good luck and prosperity in heritages, and that the treasure hid in them shall
* * be found and discovered, the family is good,
* * and came of a noble extraction, the house is
* * pleasant, and the places thereunto belonging recreative, and of much pleasure, because of the groves, high Woods where the Birds warble forth their notes, and of the Gardens, Walks and green places where the Fairie Queen and her Ladies dance, by the Moon which shines through the tops of the high trees, and fortunates the place with pleasure; the Palace and Castle be very pleasant, with the fine works and green things that be there, there is much treasure hidden near the silver stream which cules along its waves by the Palace walls, the river is full of fish, the end of all demands shall be good. This house signifies the substance or riches of the brother or sister, the son is legitimate if the 5th. consent, the father is not dead, but doth make good chear, the thing enjoyed shall be slighted, the man in the house shall dwell but a short time there: in all the demands this figure is good.

This

This figure signifies the father to be poor
* * & needy, the brother and sister have no riches,
* the father shall die shortly, the son is a ba-
* * stard, the ship shal be cast away in a storm, the
* * waves have broke down the deck, & the guns
have broke their tackles, and staved out the sides of the ship; there is no treasure hid, the Town shall be taken, and the Dams opened, and all the place destroyed by the abundance of water: in all demands this figure is ill and signifieth death and bloodshed.

Puella signi es a good honest family, the
* house is pleasant and fine, the City is fair,
* * but if it be besieged, it shall be taken, because
* there be more beauties, *viz.* Ladies and Gen-
* tlewomen, the men of war; there is no trea-
sure hidden but near the water side, the brother and sister have good store of money, the father shall live long: this figure is good in all the demands.

It is good to visit the father, for he is sick
* * or dead, and if he be not dead, he will cause
* something to be written, the house is good,
* the Town shall be taken, or yeild by compo-
* * sition the Souldiers be wise, the Palace, Ca-
stle, or Tower is not very fair but it was buil-ded by Artists in Geometrie, the treasure hid shall be finely found, the father shall die before the son, the Ship shall come safe home, the brother and sister have but little money, the party that lives in the house or Town, shall not live there long: in all the demands this figure is good.

Shews

Shews much labour and sorrow to the Querent, a confusion and waste of his patrimony; loss in Lands, Buildings, and all kind of Edifices, trouble and anxiety in the life or lives of his Ancestor or Ancestors, loss of estimation and credit.

CHAP. V.

Of the fifth House, and of the Demands therein contained.

HEre in order cometh the 5th. house, which is called the Succedant of the Angle of the Septentrional, otherwise called the *Good Fortune*, doth contain properly the significations of the demands which may be made touching a child, to know whether it shall be small or great of stature, and touching his birth whether he be legitimate or a bastard, of good nature or ill.

2 The substance of the father whether he be rich or poor.

3 Whether it be good to eat and drink.

4 If it be good to put on new cloathes, if they be good and shall last long.

5 If the promise made to a person shall be performed or not, and whether it be true or false.

6 Whether the Messenger shall come quickly and what news he shall bring, and also what is contained in the Letters.

7 If

7 If the earth shall bring forth plenty of fruits, and whether they shall be good or bad.

8 Likewise the signi cations of all pleasures, as to kiss, sing, dance, banquet, and play on all instruments of Musick.

9 If one shall have children.

10 If a woman may conceive.

11 If the Querent shall have children be he man or woman that asketh.

12 If a man shall have children by his wife, yea or no, or of any other woman whom he nominates.

13 Whether she is with child or not.

14 If with child of Boy or Wench.

15 If a woman do conceive with child of more then one.

16 How long the woman hath been conceived.

17 Of the time when the birth shall be.

18 Whether the birth shall be by day or night.

19 Whether unity is like to be between the infant and Parent.

20 Whether the Town besieged be taken or not.

21 Whether the party which is on the way shall be in danger to be robbed, and whether the ways be not dangerous by reason of Theeves.

22 If the Son be sick, dead, or taken prisoner.

23 Whether the Book which one would read contains things good or bad. These be the Questions contained under this house, the which ye shall judge according unto the signification of the Rulers *Idea's* and their figures, and you have in the first Book their nature and power, and here they follow in order: you must remember first the *Rulers* and *Idea's* and then judge the figures in the houses.

When

When you find *Fortuna Major* in the fifth
* * house, it denotes few children, but those of
* * much honour and Renown, Besides he de-
* clares the respect and reverence the child shall
* receive from vulgar people, and the honour
and dignity he will receive from Eminent Persons: but if it be with pure *Rubeus*, *Carcer*, or *Tristitia*, the children dye if he be with *Acquisitio* or *Letitia*, the children may live and will attain a splendid estate and credit in the world, and the party shall be accompanied with the choyfest delights, in a word, this Figure is good in all the demands, and better then all the other, because *Sorath*, and *Verchiel* rule this house in *Fortuna Major*.

Populus in this house declares the Native or
* * querent to journey often, and to go on divers
* * Messages, and Embassages, gives him honour
* * from the vulgar people and signifies, that he
* * shall have many children: he will be much gi-
ven to company keeping, and all kind of voluptuous courses, principally revelling, and haunting Tavens and Ale-houses.

In this house portends either no Issue to
* the querent, or the death and destruction of
* * those he shall have, and while they live, they
* * shall prove cross and disobedient, bringing
* much sorrow and trouble of mind unto him:
he destroys the querents pleasure, and stirs up contentions between him and Messengers or Embassadors, and presages or averse or cross fortune in all his Negotiations.

Declares

Declares many Children, and those dutiful and obedient to the Native or querent, and he shall be blessed in them: they shall prove honourable and ingenious, and receive Applause and commendations from all persons, he Augments the querents delights and pleasures, he also shews many friendships and Donations of Consequence unto the Native or querent, chiefly by some arduous Messages or Embassages, he shall perform, and probably thereby attain unto an eminent degree of Honour: in all demands this figure is good.

Portends unto the querent but few children, rather a spurious and illegitemate Issue, by which he shall receive much sorrow, grief, vexation and trouble, It also shewes much losse and evil to ensue unto him by reason of Libidineus and prodigal courses, playing and gaming and following ill company this figure is ill in all the demands.

Signifieth that the child shall be of ill Nature and losse of Heritage by Art, the sick person shall amend, the woman with child shall have a Son, but she shall be in danger of death it is not good in case of eating and drinking the promise shall not be performed, the Messenger shall come quickly, but he shall bring ill news the *Letters* speak of challenges and quarrels about a Woman, for pleasure this Figure is ill, unless it be for Wantons, and Bawdy-house-Keepers at the *Hand* in *Pluckes* over against *Strand-Bridge* without *Temple-bar*, for them it is good, the house is ill and dangerous: Vagabonds and Scorpions lye in the way, the Son is neither dead nor taken pri-

prisoner, but he is very sick, the Child is a bastard, to buy and sell new Garments it is ill, the year is good and great, aboundance of Corn, it is ill for Trees and Plants, the Books are ill and full of idle Complements and *Love* toyes: this Figure is ill in all the demands, and signifieth many Children, but they shall be all bad.

* * In the fifth house, signifies the querents
* * Children to be Ingenious and apt for study:
* makes the Native honoured of Eminent per-
* * sons for his Clerks-ship Ingenuity, or skill in the Mathematicks, he may prove Secretary to some honourable person, by which he shall gain much moneys and credit; he will delight himself in curious Arts, and neat and admirable inventions, in which he will excell.

* This is not so good as *Fortuna Major*, but
* it is indifferent good in *Autumn*, & signifieth
* * that the child shall be a man of honour, victo-
* * rious over his enemies, and liberal, and he shall have many children: It is indifferent good in eating and drinking, the promise shall be performed, the Messenger shall return quickly, and the news that he shall bring shall be of War, or of ger; for pleasure there shall be small joy, or hearts ease, it is ill to remain in the house because of small gain, the woman with child shall have a Daughter, and escape death very narrowly, the Commons of the Town be ill, if the Castle be besieged it shall be taken, there be many Theeves by the way, and therefore it is not good to go into the Countrey: the son is sick, but he shall escape the disease, and come home safely, if the tenth agree, the child is a bastard, it is good to buy land put on new cloathes, for they shall endure but a while; the year

year shall be good and plentiful, but ill for Trees, the books speak of wars, and anger; this *Figure* is indifferent in all the demand, and signifieth few children.

This *Figure* signifieth to have few children,
* but they shall be of good nature and complexi-
* on, and not long of life; it is better to drink
* then to eat, the promise shall not be kept, the
* woman is not with child, but hath some *Lump* in her. In all demands that may be propounded this figure is ill, unless it be for voyages, and whensoever you make a Figure for any demand, and find this *Figure* in this house, it signifieth that *Letters* shall come from some place, the which shall speak of things of water, or of a voyage, it signifieth many children, but they shall all dye.

This Figure singnifieth sorrow, heavinesse,
* * unquietness, poverty, and ill fortune hereafter
* * to come to the child; the Letters which come
* * speak of heavy things, as of a Town besieged,
* or of other mishaps and inconveniences; the woman with child shall have a son, so that the tenth be Masculine, and she shall have a great and long travel with danger of death, this *Figure* is ill in all demands, and signifieth many children.

Signifieth perverse children, and degene-
* * rate from vertue, it is ill touching, eating,
* and drinking, and especially of red things,
* * the promise shall not be kept, the Messengers
* * shall bring *Letters* which make mention of War, Duels, or challenges; this *Figure* is ill in all things but to sow the ground; the woman with child shall have a daughter, but it shall surely dye.

She

* She signifieth prosperous children, it is also
* good to eat, and to drink, and for all Mirth,
* * and pleasure, the promise shall be kept, the
* Messenger shall come home safe, and at last
* shall bring good, peaceable, and loving news,
it is good to woo, kiss, sing, dance, and play on Instruments of Musick; the child is a bastard, there is no Theefe in the way; the Woman with child shall have a Wench if the four Angles consent, to buy and put on new cloathes it is good, and signifieth that they shall be rich, neat, and fine: the year shall be good, and abound with great store of all sorts of fruits, the Books teach how to Woo, Court, Sing, Play, and Dance with Ladies; in all demands this Figure is good and signifieth few children, but they shall be very fair and lovely.

Signifieth that the woman with child shall
* * have a son, and whensoever you do project a
* Figure for a Marriage, and find this Figure in
* this house, be sure the Marriage shall take
* * effect. This Figure is mean in all the Demands, and signifies few children.

Signifies prosperity, good luck, and the ad-
* vancement of honour to the child by his good
* * nature, the woman with child shall have a son
* * which shall have great honour and reputati-
* * on in his life; for all questions this Figure is good as to buy and put on new cloathes, and for the fruitfulness of the year, and consequently this Figure is good in all the demands, and noteth to have few children.

In this house frees the Native from many
* * troubles, calamities, and dangers, and gives
* unto him many children, and those long lived,
* and very fortunate, the Native receives
* some publick employment or Office, gains much
thereby, he is delighted with much civill recreations and pleasures.

In this fifth house doth either deny Issue,
* or else portends the destruction of the Que-
* rents children by violent deaths; much cruel-
* ty, and adversity while they live, makes them
* * crois, vexatious, and disobedient unto their
Parents: It destroyes the Querents pleasures and delights: Judicates much evil unto him to proceed from vain, irregular, and voluptuous courses.

CHAP. V.

Of the sixth House, and its Questions, viz. *of sickness, Servants, small Cattel.*

EVery thing is known to receive vertue from the *Idea's* and Rulers of the world, and they receive their power from God, and incorporate it into the twelve parts of the Earth, and the sixteen Figures in the Annual, monethly, and daily motions of them; This being called the *Cadent* from the Angle *Septentrional*, which properly imports A [illegible] or Revolution of Figures good or evil in houses; but this is called ill fortune, and containeth these Questions, which may be made upon sick persons and diseases,

ses, whether it shall be long or short: and of which of the four Humours it cometh: and if the Patient shall be quickly whole, or lose any of his Limbs by that Disease.

2. If he shall dye, in what estate he shall dye, in good or bad, and in what day, and in what hour.

3. What part of the body is afflicted.

4. From what cause the sickness is, what part of the body the Houses signifie, and their diseases; Diseases signifieth by the *Idea's*, by the Rulers in the first Book, and by the Figures in this and the third Book.

5. If the Disease be long or short.

6. If the party be sick of whom the question is demanded.

7. Cause of the Disease, inward or outward.

8. Of the quallity and nature of the Disease.

9. Whether the Disease be in the right or left side.

10. Whether the Disease be in the body, or mind, or both.

11. How long ere the sick shall recover.

12. Whether the Physitian be a Learned man you would go to, and if good to take Physick.

13. If it be good to visit a sick person.

14. Whether it be good to remove the sick person from the Hospital or Chamber where he is to another Aire which is in another place.

15. This house containeth the demands which may be made upon small beasts, as Sheep, Lambs, Goats, Hogs, Conyes, and such like small beasts, and whether it be good to buy or sell them.

16. Whether the beast lost, shall be found and who is the Theef.

17. It containeth also the demands which may be made upon men of low condition or estate, as Labourers,

Masons, Carpenters, Butchers, and Porters of *London*, or any other City.

18. Also over all things strayed and broken, false witnesses, Bawds, Whores, Sorcerers, and Enchanters.

19. Also over fear, and fright, shame, poverty, and lack smoke and darkness.

20. As touching the members of man, it containeth the demands which may be made upon all the Noble parts of the body, the heart excepted. These be the principal demands which you must judge according to the signification of the seven Lords of the Earth, the twelve *Idea's*, and the sixteen Figures, according to former Rules put in order.

* * * * * * *Fortuna Major* in the sixth, shews loss in small beasts, many perturbations and troubles from servants, although in some things they shall be friendly and serviceable to him, he demonstrates many long, and Chronical Diseases; chiefly those of the mind, if *Puer* or *Rubeus* be in the Ascendant, the Father of the Querent shall shortly dye.

* * * * * * Declares many sicknesses to invade the Querent, which shall afflict the brain, *Inimicitias cum Mulieribus, damna ab his, rixas cum consanguinis*, yet if she shall be fortunate there, it shews health of body, much good from servants and kindred, and gain by small Cattel.

* * * * * * Threatens many sicknesses, and many diseases of the body, κακότυχα from the infelicity, or unhappiness, and prejudice men receive in this house from small beasts, many crosses in servants, and in obedient families, He threatens Dolors, Griefs, and sometimes Imprisonments to the Querent, and divers re-

remarkable mischeifs shall be, as it were inseperable unto the body.

* *
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Acquisitio in the sixth house notes the querent to be generally healthful; And intimates him subject to very few diseases: he

* *
*

gives him great fortune in dealing in small cattle, his servants will be faithfull and honest to him, he shall be honoured of his family, and be bettered much by his fathers Kindred.

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* *
*

In the sixth house presages unto the querent hot and dry diseases, if evilly aspected there, he vitiates the body either with crookedness or lameness: he infortunes him both in his Servants, and in small beasts, if he be in ♂ ✶ ☽ of *Puella Albus* or *Conjunctio*: the querent proves an excellent Physitian.

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* *
*

Shews much losse and damage from Servants, chiefly those of the female sex: his Diseases will be but few: but those that are, will be caused be venerous courses: he will be impotent in (yet extream earnest after) the Art of Generation; If he marry, his wife wil be ignoble, inobedient, shameless: And if *Amissio* be in □ or ☍ of *Puer* or *Rubeus*, she will prove Meritorious, but well disposed; and in good Aspect of *Acquisitio*, *Letitia*, then she demonstrates one of excellent conditions; and also denotes much gain unto the querent from Servants and all kind of small beasts, and will be honoured of his father.

In the sixth denotes the querent to libidi-
* * nous courses, and to be deceived much by
* * women, If he be in Aspect of *Carcer Tristi-*
* *tia, Puer* and *Rubeus*, he portends unhappy
* * diseases unto the querent, and many times a violent death, general Imprisonments and damage from servants.

In the sixth house, declares good, and faith-
* * ful, and honest servants; portends health of
* body, and a good Constitution, or that ve-
* ry few diseases shall assault the querent; He
* will be fortunate, in his fathers Kindred and in beasts of the smaller sort.

When in the sixth house ye find this figure
* called *Fortuna*, it signifieth that the servants
* and subjects be true unto their Master, but the
* * Servants shall be sick in their service; it is ill
* * to buy beasts, the witnesses be false, for the Phisitian and to take what he prescribeth it is good, especialy to take *Aurum potabile*, and such good Medicines, so that the 7th and 10th. do consent; the beast lost shall never be found: it is good for whores and Bawds, but they shall be in danger to betaken because of their fear, and shal not have the money promited.

Signifieth that the servants will willing-
* ly put forth themselves in their Masters busi-
* ness, and do it with great diligence; it is ill
* to buy and sell cattle; the sick person shall
* be in danger of death if the 8th consent thereunto, it is ill for the Phyisitian, or to take Medicines; The witnesses have falsly deposed, the Bawd doth mock and will not do her endeavour, where she is worthy to have ten thousand kicks for her Labour. Signi-

Signifieth disobedience and naughtiness in
* * servants and subjects, and that they shall be
* * sloathful and sickly in their service, the sick
* * person shall die so that the eighth consent,
* the witnesses have sworn falsly; it is ill to buy beasts, for the Physitian, or to take Medicine; and in all things which ye may demand in this house this Figure is ill, but for Bawds, for their matters will go well.

Signifieth the servants to be good at work,
* sure and faithful; it is good to buy beasts,
* * the Patient shall have none other diseases, but
* * shall quickly amend: sometime the sickness
* * cometh by over much rest or pensively for some thing; in all other things which belongs unto this house this Figure is good, except for Bawds, shewing they shall be false.

Signifieth no good luck touching servants,
* * for they shall be in danger to be robbed or
* devoured by Wolves; the disease cometh of
* * too much abundance and corruption of blood
* * mixed with red choler, the sick person shall die or be long sick, if that the first house and eighth do consent: in all the demands which ye may make in this house this figure is ill, unless it be to let a person blood.

It is very good in all the demands which
* may be made, touching servants it is ill, for
* * the sick person and his disease, came onely
* by phlegm and thought taking for Women:
* for all other things which ye may demand in this house this Figure is good, especially for Whores and Bawds, for their affairs shall prosper, it is also profitable to buy Beasts.

Signifieth that the servants be meetly good,
* * the sick person shall die, it is ill to take Phy-
* sick, and likewise ill for the Physitian, it is ex-
* cellent good for Whores and Bawds; in all
* * other demands this figure is ill, but to buy
small cattle, for which it is good.

Shews that the Querent shall be afflicted
* with many mischievous diseases, and crossed,
* plagued, and perplexed with evil condition-
* ed servants, the Beasts shall be stolen or eaten
* * by Wolves, or Foxes, Badgers, or such like
Beasts, the Party shall have a Feaver and many other diseases, and be in danger of death if the eighth and fourth consent: it is ill for the Physitian, and to take Medicine, and for all other things, for Whores and Bawds it is ill, for they are deceitful.

CHAP.

CHAP. VII.

Significations of the seventh House, viz. of Marriages, Enemies, Wars, Law-suits, and Contracts, experimented by Sir. Chr. Heydon: *Questions of Fugitives and Thefts, and according to* Cardans *experience are presented here, which are true in Astrologie, and as certain in this Art of Geomancy and Telesmes.*

YOu must observe the seventh house, which is called Κατα δυσις, because the Sun passeth into the opposite Region to us, and leaves us, and falls into the Occidental Angle which *Kedemel* rules, and her *Idea Zuriel*, which in *Puella* govern the seventh part of the Earth, which containeth properly and naturally the significations of the Questions and Demands which may be moved on the contrary of the demand of any person.

2 Of Marriage, whether it shall take effect or not.

3 What shall be the occasion or hindring the Marriage.

4 Which love or desire it most.

5 Whether a man shall marry.

6 The time of Marriage

7 How many husbands a woman shall have.

8 From what part one shall marry.

9 What manner of person he or she is.

10 Whether the man or woman be more noble.

11 Who shall be Master of the two.

12 Whe-

12 Whether she be rich or not.

13 Whether the Marriage be ligitimate.

14 How they shall agree after Marriage.

15 Whether a man or his wife shall die first.

16 Whether a Damosel be a Maid or not.

17 Whether a woman be honest to her husband or not.

18 Of a woman whether she trades with any but her husband.

19 Whether a woman is honest.

20 If ones *Sweet-heart* have a Lover besides himself.

21 If a Marriage shall be perfected to the content of all parties or not, and who will be grieved.

22 Whether the child conceived is the son of the reputed father.

23 VVhether a woman living from her husband shall be received into favour, or live with him again.

24 VVhich of the two that play at any game, or lays any wager, shall win or lose, either at Cards, Dice, &c. Cock fighting, Horse racing, Casting of Lots, Chess, Tables, Bowls.

25 Of two Battels ready to fight, of Ordnance on both sides playing, and their Horse and Foot in hot service: on both parties, and in equal strength and number who shall get the victory.

26 If the Companion appointed to you be a good man or a bad.

27 If there shall be war upon the last Proclamation *Rubeus* ascending, *Fortuna Minor* in the tenth, with *Cauda Draconis* in the eleventh, &c.

28 If the man be wise and of a good understanding.

29 If

29 If the friendship between two persons shall continue.

30 If the agreement made between two persons shall continue.

31 The place where the servant fled, Beasts strayed and things lost are.

32 How these things were lost.

33 VVhether the Cattle or other things be stolen or not.

34 VVhether the thing missing fled of it self.

35 Of Beasts strayed, or fugitives.

36 If the Beasts are lost.

37 If dead or alive.

38 If in Pound or not.

39 If the Cattle or things lost shall be found or not.

40 How far off the thing lost is from the owner.

41 In what place, which way are the Beasts stoled or strayed, in what ground.

42 VVhether the fugitive shall be taken.

43 How far the fugitive is.

44 VVhether a thing stolen shall be had again.

45 If a thing be stolen or not.

46 If it be lost or stolen.

47 VVhether the Thief be young or old.

48 VVhether the Thief be man or woman.

49 If more then one Thief.

50 Of the cloathes of the Thief.

51 Names of Theeves, or men according to Art.

52 VVhether the Thief be of the house or not.

53 Stranger or Familian.

54 Whether the Thief be in the Town or not.

55 Where the Thief is, gone towards what part.

56 Of the house and mark of the Thief.

57 Dore of the house, tokens of the Thiefs house.

58 Whe-

58 Whether the goods be in the custody of the thief

59 If he carried all with him.

60 Place where the goods stolen are.

61 If lost or stolen, in what part of the house.

62 The form or likeness of the entering of the house.

63 What is stolen by the second or tenth house.

64 The quality of the goods stolen.

65 If recovered, in what time recovered.

66 Whether the Thief shall be known or not.

67 Whether the Thief be suspected of the owner or not.

68 If it be the first fact the Thief did.

69 Experienced Rules of Battel, War, or other contentions.

70 If one shall return safe from war, or a dangerous voyage.

71 What will ensue of the war between *Spain* and *France*.

72 If the agreement made between *England* and *France* shall continue.

73 If the agreement made between parties shall continue.

74 If neighbours shall agree.

75 If good to remove or stay in any Town or City.

76 If Hunters shall find or take their game that day or not.

77 Of a Law-suit or controversie betwixt two who should do best.

78 Of buying and selling commodities.

79 Of Partner-ship.

80 Whether a City, Town, or Castle besieged, shall be taken or not.

81 Of

81 Of Commanders in Armies, their abilities and fidelity, &c.

82 If two Armies shall fight.

83 If the Querent have open Enemies.

These be the principal demands and questions which be propounded in this house, you must remember the *Rulers* and *Idea's*, and then judge as ye shall find by your figures.

When you find this figure called *Fortuna Major* in this house, he declares many controversies between the Querent and the Magistrate or person in authority, and much evil shall come unto him thereby; in his old age, or declining years he will be honoured and renowned, and may have a noble and vertuous wife, although in his younger days he will be in peril and danger both of the loss of his reputation and estate by the means of Harlots and lewd women.

Portends sorrow (or death sometimes) to the Native in his younger years, or unpleasant travels in another Country, and if she be in the ill aspects of the Infortunes, he may be in danger of a violent death, but if she be in good aspect of *Acquisitio*, *Letitia*, or *Puella*, and *Missio*, the Querent will receive many advantagious profits from women, he will marry more then one, and his wife or wives shall be both fair and rich, and he will be much honourable in his old age; but if she be unfortunate of *Carcer*, *Tristitia*, *Puer*, or *Rubeus*, the Querent rarely marries but follows corrupt and lewd courses, such as he will receive diseases, scandals, and disgraces from, and may repent too late.

Being

Being in ☌ to the Ascendant he shews much danger unto the life of the querent, and many noxious, or hurtful distempers to invade him; it also exposes him to many violent and dangerous falls, much sorrow, many difficulties, vexations, and troubles in Marriage, oftentimes it imports a separation between the Native and Wife; alwayes a most miserable Marriage and fit to be pitied; he portends many Diseases in the secret parts, and Fistula's, and the *Hemorrhoids* in the Fundament, strifes, quarrels, and contentions with publick enemies.

Declares the querent to be victorious over his publick enemies, shews an honourable marriage, and much joy and pleasure with his Wife; many times the querent gains a great estate, however a vertuous, honest, wise, discreet woman, whose price is above Rubies: he declares much happiness and pleasure unto the querent in his latter dayes.

Declares many perturbations, quarrels, strifes, contentions, controversies unto the querent, he will often be engaged in broyles, and thereby be indanger of stabbing, or being murdered, *Probatum est*; he will perceive many of those which he doth esteem, or hath esteemed as friends, to turn the most Malignant enemies unto him, he will be propense to foolish, and prodigal courses, and to follow the humours of idle women, and spend his estate and strength on them, perhaps ill rewarded for his labour; it also imports many bickerings, and quarrels betwixt him and his Wife, many imprisonments, and torments, he will be also of a short life, unless *Acquisitio*, *Lætitia*, *Amissio*, or

or *Puella* prove adjuvant unto him, and may probably end it in his Peregrination.

Signifieth that the open enemy is ill, but he
* is of no great power, and each thing that he
* * doth, he doth it with an anger and ha-
* stinesse, but his anger is soon past, the party
* * shall lose his suit, the party suspected is the Theef, and hath stollen the thing; the fugitive will not be taken, the woman married will be a Whore, the man is of an ill will, he shall lose at Dice, and Cards, and other sports: The Hounds will lose the Game, and spend upon a cold scent, & it false; the Marriage will quickly take force, but to no great profit to the one part, or unto the other; for War it is ill, the Wife loveth not her Husband well, but hath company of others then he, the Maiden is no Virgin: the Woman lost will not be found, the man shall go to war, but not profit much thereby; there shall be no great feats of Arms done, but only assaults and skirmishes, the Accord shall not long last betwixt Kings, Princes, or Lords, because they are not faithful, the party hath no wit but to do harm, the Theef is not of the house, but is run away, the thing lost shall not be had again: There will be no accord in all the demands which you may make in this house, this Figure is ill, but for Bawdery.

*S*tirs up many quarrells, and controversies
* * betwixt the querent and great and eminent
* * women, if he be there in ♂ □ or ☍ of *Carcer, Tristitia, Puer*, or *Rubeus*, then many
* * publick enemies will arise against him, by whose means, and accusations, and crosse-grain'd informations he may incur the sentence or censure of a Judge or chief Magistrate, and to suffer im-

pri-

prisonment, or exile, his wife will be in much prejudice and danger, and he will follow very ill courses.

* * Denotes very few enemies, but portends much good from women, and that he shall use their companies, and delight therein; it also denotes great Riches with a Wife, or Wives, and shews her to be of an honest, prudent, and excellent carriage, and behaviour.

* * * * Signifieth that the enemy is wicked, and of an ill heart and affection, strong and mighty, and intendeth much harm; the Plaintiff shall win his suit, but not without great pain, travel, and diligent soliciting; the Theef is subtile and crafty, the Fugitive will not be found, neither return again; the woman is cholerick, the marriage will not be for the small profit that cometh thereof; the man is ill minded, the Gamester shall lose, we shall have Wars; the woman hath to do with more then her husband; the Maid is no Virgin: the woman or thing lost will not return again, the woman is not very rich, the man shall go to war and have the victory, he hath good judgment in war, and how to fight, the Theef will not be found, neither the thing lost: the peace made between two parties will not long continue: In all things this Figure is ill, but for wars and women.

* * * * Signifieth the enemy is feeble, and of small power, the Plaintiff shall win the suit, the thief is crafty, the Fugitive will come no more, for marriage it is ill, the man will put away his wife, and be separated from her, the Gamester shall not win much, the Maid is no Virgin: In all the demands this Figure is ill, but for voyages by water.

Sig-

Signifies the enemy is strong and mighty.
* * and is ill minded, and will be avenged over
* * all his Enemies, the suit is in hazard to be lost,
* * the Thief or Fugitive will not be found, the
* Wife and Lemon be good, and use themselves Loyally, the Marriage begun shall be ended, the party hath a very ill affection, the Gamester shall win, but it shall be by deceit: the Maid is no Virgin, the wife loveth her husband, and the *Lemon* her friend; the man shall go to war and have the victory, and when he hath taken his enemy, will let him go again: the person hath good understanding, and is of great enterprize, the Co-partner shall do his work well, the Thief is in the house, and the thing is there hidden: The love is feigned, and deceit is in it; the friendship or agreement made shall last long, so that the tenth consent in all things, this *Figure* is ill, but to keep a thing secret, it is good.

Signifieth but small force in the enemy, and
* besides he is noble; the Plaintiff shall obtain
* * his suit, the man is not robbed: The *Fugi-*
* * tive will not come home again: It is good for
* * a wife, marriage, and for a friend: If you make a Figure to know how your Mistriss, Wife, *Lover*, or Lemon doth, this Figure in this place signifieth that she weepeth for the great affection, he or she beareth to the friend absent; the Gamester shall not win much, the Marriage is indifferent good, so that the eighth and tenth consent, there will be no War, but peace: the Maid is a Virgin, the Wife or Paramour loveth none but her Husband, or friend, and them they love heartily: the woman is pretty rich, the Companion will use himself well and faithfully: the thing stollen will be recovered, and he that keep-

eth it, doth it but in jest and pastime: the agreement newly made will not last long, this Figure is indifferent good in all things.

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* *

Signifies the enemy to be very angry, but he is of small power, he mindeth to kill his enemy, or else to destroy him by poyson or water, if he have a handsome opportunity the Plaintiff shall lose his suit; there were many Thieves at that Robbery, the Fugitive will never return: it is ill for Marriage, for the Husband will run away from his Wife and forsake her, by occasion whereof the woman will deal with other men, there will be much debate and strife in the gaming; it is ill for War, for there will be loss and no profit; the Maid is no Virgin, and hath but small substance; the friend loveth not his friend, the Companion is not good, the man shall go to War, but it shall be to his loss, the party is dull spirited, and hath but small understanding or experience, but in the Water and Wells; this Figure is ill in all things, but to sink Wells, and Pumps, and draw waters from place to place.

*
* *
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*

Signifieth in this house that the enemy hath no mind to work displeasure unto the other, the suit shall have good success, the person is not robbed, the Fugitive will come home again, it is good for a woman, a Lemon, Marriage, and play: there will be no Wars, but firm peace, the married woman and Lemon fansie others then becometh them: this figure notes true love, the woman or Lemon lost will come again; the person can play well upon Musick, the thing lost will be found again, the agreement shall be made and last long; the woman is with child by another, and not by her husband

husband; this figure is good for all things, but wars.

* * Demonstrates the enemy to be feeble in his reins, and seeketh daily to come to an agree-
* ment, the querent shall obtain his suit to his
* profit, so that the tenth consent: It is for
* * marriage good, and better then all the other, for it alwayes signifies the perfection of it; the Thief that is suspected hath imbezeled the thing lost, and he shall be taken, and in danger to be hanged, the fugitive will not return, the woman is honest: If the figure be made to know whether he shall marry the party, it signifieth he shall enjoy his request; the Gamester shall win, the Wife setteth little by her Husband, or the Lemon by his friend, the Maid is no Virgin, the man is wise, the Companion is good and faithful: the Thief is one of the house, and the thing lost will not be found, because it is out of the house: in all things this figure is indifferent, but for War, for which it is ill.

* Portends many publick enemies unto the
* querent, and many Prodigious Calumnies,
* Scandals, and disgraces from them, and that
* * constantly, but it portends their destruction also that scandalize; it declares a cross and unhappy marriage, alwayes brawling and contentions between the querent and his wife, never quiet, continual discontents, and murmurings, jealousies &c. many times separations; it denotes also the death, or dissolution of the wife, or wives: Let no man marry without the Artists advice in the choice of a VVife, least he unhappily do repent the bargain.

The Tables of Letters, of Names, of Numbers, you shall find in the third Book, where we teach you

also how to judge all manner of Questions past, present, and to come, as you find their Natural significations in the twelve Houses.

CHAP VIII.

Of the eighth House.

DALLAGLORIANDAOS says this house is unfortunate, he calls it Θανατικος, because it is the succedent of the Angle of the Occident, and signifieth blackness, and death, and all evil; it containeth naturally the Questions and Demands, which may be made and propounded upon the sickness or death of any man, if he shall live long, or dye quickly.

2. Also to know whether he shall dye within a day, moneth, or year.

3. If a person shall dye a good death, or else be slain.

4. If the absent party be alive or dead.

5. Whether one absent shall return, or not, and when.

6. The time when he shall return.

7. Of the death of the querent, or space of his own life.

8. Where, or about what time the querent may die.

9. Whether the man or wife shall dye first.

10. What manner of death the querent shall dye.

11. Whether the portion of the wife will be great, or easily obtained, or if the woman will be rich.

12. If one be affraid of a thing, whether he shall be in danger thereof, or not.

13. If a womans husband at Sea be alive or dead.

14. If the querent shall have the portion promised.

15. Whe-

15. *W*hether shall dye first, the *F*ather, or brother of the querent.

16. If a man be slain, who killed him.

17. *W*ho shall inherit.

18. *W*ho is the secret Counseller of your enemy, or of your wife, or whether she doth keep faithful company or not.

19. Also the demand which may be made upon fright, or fear of harm to come, as by fire, burning, or shedding of blood.

20. The gain or profit he hath gotten that was absent.

21. How one shall thrive in a strange Count y.

22. Whether the person unto whom ye have given any thing to keep, will restore it again or not.

23. Whether he that hath given his money to usury shall gain thereby.

24. After what sort shall the good or harm come to you, that you shall have.

25. If a place be haunted with evil spirits of any quality, or order, how to drive them away.

26. The parts of mans body, the Rulers, Idea, Figures and Houses signifie, are largely treated of in the first Book, in a Table demonstrating that this house contains the questions which may be made concerning the principal parts of man or woman, *Rubeus* naturally rules this house.

Declare loss of estate and riches, by the means
* * of persons in Authority; many dangers unto
* * the life of the Native, but he shall escape if he
* be with *Acquisitio* and *Puella*, if he be evilly be-
* held of *Puer*, *Rubeus*, *Carcer* or *Tristitia* in wa-
tery places of the Earth, the querent will be drowned, or in danger of water in the *West* part, loss and destruction attend him from Thieves and Robbers; in

the *South* part, danger both to body and estate by fire: in the *East* part of the figure and house, it threatens hangings, cruel torments in prisons, and many times death unexpected.

Demonstrates many evills and afflictions to
* * happen to the Querent from persons of emi-
* * nency and renown, and he shall suffer impri-
* * sonment, if not a violent death, by reason of
* * false testimonies, Counterfeit Knavish tricks and devices, and if the Malevolents afflict him there, he will be drowned, or in great peril of water: *Si vero bene fuerit constituta, hæreditates condonat mortem facilem, vitamque longam ac sanam*, (*i.e.*) but if she shall be well constituted and assisted by the benevolent aspect of *Acquisitio* or *Puella*, the Querent shall then get possessions, and inheritances, his death shall be easie, his life long and healthful.

If *Carcer* be in the eighth house in compa-
* ny or aspect of *Acquisitio* or *Puella*, he de-
* * clares unto the Native Lands and Hereditaments from the death of some friends or rela-
* tions, chiefly if she be by day, but if he shall be there in aspect of *Puer* or *Rubeus*, in ill company, it shews unto the Querent, or he that is born, much sorrow and affliction, and many times threatens a violent death.

In this house is an argument of long life un-
* * to the Querent, and denotes that when he
* expires, it shall be by a natural death; it
* * gives him also in his life much gain by the
* Wills and Testaments of persons deceased; in a Nocturnal Genture, it generates many strifes and evils, by which the Native will suffer, it porte ds much loss of goods, if with ill company and aspect.

In

In this house, and *Fortuna Major*, *Fortuna*
* *Minor*, *Populus*, or *Via*, in any of the four
* Angles, shews danger of a violent death, de-
* * fects in the eyes, wounds in the hands and
* feet, it threatens loss of goods, and poverty to ensue unto him, many crosses, troubles, and vexations, and this when he is in ill company and aspect; if in good company and aspect, many of those evils will be abated, at least the violence of them; yet will the Querent have quarrels and controversies with some persons about or concerning riches, as Legacies, gifts of dead men, &c.

In this house very seldom giveth marriage,
* but generally denies; yet if the Querent mar-
* * ry, as sometimes it may so fall out, she will be
* a Widow he marries, and rich, and one that
* will bring him great store of wealth, he will gain other ways by dead folks, his life will not be short, nor will his death be violent; if *Puella* be afflicted by ill company or aspect, it shews the troubles and adversities of the Natives mother, and that she shall die before him, it shews also the danger and peril of his wife and children.

Denotes an augmentation of the Natives
* * fortune by his proper industry, about the Te-
* * staments, and Wills, and Legacies of men de-
* ceased, and that his own death shall not be
* * violent; yet unless *Albus* be assisted by the good company of good figures and aspects, he shall have many contentions and controversies with his friends and neighbours, and if *Carcer*, *Tristitia*, *Puer*, or *Rubeus* afflict him there, he will be a lying, boasting, quarrelling, troublesome person, he will be also infortunate in the forementioned things, and come to an untimely end.

Prenotes a long and healthful life, and
* * gives the Native inheritances, and honours,
* and gifts, and legacies, by the means of per-
* sons deceased.
*

When you find this figure in this house,
* sometimes it signifieth the death of some
* great Lord, and yet he shall amend, accord-
* * ing as the first, sixth, or tenth houses do
* * consent, the sickness shall not long endure;
the man shall have much ado about his inheritance, the party suspected for the death of the man hath slain him indeed; the woman is meetly rich, it is an ill man that counselleth the enemy and thy wife, the man needeth not to fear any thing at all, it is ill to drive away Spirits for they will not obey the Artist or Scholer: this figure is indifferently in all the questions.

Signifieth the sick person shall die on this
* disease if the first and tenth consent, the man
* shall not inherit, the Counseller of the enemie
* and thy wife is indifferent, the man in traffique
* shall bring nothing home, the wife and the Lemon be very poor, the man hath slain no body, and if he be in prison he shall come out to his praise: in all the questions which ye may propound in this figure is ill, but to find watery Spirits, and to cause them to avoid the place.

Signifieth the Patient shall be more like to
* * die then live, the Prisoner shall die in prison,
* * it is for succession of heritages good, the
* * man is still in a great fright, it is good to
* drive away spirits, the man shall die an ill death: in all things this figure is ill.

In

In this houſe the Patient ſhall not die of this diſeaſe, the man ſhall be ſome mans heir, the woman is meetly rich, and to be briefe this figure is good in all things; and to flie in the air by the power of an intelligence it is very good.

Signifies the man is or ſhall be ſlain with a ſword or ſtaff, the ſick perſon is in danger to die if the other houſes conſent, the enemy and the wife have ill counſel, the ſickneſs will be ſhort, the man is in great fear, the woman is not rich: in all things this figure is ill, and ſignifies more haſte then good ſpeed.

Signifieth the death of the ſick perſon if the tenth conſent, the ſickneſs ſhall not be very long, the man ſhall loſe the ſucceſſion and have no amends for the treſpaſs, the man is in danger to die on the wheel, hanged, or ſome evil death, if ill figures be with it or aſpect it, the father ſhall die before the brother, if the fourth and tenth conſent, the woman or Lemon is not very rich, the party that is ſuſpected hath ſlain a man about a womans cauſe, the woman hath ill company, he which counſelleth thy enemie and thy wife is an ill man and giveth no good counſel, the fear is nothing; for love it is indifferent good, but thoſe that are procured againſt their wills do not love heartily, and it will not continue; the man in the ſtrange Country ſhall loſe all and bring nothing home; in a word, this figure is ill in all the demands.

Signi-

* *
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*
* *

Signifieth the sick person shall die of this disease, the man in prison shall die by the Law, the man shall not inherit, but lose his suit, the man is in great fear, the Counseller of the Enemie and of the wife is ill, the father shall die quickly, the man abroad shall not bring home much silver: in all the demands of this house this Figure is ill.

*
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* *

Denotes a loss of goods, and threatens the Querent with a violent death: this is certain if *Fortuna Major*, *Fortuna Minor*, *Populus*, *Via*, and the Figure in the first house are afflicted by ill company and ill aspects of the Figures of *Zazel* and *Barzabel*.

CHAP.

CHAP. IX.

Of the ninth House.

OVer this house ruleth *Hismael* and the *Idea Advachiel* in the Figure *Acquisitio*, it is the Cadant from the Angle of the Occident, otherwise called Θεὸς (i.e.) it containeth the questions and demands which may be propounded upon the appurtenances of any Temple, Church, Chappel, Monastery, or Hermitage, and is therefore called *Domus Dei*.

2 Also of the doings of Priests, Religious persons, their Surplices, upon Divine Service, as the Common-Prayer, and other Canonical Service, and of the Clerks place, and the Parsons preaching.

3 Also upon the Garments and Vestures of the Priest, Preacher, Scholer, and his Studie, the School and the Companions and Books.

4 Whether he which goeth to be made Priest shall have Orders or not.

5 If the man shall be rich in Benefices, that is to say, if he shall have the Bishop ick, Abbey, Parsonage, Vicarage, or be Curate in any Church.

6 What estate shall the Scholer be of when he returneth, whether he shall be Doctor in any Faculty, or Judge in any Ecclesiastical Court, or a President, or a Counsellour in any high Court.

7 Of a Voyage by Sea, and the success thereof.

8 What wind we shall have.

9 Of him that taketh a Journey, whether good or bad.

10 Of

10 Of the short or slow return of him that taketh a journey.

11 When he shall return that is gone a long journey.

12 The cause of a journey, and success thereof, and the length thereof.

13 If one shall profit in his knowledge, &c. in Chymistry, and Chirurgery.

14 Of ones Science or Wisdom, whether it be true or not.

15 Of many persons travelling, in what condition they are.

16 To what part of Heaven the Traveller had best direct his journey.

17 If a Parson shall obtain a good Benefice.

18 Of Dreams whether they signifie any thing or not.

19 If Presbytery shall stand.

20 If Independency shall stand.

21 If Anabaptists shall prosper or not.

22 If Episcopacie shall rise again, that is, the honest Protestant Religion.

23 If the Querent shall obtain the Philosophers Stone.

24 Whether the year shall be good and fruitful, and what things shall be plentiful.

These be the questions and demands which may be propounded in this house, for which ye may make figures, and judge them according to their signification.

Fortuna Major in the ninth house shews
* * the Querent to be Religious, of a fervent
* * faith, a true and zealous lover of God and
* the Religion, and also of Religious men: his
* journeys will be many and profitable, he will attain to great Ecclesiastical preferment and honours, chiefly if he shall be there with *Acquisitio* in good aspects of good Figures.

Denotes many long journeys by Land, or
* * Sea Voyages, and the Querent shall have
* * pleasure and delight in his peregrinations, he
* * will be subject to many dreams and cogita-
* * tions, and according to the Company she is in, so will the Querents inclination be, as if she be in the houses of *Ambriel* and *Hamaliel* he will be propense to Astrologie and the Mathematicks, if in company of *Puella*, unto Musick, *Sculpture*, and Poetry; in company of *Puer* or *Rubeus*, unto Military or Warlike affairs; in company of *Carcer* or *Tristitia*, he studies Chymistry or the Philosophers *Stone*, a thing that hath enriched many with bliss of this world; and if she be in good aspect of the Figures, the Querents without doubt knows the true matter of riches, *viz.* the red and white Elixar.

Portends much damage and loss in long jour-
* neys, *Sea* Voyages, and Travels unto the Que-
* * rent, makes him hated of Princes, shews him
* * to be an absolute hypocrite or dissembler,
* makes him heretical, and guilty of great errours in matters of Faith and Religion, and he will also be accustomed to terrible dreams; if he be with good company the Querent will be propense to the Mathematicks, and to Philosophy, he may prove an admirable Diviner or Interpreter of Dreams.

Gives

Gives many Ecclesiastical honours, dignities and preferments unto the Querent, makes him sincere in his faith and profession, zealous and true hearted, his dreams will generally prove true, and he will be mighty fortunate and successful in Sea voyages and long journeys.

Makes the querent purely superstitious and frothy in his profession, unstable, vainglorious, and oft changing his Religion, never stable or fixed therein, his dream will be frivolous and false, and he much puffed up and conceited thereby, his journeys many and crosse, he will prove a fellow full of infidelity, a meer Atheist; but in good company he foreshews many fortunate and honourable journeys, chiefly if he go about military or Church matters.

Portends the querent to be Religious, and one that lives in the fear of God, he may prove a Priest or one that is conversant in Ecclesiastical or Church matters, he will reap much honour and profit by many excellent inventions as he will be good at, his dreams will be filthy and polluted and such as may make him a perfect abhorrer of vices, he will be apt to lead a single life.

Declares the querent to be experienced in occult and obscure things, and the choicest Arts, as Astrologie and the Mathematicks, he will prove very fortunate and happy in Ecclesiastical things, gives him many journeys, and those profitable unto him: but if he be in ill company then the querent is a frenetick fellow, a bragger and boaster of many things more then he can or ever will be able to perform,

Declares the Native or Querent to be Religious, and confers on him Riches, and Honour by such means, his Dreams, Revelations, and Visions (to speak like an *Enthusiast*) will for the most part prove true and certain, his Sea voyage will prove propitious unto him, unless he be afflicted by the ill company and aspect of the unfortunate figures.

Signifieth that the man is of great Wisdome, Doctrine, and Knowledge; the man shall have the Benifice he pretends, but it is of no great vallue, the Priest is an honest man: the voyage is long, but the man shall return home with great profit; the Messenger shall quickly return, the Books and Letters make mention of the Acts of Kings, Princes, and great Lords; the Scholer applyeth his Learning, and shall come unto honour; the dream is of Kings and Emperours, in all things this Figure is good, and sheweth a little Cholerickness.

Signifieth that the man shall not obtain the Benifice; it is good for a Scholer, the man hath dreamed of Drink or Water, or of Letters which should be brought unto him: it is ill for gain, and in all other things, except for long journies, for in them it signifieth that the man shall go safely without any danger or inconvenience, but he shall be long by the way, besides this, whensoever you make a Figure for any Demand, and find this Figure in this house, there shall a Messenger come quickly with Letters, making mention of a voyage.

Signifies

Signifieth ill for the Church, the man
* * shall not attain to the Benifice he hoped to
* * have, unless the fourth and tenth consent; in
* * Cattel there will be profit, for a voyage it
* signifieth delay and staying, to learn a Science it is good, and likewise for a Scholer, for by his knowledge in the secrets of Nature, he shall be a great Doctor, the man shall be well esteemed, and of good reputation; the Messenger shall be detained by the way, the ship is in danger to be lost or taken: In all things this Figure is ill.

It is indifferent good for things concerning
* the Church, the man shall not have the Be-
* * nifice he gapes for, it is good for a Scholer,
* * and likewise for a dream, signifiing that it is
* * of things merry, pleasant, and recreative, as of some green Abours, Gardens, or Meadows, for religious persons it is good, and signifieth that they serve God; it is good for a journey and the company therein, for profit and gain it is meetly, the man from home shall return quickly, and so shall the Ship on the Sea; to sing, dance, and to learn these, and to play it is good, and in all other Demands this *Figure* is very good.

Is very ill in all the Demands, but such as
* * concern Water-works, Robbing, Rifling,
* spoyling, and such other like, to the which it
* * is good, on such wise, that if you make a
* * figure to know what shall happen to him which doth take a long journey, it signifieth that without all doubt he shall be robbed or slain by the way.

Signifieth

* * * * * Signifieth the man shall not have the Benifice he gapeth for; the books speak of nothing but rounds, ballads, and of Love Complements, or of Losses, and the Letters do the like: the common bruit amongst the people is true, if the man be a Priest he shall be much given to Lechery, it is ill for the Scholer. for he will not study, but love Whores, the Merchandise shall not be very good in this voyage, the man shall lose all, the Ship shall come with great speed, but in danger to be taken by the way; this figure is ill in all the Demands of this house.

* * * * * Signifieth good for the obtaining of a Benefice, it is but meetly for a Scholer, and ill for a Dream; the Merchant shall be robbed by the way; in all other things this figure is indifferent good.

* * * * * Signifies the Querent to be unstable and wavering in matters of Religion, he will be suspitious, and of evil faith, he often proves a pestilent Heretick; and if *Carcer*, *Tristitia*, *Puer*, or *Rubeus*, by company, or Aspect do behold this figure, the Querent though he be a Priest, shall be of no faith, conscience, or Religion, but an absolute Atheist or Scepteque, and (which is notorious to be wondred at) if he fortune to preach unto others, his Conscience will never permit him to believe what himself saith, his dreams will be idle and deceitful, and long journeys or voyages to Sea will be most wretched and unfortunate to him.

CHAP. X.

Of the tenth House.

NOw this tenth house ends the ten Letters of my name, being the Angle of the *South*, called Μεσουρανία *Medium Cæli*, the middle of Heaven, where my name is written in the Book of Life: Some call this house *Cor Cæli*, by a Figure that Rhetoritians term a Metaphor, which indeed is only proper to a body Animate, or the heart of the world, we often give Heavenly names to Earthly things, as *Michael*, *Gabriel*, *Daniel*, *John*, &c.

2 This house containeth properly all the questions and demands which may be propounded touching the honour or praise of a person.

3 Also which may be demanded touching a Physitian and his Ordinance.

4 If the querent shall obtain the Office desired, or not.

5 If one shall continue in the Command or Office he is in.

6 If the King, forced to forsake his Kingdom, or an Officer removed from his Office, shall return to his Kingdom, or Office, or not.

7 Of the Profession any one is capable of.

8 If the King of *Sweden* shall worst the King of *Denmark*.

9 If the King of *Poland* shall worst the King of *Swealand*.

10 If

10 If King *Charles*, the late King *Charles* his Son of *England* shall prosper in the wars.

11 If the King of *Spain* shall worst the King of *France*.

13 If a man attain the preferment desired

14 Of a thing lost or stolen.

15 If the Physick you take be good for the disease, and if it will cure you or not.

16 Upon the Mother, Grandmother, of the Wife or Lemon.

17 Of the vertue and efficacy of a Medicine, and of all things touching the Appothecary.

18 Of the Queen, Pope, Prince, Lord, open Officers, and Magistrates, and their secret Laws, Decrees, and Ordinances, be they *Ecclesiastical* or *Temporal*, and upon the secret thoughts of the Mother, Grandmother, woman or friend.

19 If he which desireth to be Pope shall be chosen or not.

20 If the King shall enjoy his own, or a Lord abide long in his Country.

21 If you shall enter into the favour of the King, Prince, or great Lord.

22 Whether ye shall abide in the favour of the Emperor, Pope, King, Prince, or great Lord.

23 If it be good for the King to remove out of one Country to go into another.

24 Whether the King or other Lord will do justice.

25 If it be good for the Emperor, Pope, King, or great Lord to make a voyage, if they that take it in hand shall shortly return, and how will the affairs stand.

26 As touching the air and the time to know if it will rain or be fair weather, wind or calm, and if it be a rainy season, whether it shall rain much.

27 If it be good for a Captain, Antient-bearer, Cornet, or any other Officer to go to War, if they shall prosper or not.

* * * * * When in this house, he gives great glory, honour, authority & dignity from Emperours, Kings, Princes, and great Persons, & those far beyond the condition or birth of the Native or Querent; and by reason of the admirable inventions he may or shall attain unto, he shall obtain the love and friendship of some eminent person or persons, that shall exalt him from a low even unto a high degree.

* * * * * *S*ignifies Honours and Offices unto the querent or he that is born, but because it is the detriment of *Populus* his fortune floats soon this way and soon that, so that this Figure promiseth much in this house, yet performeth nothing.

* * * * * If *Cancer* be evil posited in this house, he portends much loss and damage unto the querent or native from great persons, and that he shall suffer restraint, captivity, and imprisonment, and shall be in danger of falls from on high; he generally makes shipwrack of the Natives imprisonments and bonds, by the sentence of a judge: if he be with *Acquisitio* or *Letitia*, he shall be in danger of sufferings although he be no ways culpable; if he be with *Puer* or *Rubeus*, the querent shall be put to death for some eminent fault he shall commit; if *Albus* or *Conjunctio* be there, he suffers by false

false evidence; if *Puella* or *Amissio* be in company he will suffer many torments and be condemned to die. If *Carcer* or *Tristitia* shall be well posited in good aspect and company with those figures, are their friends, they denote much riches unto the Native or querent by the means of building of houses, but not before the querent is 30 years of age, or in his latter days.

* * Posited in this house, gives unto the querent if he be in good company great riches, honor,
* dignity, preferment, and this chiefly by negotiating and following popular business, or
* * Church affairs, by offices of Judicature, Administrations, Wills, and Legacies, and of
* all things of that nature.

* Portends great danger unto the querent of persecutions and imprisonment from Magi-
* strates and great persons, and these often-
* * times violent: many quarrels and controversies with his friends, in good company and
* affect he then intimates good unto the querent from his handling divers business, as also in War.

* Gives unto the Native, honours and preferments by womens favours; honour from
* * Princes, his fortune shall be enlarged by the
* mothers substance, and in general he shall
* be fortunate and successful in the second part of his age then he was in the first.

* * Denotes the querent to be an excellent proficient in the Mathematicks, and signifies
* * much applause unto him for his admirable in-
* ventions and rare skill therein, many times
* * it makes him a Secretary or Counsellour to a Prince, but if he shall be there in ill com-

pany it presages great danger, loss, exile, and much infelicity.

* * In good Company and good Aspect denotes honour and preferment unto the Querent, let his condition be what it will, and that he shall grow rich: it also shews him to be of good and honest life.

* * Denotes great amity and friendship with Princes and great Lords, and especially in case of VVar, the King or great Lord is sick, but he shall not die if he take *Aurum potabile* and such like Medicines, the Physitian is good, and the Medicine which he prescribeth is good and profitable: the Mother and Grand-mother is good, so is the King or Lord, but they be something angry, the King or Lord loveth him well for whom the question is made, the King shall dwell long in his Realm, and the Lord in his Country, but they shall have some war, the man shall be elected Emperour, the Cardinal shall be made Pope, the Gentleman shall be Knighted, the servant shall be accepted at Court; It is good for the King to take VVar in hand, for he shall overcome his enemies and enjoy his own again; it is good to take possession of ground, or of a Lordship, the King or Lord shall do sharp justice, the time shall be fair, and the air clear, sweet, and wholesome, and it will not rain: in all things this figure is good, but always shews some anger.

* Is good to go to a King, for he shall do him honour, it is good to take Medicine, the thing lost shall not be found, it is good for the Mother, the Oath is true, the King or Lord love the person well, the King shall be banished, the Lord shall be killed by his servants and sub-

subjects, the King is not sick, the person shall neither be Pope, Emperour or King, the man shall not be out of the Court, it is good for the King to go into his Country, but ill for war, this Lord is a Traitour and will do no justice, the air is good, but it shall many times rain: In all things this Figure is good, and especially to travel.

* * * * * * *

Signifieth an ill time and unlucky to attain unto the honour pretended, the King is in danger to lose his Realm and Dominion, it is ill for the Physitian, or to take Physick; the thing lost will never be found, if the King or Lord be sick he shall die, the person shall not be chosen Emperour, Pope, or King, unless it be by Treason, the man shall live at the Court, the King shall be betrayed by his own Subjects, the Voyage shall be long and slow, the air shall be tenebrous and dark: this Figure is ill for all things, but to till the Earth, fortifie and keep Towns, and for treasure hidden.

* * * * * * *

Signifieth that the King or Lord is not sick, it is good for honour, the Physitian is a good man, and it is good to take and use his advice, it is good for the Mother, Uncle, and Aunt; the King or Lord loveth well the servant, whereby he shall have profit: The Lord shall have Dominion and Governance over the Land, the person shall continue in Court, the King shall not go to war, but shall recover his Land peaceably, and shall do good justice with loyalty; the King shall be received again with great joy and bliss into his own Country, the air is sweet, clean,

clear, and pleasant, without rain or boisterousness: in all things this Figure is good, and shews rather VVar then Peace.

* *
*
* *
* *

Signifies blood, choler, hurting, drowning, strife, quarrell, debate, treason, sadness, and ill will; In war it signifieth Victory at first, and loss at last; it is good for dissolute love and to undermine and spring a Fort: in all other things it is ill.

*
* *
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* *

Signifieth ill to get honour or authority, for the party doth give himself to Lechery, it is not good to take Medicine, the thing lost is stolen, and will not be had again unless the seventh consent; the Mother is cholerick, and if she fall sick she shall die, if the eighth consent; it is ill to go to the King, Prince, or Lord, there will be no rain, but the air will be fair and bright with a little wind: the Figure is ill in all the demands which may be made in this house, except to have the favour of a Princess.

* *
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* *

For Honour and Dignity holdeth a *Mediocrity*, it is good to dwell with a great Lord, for he shall be his Secretary and Governour, it is indifferent to take Medicine, the Lord shall die of this disease he is sick of, the person shall be banished the Court, the oath is good, the Judge will do right, it is ill to go to VVar, for he shall be in danger to be slain; it is good to enter into a Town and to take

a

a Voyage, for they shall quickly return; the air shall not be wholesome by reason of the rain: in things ye can demand in this house this Figure is good, but for VVar it is ill, for Love it is very good and signifieth Mirth.

* Declares loss of Honour, Reputation,
* Credit, and Esteem unto the Native; A
* deprivation of all worldly Honour and Pre-
* ferment; it throws or precipitates him
* * from the chief Pinacle of Dignity, into the very Jaws of a Dungeon; sometimes he is condemned to perpetual imprisonment or exile; it also portends short life to the Mother of the Querent, and the time she doth live, much infidelity.

CHAP.

CHAP. XI.

Of the eleventh House.

THe eleventh house, which is the succedant of the Angle of the South, otherwise called Ἀγαθοδαίμων, (i. e.) *Bonum Genius*, the good Angel, naturally doth contain all the demands which may be made upon a friend, he or she, that is to say, upon the thing ye love, and whereof ye hope to have consolation, aid and profit as well of the friend hard by you, as by him which is far off.

2 Of good or ill in questions concerning this house.

3 If a man shall have the thing hoped for.

4 Of the agreeing of friends.

5 Of Love betwixt two.

6 What money the King and the Mother have.

7 If the Emperour, Pope, King, or Prince will give you any riches.

8 If the friend be faithful or a traitour to you.

9 If the Pope or great Lord have much riches.

10 If the promise be true.

11 If the year shall be good and plentiful.

12 If the year shall be dry or rainie.

13 If the querent shall prosper all the year.

14 And in what Moneth or season of the year shal be the plenty or scarcity of things.

15 What Comodities shall be cheap, and what Merchandise shall be dear.

16 And touching the members of man, it containeth the demands which may be made upon the Buttocks or legs of man, and thighs.

These

These be the questions which may be made, to know the truth whereof you must search by all the Rulers, Idea's, and Figures that move in this part of the Earth.

Fortuna Major in this eleventh house denotes many helps and assistances from friends both old and young, unto the Native or querent, his hopes will prove no vain hopes, but prosperous unto him: great persons or men in power, shall confer upon him honours, dignities, offices, and preferments, and will prove friends in earnest unto him.

Imports the hopes of the Native to be prosperous, gives the querent many friends, and those no mean ones, his children (if he have any) shall be friendly and beneficial unto him, and he shall receive honours and profits from persons of eminencie.

With ill company and aspect, shews the struction of the querents hopes, causes much sorrow and discord among the friends of the querent, and he infortunates him also in his children, (it being the fifth house from the seventh) when *Zazel* is potent, and strong in the eleventh house: this figure is ill in all things.

Shews increase of Fortune and Dignity, and honour unto the querent, by the means of friends, he shall be supplied in his just hopes; he will have many faithful, honest, and sufficient friends, such as in a time of necessity will not refuse to stick unto him, he shall receive favours from Magistrates, &c. in all things this Figure is very good.

De-

Denotes false friends, & persons pretending
* friendship that shall prove enemies unto the
* querent, vain and deceitful hopes, diminuti-
* * on of honour and substance, and much difficul-
* ty in obtaining the things he hopes for, he
may if in good company prosper in all Martial
things: this Figure is indifferent in all things.

Signifies friendship unto the Querent in
* his younger years; gives him many faithful
* * friends and associates, and those that shall be
* true unto him in his Counsels and Actions;
* his children will be many, and fortunate, and
finally such shall be his good luck, that he
shall attain the end of his hopes.

Declares many ingenious and prudent
* * friends unto the Querent: *viz.* such as delight
* * in Sciences and Arts, men of rare and curious
* inventions, and such as can write well; he shall
* * receive much profit and advantage by them,
and they shall add unto him the summ of his
hopes; in all the houses this Figure is very good.

Gives the Querent much familiarity and
* * friendship with Princes and great persons, and
* denotes much honour and riches unto them;
* in all the questions which ye may demand in
* this house, this Figure is very good.

Signifieth the friend is trusty and willing to
* do pleasure, but he wanteth power, he shall
* not have the fruit of his hope, the friend is
* * honest and faithful, the Mother and King be
* * pretty well stored of money, and be in danger
to be robbed; the entrance of the King shall
be good: the year will abound in good things, the for-
tune

tune of Air is good; in all things which you may demand this figure is good, especially in things of Love.

* * * * * Signifieth joy among friends, and that the fortune of the querent shall be good; the thing desired shall take effect, the promise shall be good and kept, the friend and companion be faithful and good: there be Letters coming, the entrance of the King shall be joyful; this figure is good in all things which you can demand in this house; this figure is good.

* * * * * Denotes ill fortune to the querent; the friend is ill, a quarreller, and a man of an ill mind towards his friend, the promise shall take no effect, the hope shall be in vain: the companion is no wise man, the year will be barren, and victuals dear, the fortune of the year ill: this figure is ill in all things.

* * * * * Declares increase of friends, and that men of no small reputation, the fortune of the querent is good; the friend is a good friend and trusty, the friend is a man that will both pleasure and help; the party shall not be deceived of his hope, the companion is good, honest, and secret, the Mother and King have not much money, and most part thereof is silver: the promise is good and true, the entrance of the King shall be like the fortune of the year; the year will be plentiful of all fruits and good things, and yet there will be nothing very cheap; in all demands this figure is good.

Por-

Portends ill fortune, the companion and
* * the friend be ill, and by them will come strife, so
* that blood will be spilt on the one side or on the
* * other, the hope shall be nothing, the entrance
* * of the King is ill; the Mother and King have little money, and if they have any, it is in danger to be stolen; in all things this figure is ill, but to let blood.

Signifieth the friend is false, and worse
* then the enemy; he that you put in trust will
* * do the like; the fortune of the querent shall be
* ill, and so shall his hope be also: the Mother
* * and the King have but little money; the year shall be scarce, and the fortune of the year ill, and this Figure is ill in all things, but for hope and love of Courtiers.

Denotes mean fortune to the querent; it
* * is very good in things witty: the friend is
* true, the hope is good, the thing lost shall be
* found in the end, the companion is faithful
* * and true, the entrance of the King shall be good, the King and Mother are meetly moneyed; gain will come by labour, the fortune of the year shall be good and no scarcity; you shall have Letters from your friend; good to send Children to school, good to hire servants; in all the demands this Figure is good.

Cauda

* *Cauda Draconis* separates the Querent and
* his friends, and portends many strifes and
* contentions betwixt them, he cannot obtain
* the thing he hoped for, without much difficulty: his friends will prove his enemies, and if not careful will procure his ruine, and in all things this Figure is ill.

CHAP. XII.

Of the twelfth House, viz. Imprisonment, great Cattel, Witchery, private Enemies, Labour, Banished men.

ROsie *Crucian* teachers of this Art, are the best that ever writ of this Art: Now this House is called by all Writers, Κακοσχίμων it is *Cadent* from the *South* Angle; and of members in the body it hath relation to the feet, it comprehendeth Naturally the significations of the *Questions* and Demands which may be propounded upon a prison, and of the darkness thereof, and also of the prisoner therein detained.

2 Also upon the desolation of a person, and of his Lamentation and Mourning.

3 Also upon an incurable sickness, or such as none but *Rosie Crucians Medicines* can cure, these the *Leprosie*, *Gout*, *Dropsie*, and *Falling-sickness*, and all griefs of the Eyes, &c.

4 Upon the *Questions* and Demands which may be made upon a Traytor, ill Servants, and Thief of an house

house, and upon sin, and the place where it was committed and done.

5 Of secret enemies not named.

6 To know who a secret enemy is.

7 Whether any man committed to prison shall soon be delivered.

8 Of the imprisoned.

9 If a question be asked for a Captive, *Slave*, or Prisoner.

10 If one be bewitched or not.

11 If it be good to buy great beasts, as *Oxen*, *Camels*, *Dromedaries*, *Elephants*, *Lyons*, *Bears*, *Wolves*, *Leopards*, *Harts*, *Dragons*, *Serpents*, *Horses*, *Mules*, *Asses*, and all other beasts that bear, and be ridden upon, or to sell them.

12 Whether the prisoner shall come out of prison, and when.

13 If he shall suffer if he speak truth.

14 If one shall be sick in prison.

15 If the Horse, Ox, or other beast, be good or not.

16 If the person be able to pay his debts.

17 If he shall be poor hereafter.

18 What manner of persons be the Traytors in the house.

19 Whether a person shall be banished from his Country or not.

20 Whether a man may boldly go before his enemy to unhorse him without any danger, and whether a man shall be affraid of his enemies, and of those which do aid them.

Fortuna Major in the twelfth house, portends great and powerful adversaries unto
* * the querent who will cause him to waste and
* * consume much of his estate and treasure, such
* as will detract from him, and render him infamous, he will be afflicted by captivity and imprisonments, and will receive loss from servants; it denotes an infirm and sickly body, tormented with long and tedious diseases.

Portends many calumnies and reproaches,
* * poverty and bondage, damage by great
* beasts, imprisonment, and he will have po-
* * tent enemies to rise up against him; but if he
* be in good company, in good aspect, he gives the Querent victory and conquest over all his enemies that are private, and such as would undermine his reputation, and mitigates all the former evils.

In the twelfth, intimates many enemies
* * unto the Querent, and imprisonment, capti-
* * vity, and impediments from them: if she be
* * afflicted by ill figures, the Querents life will
* * be but short, and he will be in danger of a violent death, he will be in danger of losing much by servants, and by dealing in the greater sort of of Cattel.

Denotes imprisonment and trouble unto
* the Querent, by reason of crimes and errours
* which shall wilfully be committed, great
* * loss and prejudice from servants and private
* enemies, he will also be unfortunate by dealing in Beasts of the greater sort, many inseperable diseases of the body will attend him, according to the nature of the Rule, Idea, and House; if *Puer*

be strong, enemies will be potent, if weak, he needs not fear his enemies.

* Portends fear, sorrow, trouble, captivity,
* * and exile unto the Querent, much damage by
* * great Beasts and many evils and prejudice
* from private enemies: if *Carcer* be well dignified, that is, with good figure and aspect the Querent shall be fortunate in great Beasts.

* Shews the Querent to be a great trafficker
* * or dealer in great Beasts; and that he will be afflicted and receive loss thereby; the secret
* enemies are women, from whom he shall re-
* ceive loss and damage, and that he shall be prosecuted, imprisoned, and in danger of exile or banishment by their means, *In nativitate mulieris decernet meretricem, in nativitate viri uxor sæpe meretrix ancilla, vilis, cum infamia, & viri detrimento*; it oftentimes denotes men to be vile, and even past all manner of shame.

* * Denotes a Grasier or Drover of great beasts,
* * and that he shall lose by them, if *Albus* be weak he will lose by them, and will busie
* himself about difficult and unprofitable
* * things, his enemies will prove Clerks and Solicitors, or such like fellows, by whose means and procurement he may sometimes suffer imprisonment.

* * Imports many enemies unto the querent,
* subjects him to penurie and servitude, it for-
* tunates him in great beasts.
*

De-

Denotes the prisoner to escape out of prison, the person shall have much loss in meeting with his enemie, the person shall not be made prisoner; it is good to buy beasts, for there shall be profit in selling them again; the horse shall be good, swift, and nimble; the horse, amongst other things lost, shall return by himself; the man shall be rich and not troubled, the man shall pay his debts, the man shall not be banished out of his Country, the enemie shall have no succour or aid of any person: this *Figure* is good in all the demands of this house, but to obtain Mastership, or to attend upon any other it is not good.

Signifieth deliverance out of prison without harm, it is good to go against the enemie, it is good to buy Cattel and heritages, yea and in all other things which ye may demand in this house, this figure is good.

In this house signifieth a great number of enemies, mighty, and strong; there shall be great heavinesse for loss of a servant, and of beasts, and for long keeping in prison and torment thereof: this figure is ill in all things.

Signifies the Prisoner shall not be long in prison, it is not good to assault the enemie, for he shall lose by it; the person shall not be prisoner, it is very good to buy beasts, for you shall gain by it; to hire a servant and air the ground it is very good: the horse is swift of foot and good, the man shall pay his debts, the person shall be rich, the enemie shall have no aid; there is nothing for which ye may make demand in this house, but this figure is good.

Signifieth poverty and desolation in strange
* * Countries, with few enemies, the person
* shall have much gain and small profit in all
* * his doings: this figure signifieth ill in all the
* * demands.

Signifieth the Prisoner shall not come out
* of prison, but shall be sick and confess a truth
* * being examined; the man shall be made pri-
* soner, it is not good to buy horses, but if
* * any be bought, they shall be swift, the horse
lost shall not be found again; the person shall pay his debts and be poor, there be Traitours in the house, the man shall be condemned, whipped, and tormented, he shall be banished out of his Country, the enemy shall have it, and therefore it is not good to meddle with him: in all things this figure is ill.

Portends the Companies to be ill, the thing
* * lost will be found again, to buy beasts it is
* mean, and so it is to buy Lands and heritages,
* and to labour the Earth: the figure is mean
* * in all the demands.

Denotes many oppressions unto the ene-
* mies of the querent, yet the querent rarely
* escapes prejudice thereby, he is prejudiced by
* dealing in great Cattel.
* *

CHAP.

CHAP XIII.

A brief deduction of the accord and signification which the sixteen Figures have by the twelve Houses.

* *
*
* *
*

IF this Figure named *Acquisitio*, do in mounting grow from the first into the second, that is to say, that he be in the second, or be like unto the first where *Aquisitio* is, it signifieth to gain Gowns, and Clothing apparel, to get honour, and to make gain and profit in all acts of honour and vertue, and with the like people.

If that from the first she go into the third, it signifieth to have honour, joy, and profit of the kinsfolks and friends.

If that she go from the first to the fourth, it signifieth profit by the father, and a good and joyful end of his affairs.

If that she go from the first to the fifth, it signifieth joy of children, that is to say, they shall be good, and of honour, and to have joy and pleasure, to eat and drink, and to be well clothed.

If that she go from the first to the sixth, it signifieth profit and good luck for servants, and to buy small Cattel.

If she go into the seventh, it signifieth to make a contract of enemies, to make marriages, and to get honour and the love of persons, and for all demands it is good.

If she go from the first into the eighth, it signifieth death for the thing demanded, or for the demander, and great profit in succession and heritages: it is also good for things of Magick.

If she go from the first to the ninth, it signifieth to have profit and gain by Voyages, and in things of the Church, as in Benefices or Offices: it is also good for the profit of the children that ye would put to School, for they shall have promotions Ecclesiastical, and they shall be men of knowledge.

If she pass from the first to the tenth house, it signifieth amity, familiarity, acquaintance and profit with King, Princes, and great Lords; likewise to receive honour, and dignity by the mother: and also profit in succession and heritages. And to be brief it is good in all things.

If she go from the first to the eleventh, it signifieth to have honour and profit by his friends, and a good hope of the question demanded.

If she pass from the first to the twelfth, it signifieth imprisonment, loss of beasts, and to be overcome by the enemie: and to be brief, it is ill in all things.

If you find this Figure *Amissio* in the first house, and from thence be found in the second, which we call the going from one house unto another, it signifieth loss of goods, and to fall into debates, quarrels, and contentions, and suit for goods.

If she pass into the third house, it signifieth anger and contentions between Kinsfolks and Allies, it is also ill for small and short journeys.

If she go into the fourth house, it signifieth anger between the children and the father, and between the father and the children, and by that means loss of heritages,

ritages, and the beginning and suit in law the one against the other: and this copulation and assembly of the Figure is very ill but for lechery.

If she pass into the fifth house, the woman with child shall have unseasonable deliverance: it is also ill to eat and drink, and signifieth anger about victuals.

If she pass into the sixth, it signifieth anger against servants, and loss of them and of small cattel.

If she pass thence into the seventh, it signifieth strifes, quarrels, and debates with friends: it is also ill for marriages, and signifieth to have displeasure with his wife, and to lose the suit.

If she go into the eighth, it signifieth mortality by hot fevers, and alteration of the understanding, loss of goods of the women, and of the enemie: and in all the demands it is ill.

If she pass into the ninth, it signifieth loss of substance, and to be robbed by the way: it is ill for substance of the Church, and for men learned.

If she go into the tenth, it signifieth anger and miscontentment of Kings, Princes, and Lords, and of the Sea, and it is ill in all the demands of the tenth house.

If she pass into the eleventh, it signifieth anger against his friend, and to have an ill issue of the thing pretended or hoped to have.

If she go into the twelfth, it signifieth loss of cattel, and imprisonment. And to be short, it is ill in all things.

If this Figure *Fortuna Major* be in the first house, and thence leap into the second, it signifieth a great gain in goods, moveables, as gold, silver, and rich utensils.

If she pass into the third house, it signifieth

eth to have much substance by the means of the kindred: it is also good for small and short Voyages.

If it pass into the fourth, it signifieth the father to be of good and godly disposition; it is also good to buy heritages and possessions, and a good issue in all things.

If she go into the fifth, it signifieth, joy, pleasure, to be in good order, well appointed and clothed, to eat and drink well, and to have few children, and they shall be of red colour.

If it pass into the sixth, it signifieth fidelity in servants, and that the sick person shall amend: it is good for small beasts.

If she pass into the seventh, it is good for marriage, and signifieth that the enemie will make peace: for the acquaintance of a Lady, it is not good, because their secrets shall be disclosed.

If it go into the eighth, it signifieth death: it is ill in all things but to have the goods of a woman.

If she pass into the ninth, it signifieth to contract an amity with Church-men, and men learned, to make a Voyage it is good.

If it go into the tenth, it signifieth to have dignity with Kings and Princes, and with the mother, and to have victory over his enemies.

If she pass into the eleventh, it signifieth a good issue upon a good hope, good friends and succourable.

If it go into the twelfth, it signifieth imprisonment of the Prince, and that his enemies shall over-pass him in might and power.

* * * * * If this Figure *Fortuna Minor*, be in the first house, and thence go into the second, which we call going from one house to another, it signifieth a mean in gain, and he which medleth with red things shall quickly lose thereby.

If

If she pass into the third, it signifieth joy of the kinsfolks, it is also good for a short voyage, and signifieth that it shall be quickly ended, it is also good for friends.

If it pass into the fourth, it signifieth that the father is angry or sick, it also signifieth the loss of the suit.

If she come into the fifth, it signifieth to have many children which shall be red of colour, also great joy and pleasure, to eat and drink, and to be costly and well apparelled.

And if she go into the sixth, it signifieth good to buy small Cattel, it is indifferent, for servants, and signifieth that they shall be witty and wise.

If it pass into the seventh, it signifieth marriage, and that it shall be with strife and contention, the enemie is strong and mighty, the woman is wise, it is ill in case of Love, for it shall be discovered.

If she go into the eighth, it signifieth death, and also is ill in all things of esprite, as Magick and invocations.

If it pass into the ninth, it signifieth long Voyages with all prosperity and good luck, and the amity of men of the Church.

If she go into the tenth, it is good and prosperous going to the service of a King, Prince, or great Lord, the Ship on the Sea shall come safe and sound, and the owner thereof shall shortly have news.

If it pass into the eleventh, it signifieth good and trustie friends, and a good end of the thing wherein hope is put.

If she go into the twelfth, it is ill in all things but to buy horses.

If

If you find *Rubeus* in the first house, I will
* * say no other thing but that which before I
* have told you, that is to say, that following
* * the opinion of all the Doctors in this science,
* * be they Caldeans, Indians, Hebrews, Arabies, Egyptians, or Persians, when this Figure is found in this place, it ought not to be judged, the which thing I have always found true by long experience, wherefore at this time I will say no other thing, but that she is ill in all the houses but in the sixth.

If you find this Figure *Albus* in the first
* * house, and be found again in the second house,
* * it signifieth gain and profit in white things,
* Writings, or Letters, or Books.
* * If she pass into the third, it signifieth good time for friends and kinsfolks, and that Letters shall come from near at hand.

If it go into the fourth, it signifieth to win his suit, it is also good in the demands which may be made upon the father, signifying as well in them as in all others, a good issue and end.

If she pass into the fifth, it signifieth to have many children, and to delight in white clothes, to eat and drink, and to company oftentimes with learned men.

If it pass into the sixth, the servants be good and trusty.

If she go into the seventh, the marriage lately begun shall take effect, to the great contentment and profit of the parties, and the enemies shall demand peace.

And if it pass into the eighth, it signifieth death by a hot disease of Rhumes, and Cathers, it is also good for Magick.

If

If she go into the ninth, it signifieth that the long journy shall be good and profitable, and that the Letters which come from afar off bring good news, it is also good for Doctors and Church-men, and to make amitie and acquaintance with them.

If it pass into the tenth, it is good to go to Kings, Princes, and Lords, and to go to visit his mother.

If she go into the eleventh, it bringeth good luck, and also for Letters which shall come on their part.

If it pass into the twelfth, it is good to buy frames, also in this place it is a token to be held prisoner.

If this Figure *Caput draconis* be in the first house, and thence ascend into the second, it signifieth gain and profit in all things.

If it pass into the third, it signifieth the kinsfolks to be of good amity, it is also good for short Voyages, but there shall be some slowness therein.

If she go into the fourth, it signifieth good for the father, and to succeed in his heritage.

If it pass into the fifth, it signifieth many children which shall be wise and witty, it sheweth also a heartiness to eat and drink.

If she go into the sixth, it signifieth gain and profit in buying of Cattel, and that the servants be good and loyal.

If it pass into the seventh, it is a good time for marriage and for reconciliation of enemies, and that the person is of great amity.

If she go into the eighth, it signifieth death without remedy, and sometime in this place it signifieth to win inheritances.

If it pass into the ninth, it signifieth gain and profit

profit by a long Voyage by men of the Church.

If she go into the tenth, it is good to go to Kings, Princes, and to the mother.

If it pass into the eleventh, it signifieth to have good friends, and that the hope shall not be in vain: and also the thing that is demanded shall come to a good effect.

If she go into the twelfth, it signifieth to be made prisoner, and therein to have much vexation and torment, and in all the demands she is ill, but for to buy horses.

* If this Figure *Cauda draconis* be found in
* the first house then the figure should not be
* judged, but it must be broken and an other
* * made one hour after that: but if from the
second house she go into any of the other, ye may there judge it, saving in the fourth, where there is no certain judgment to be given, for the malice of the said Figure, and therefore at this time I will say no more.

* Finding this Figure *Letitia* in the first
* * house, and thence go into the second, it sig-
* * nifieth a mediocrity of gain by white things,
* * and in things of the Church.
* * If it pass into the third, it signifieth the kinsfolks to be merry, and in good disposition and in health of body, it is also good for small and short Voyages.

If she go into the fourth, the end of all things shall be joyful, but the promise false.

If it pass into the fifth, it is good for children, and to eat and drink, and to sing musick, and signifieth a great lightsomeness of heart.

If she go into the sixth, it is good for servants, signi-

signifying that they shall be profitable to their masters: in all the other houses this Figure is good, but in the eighth and twelfth, for in the eighth she signifieth death, and in the twelfth loss of Cattel. And for because that according to the signification of each house I have herebefore sufficiently written, you may by the same easily judge each question that is demanded, I will not hold you long in the other Figures which follow, in touching their mutations and concordances, but onely pass over them generally.

* *
* *
* *
*

This Figure *Tristitia* found in the first, and thence go into the second, it signifieth small profit but in things of the earth, as Vines, Medows, Woods, and Lands aerable, in all the other houses this Figure is ill, but in the fourth and eighth, where both in the one and the other, it is good to buy heritages, and because I have largely declared herebefore, I will say nothing more at this time.

*
* *
*
*

If this Figure *Puella* go from the first house to the second, it signifieth gain by women, and by white things; in all the other houses where this Figure passeth she is good, especially in the house where she signifieth joyfulness; but in the eighth she signifieth death, and in the twelfth imprisonment.

*
*
* *
*

If this figure *Puer*, passeth from the first to the second, it signifieth small gain, but in things of War, in all other houses this figure is mean, but in the eighth and twelfth she is ill.

This

This Figure *Conjunctio* going from the first
* * to the second, it signifieth gain by books and
* writings, in all other houses this *Figure* is
* indifferent, but in the seventh where it is
* * good for marriage, and in the ninth to put *Scholers* to study, and in the eighth it is ill, for it always signifieth death, and in the twelfth it is neither good nor bad.

This Figure *Carcer* passing from the first
* into the second, it is gainful to buy lands ae-
* * rable, in all other houses where ye find her,
* * ye shall judge her as ye do the others, that
* is to say, according to the signification of the house where she is, and therefore at this time I will speak no more thereof.

This *Figure Populus* passing from the first
* * house to the second, it signifieth gain and
* * profit in white things, and in lands which
* * lye by the water, and if she pass into the
* * third, it is good to make Voyage by water, it signifieth death in the eighth and in the ninth, and in the twelfth to be taken prisoner. In all the other houses judge according to their significations.

This Figure *Via* going from the first to
* the second, it signifieth small gain, if it pass
* into the third it is good for short Voyages:
* in all the other houses this figure is ill, but in
* the ninth and tenth, where she is very good, in the eighth she signifieth death, and imprisonment in the twelfth.

Whensoever ye finde the first houses to pass one into another, you shall judge according to the signification of the house where they pass, as I have in the begin-

beginning told you at large, and now in the end more briefly; the which things, to the end, you may the better understand them, I will set you an example of a Figure which my Lord of *Tays* commanded me to make, to know whether the French King *Francis* the first of that name, and the Emperour *Charles* of *Austriche*, the fifth of that name, should speak together: which Figure being made, and by fortune, *Acquisitio* being in the first house, went strait into the seventh, which is the house of Kings and Emperours, which was the cause that I straight way judged that the Emperour should speak with the King; and so likewise shall ye judge of the second if it pass into the third, to know (as by way of example) if the demand be made for substance it signifieth that the substance shall come into the hands of the kinsfolks of him which made the question according to the content of the demand, and the signification of the house where the said Figure is: if the second pass into the third, fifth, or sixth, or into any of the others following, you shall also judge according to the signification of the house where it is: the like shall ye do by the third if it pass into the fourth, or into any of the other unto the twelfth, so shall ye do by the fourth if she pass into the fifth, or into any of the other houses following: and so all the others judging as is aforesaid, according to the signification of the houses where they go, and according to the good or ill of the said Figures. And ye must note that they never pass but one time to stay the judgment, although that a Figure formed have many of one sort, and all alike, whereof I will speak more at large hereafter, in declaring the example that I will set.

CHAP.

CHAP. XIV.

Of the good or ill Houses, and which they be, where the Figures be in their places.

THe good houses, to be brief, are the first, fifth, tenth, and eleventh; the mean houses be the second, third, fourth, and ninth: the evil houses be the sixth, seventh, eighth, and twelfth houses.

The Houses wherein the Figures be found to be good.

Aquisitio is good for profit, and amongst all other Figures it is good in the first, second, and tenth houses.

Amissio is good for loss of substance, and therefore is good in the eighth house, and very ill in the second.

Fortuna Major is good for gain in things where a person hath hope to win, and therefore it is very good in the fifth, sixth, ninth and eleventh houses.

Fortuna Minor is good in any affair, wherein a person would go quickly, and is therefore very good in the second house, and ill in the eighth house.

Letitia is good for joy, as well present as to come, and for that cause is found good almost in all the houses, and especially in the fifth, and ill in the sixth, eight, and twelfth houses.

Tristitia is a very ill Figure in all the houses, but in the eighth and twelfth houses, where she is good: and mean in the first and second houses.

Albus is good for a man which hopeth to have gain or

or profit in any thing, and also to have entrie into any place, and in this respect is found good in the first and fourth houses.

Rubeus is ill in all good things, and good in all ill things, and many times signifieth death, she is never found in the first house to make a judgment as is told you before, she is ill in the second, fourth, seventh and tenth houses, and almost in all the other, saving in certain demands.

Puella is very good in all things that ye may demand, and especially in things of women, and she is very good in the ninth and fifth houses.

Puer is very ill in all the questions and demands which may be made in all the houses, saving in the second and sixth, where he is mean.

Carcer is a Figure likewise ill in all the houses, and especially in the sixth, eighth, seventh, and twelfth houses, and signifieth always to be staid.

Coniunctio is good with good, and ill with ill, and signifieth always a recoverment and restitution of things scattered or lost, and she is found good in the seventh, ninth, and tenth houses, and ill in the eighth, and signifieth death, and in the twelfth signifieth to be kept in prison.

Caput draconis is good with good, and ill with ill, and is good in the seventh and second houses, and she weth to have a good issue in the things where a man hopeth to have gain.

Cauda draconis is very good with the ill, and very ill with the good, in matter of loss she is good, and to pass out of an affair: she is found good in the fourth, sixth, ninth, and twelfth houses, and ill in the second: ye must note that in the ninth she is good to learn

Science, and ill to journey, signifying spoiling and robbing, she is also ill in this place for all other things.

Populus is sometime good and sometime bad, with good she is good, and with ill she is ill, she is good in the tenth, and ill in the eighth house.

Via is a Figure which breaketh and spoileth all the goodness of the others, saving in demands of journeys and voyages, and to go from place to place to the which she is very good; she is good in the third, fifth, and seventh houses, because she signifieth that Letters shall come which shall bring good news: in the twelfth house she is common.

In all the Telesmes it must be observed that the figures of Astromancie and Geomancie must unite, and then Superiours will communicate their vertues to Inferiours upon the proper Metals at the very moment of time, be careful therefore to observe the hour and minute you make a Telesmatical Gamahe, and follow these Rules and you cannot err.

CHAP.

CHAP. XV.

* * * * * *Fortuna Major* being found in the first house, giveth long life, and freeth from the molestation of diseases: it demonstrateth a man to be noble, magnanimous, of good manners, mean of stature, complexion ruddy, hair curling, and his superiour members greater then his inferiour.

In the second house, he signifies manifest riches and manifest gain, good fortune, and the gaining any thing lost or mis-laid; the taking of a thief, and recovery of things stolen.

In the third house, he signifies brethren and kinsmen, Nobles, and persons of good conversation; journeys to be prosperous and gainful with honour: it demonstrateth men to be faithful, and their friendship to be unfeigned.

In the fourth house, he represents a father to be noble, and of good reputation, and known by many people: he enlargeth possessions in Cities, increaseth Patrimonies, and discovereth hidden treasures. In this place he likewise signifies theft, and recovers every thing lost.

In the fifth house, he giveth joy by children, and causeth them to attain to great honours; Embassages he rendereth prosperous, but they are purchased with pains and prayers; he noteth rumours to be true, he bestoweth publick honours, and causeth a man to be very famous after death: foreshewth a woman with child to bring forth a manchild.

In the sixth house, he freeth from diseases, sheweth

those that have infirmities shall in a short time recover; signifieth a Physitian to be faithful and honest to administer good Physick, of which there ought to be had no suspition; houshold servants and Ministers to be faithful; and of animals he signifies horses.

In the seventh house, he giveth a wife rich, honest, and of good manners loving and pleasant, he overcometh strifes, and contentions. But if the Question be concerning them, he signifieth the adversaries to be very potent, and great favourites.

In the eighth house, if a Question be proposed of the death of any one, it signifies he shall live: the kind of death he sheweth to be good and natural; an honest burial, and honourable Funerals: he foresheweth a wife to have a rich dowry, legacies, and inheritance.

In the ninth house, he signifies journeys to be prosperous; and by land on horse back, rather then on foot, to be long, and not soon accomplished; he sheweth the return of those that are absent, signifies men to be of good faith, and constant in their intentions, and religious, and that never change or alter their faith: dreams he presageth to be true, signifieth true and perfect Sciences.

In the tenth house, he foreshewth great honours, bestoweth publike Offices, Magistracie, and Judgements, and honours in the Courts of Princes: signifieth Judges to be just, and not corrupted with gifts, bringeth a Cause to be easily and soon expedited; sheweth Kings to be potent, fortunate, and victorious, denoteth Victory to be certain, signifies a mother to be noble, and of long life.

In the eleventh house, he signifies true friends and profitable, a Prince rich and liberal; maketh a man fortunate, and beloved of his Prince. In

In the twelfth house, if a Question be proposed of the quality of enemies, it demonstrateth them to be potent and noble, and hardly to be resisted; but if a Question shall be concerning any other condition or respect to the enemies, he will deliver from their treacheries; it signifieth faithful servants, reduceth fugitives, hath signification of animals, as Horses, Lions, and Bulls; freeth from imprisonments, and eminent dangers he either mitigateth or taketh away.

* * *Fortuna Minor* in the first house, giveth long life, but incumbred with divers molestations and sicknesses; it signifieth a person of short stature, a lean body, having a mold or mark in his forehead or right eye.

In the second house, he signifies substance, and that to be consumed with too much prodigality, hideth a Thief, and a thing stolen is scarcely to be recovered but with great labour.

In the third house, he causeth discord amongst brethren and kinsfolks, threatneth danger to be in a journey, but escapeth it; rendreth men to be of good faith, but of close and hidden minds.

In the fourth house, he prejudiceth Patrimonies and inheritances, concealeth treasuries; and things lost cannot be regained, but with great difficulty; he signifieth a father to be honest, but a spender of his estate through prodigality, leaving small portions to his children.

In the fifth house, giveth few children; a woman with child he signifies shall have a woman-child, signifies Embassages to be honourable, but little profitable, raiseth to mean honours, giveth a good fame after death, but not much divulged, nor of lasting memory.

In the sixth house, he signifies diseases, both sanguine and cholerick, sheweth the sick person to be in great danger, but shall recover, signifies faithful servants, but slothful and unprofitable: and the same of other animals.

In the seventh house, he giveth a wife of a good progenie descended, but you shall be incumbred with many troubles with her; causeth love to be anxious and unconstant, prolongeth contentions, and maketh ones adversary to circumvent him with many cavillations, but in process of time he giveth victory.

In the eighth house, he sheweth the kind of death to be good and honest, but obscure, or in a strange place or pilgrimage; discovereth Legacies and Possessions, but to be obtained with suit and difficulty: denoteth funerals and buryings to be obscure, the portion of a wife to be hardly gotten, but easily spent.

In the ninth house, he maketh journeys to be dangerous, and a party absent slowly to return, causeth men to be occupied in offices of Religion, sheweth Sciences to be unaccomplished, but keepeth constancie in Faith and Religion.

In the tenth house, he signifieth Kings and Princes to be potent, but to gain their power with war and violence; banished men he sheweth shall soon return, it likewise discovereth honours, great offices and benefits, but for which you shall continually labour and strive, and wherein you shall have no stable continuance, a Judge shall not favour you, suits and contentions he prolongeth, a father and mother he sheweth shall soon die, and always to be affected with many diseases.

In the eleventh house, he maketh many friends, but such as are poor and unprofitable, and not able to re-

lieve

lieve thy necessities; it ingratiates you with Princes, and giveth great hopes, but small gains; neither long to continue in any Benefice or Offices bestowed by a Prince.

In the twelfth house, he sheweth enemies to be crafty, subtle, and fraudulent, and studying to circumvent you with many secret factions: signifies one in prison to be long detained, but at length to be delivered; animals he sheweth to be unfruitful, and servants unprofitable; and the changes of fortune to be frequent from good to evil, and from bad to good.

Via in the first house, bestoweth a long and prosperous life; giveth signification of a stranger, lean of body, and tall of stature, fair of complection, having a small beard, a person liberal and pleasant, but slow, and little addicted to labour.

In the second, he increaseth substance and riches, recovereth any thing that is stolen or lost, but signifies the Thief to be departed without the City.

In the third, he multiplies brethren and kinsfolks, signifies continual journeys, and prosperous, men that are publikely known, honest, and of good conversation.

In the fourth house, signifies the father to be honest, increaseth the Patrimony and Inheritance, produceth wealthy fields, sheweth treasure to be in the place enquired after, recovereth any thing lost.

In the fifth, he increaseth the company of male children, sheweth a woman with child to bring forth a male-child, sendeth Embassages to strange and remote parts, increaseth publike honours; signifieth an honest kind of death, and to be known through many Provinces.

In the sixth house, he preserveth from sickness, signifies the diseased speedily to recover, giveth profitable servants, and animals fruitful and profitable.

In the seventh house, he bestoweth a wife fair and pleasant, with whom you shall enjoy perpetual felicity, causeth strifes and controversies most speedily to be determined, adversaries to be easily overcome, and that shall willingly submit their controversies to the arbitration of good men.

In the eighth house, he sheweth the kind of death to proceed from Phlegmatick diseases, to be honest, and of good report; discovereth great Legacies, and rich inheritances to be obtained by the dead; and if any one hath been reported to be dead, it sheweth him to be alive.

In the ninth house, he causeth long journeys by water, especially by Sea, and portendeth very great gains to be acquired thereby; he denoteth Priesthoods, and profits from Ecclesiastical employments, maketh men of good Religion, upright, and constant of faith; sheweth dreams to be true, whose signification shall suddenly appear, increaseth Philosophical and Grammatical Sciences, and those things which appertain to the instruction and bringing up of children.

In the tenth house, he maketh Kings and Princes happy and fortunate, and such as shall maintain continual peace with their Allies, and that they shall require amity and friendship amongst many Princes by their several Embassages; promoteth publike honours, offices, and Magistracie amongst the Vulgar and common people, or about things pertaining to the water, journeys, or about gathering Taxes and Assessments; sheweth Judges to be just and merciful, and that shall quickly dispatch Causes depending before them: and

denotes

denotes a mother to be of good repute, healthy, and of long life.

In the eleventh house, he raiseth many wealthy friends, and acquireth faithful friends in foreign Provinces and Countries, and that shall willingly relieve him that requires them with all help and diligence; it ingratiates persons with profit and trust amongst Princes, employing him in such Offices, as he shall be incumbred with continual travels.

In the twelfth house, causeth many Enemies, but such as of whom little hurt or danger is to be feared; signifies servants and animals to be profitable, whosoever is in prison to be escaped, or speedily to be delivered from thence, and preserveth a man from the evil accidents of Fortune.

* * * * * * *Populus* being found in the first house, if a question be propounded concerning that house, sheweth a mean life, of a middle age, but inconstant, with divers sicknesses, and various successes of fortune; signifies a man of a middle stature, a gross body, well set in his members, perhaps some mold or mark about his left eye. But if a question shall be propounded concerning the Figure of a man, and to this Figure if there be joyned any thing of the figures of *Zazel* or *Rubeus*, it sheweth the man to be monstrously deformed, and that deformity he signifies to proceed from his birth; but if in the fifth house, it be be encompassed with malevolent Aspects, then that monstrousness is to come.

In the second house, she sheweth a mean substance, and that to be gotten with great difficulty: maketh a man also always sensible of laborious toyl, things stolen are never regained, what is lost shall never be wholly recovered,

recovered, that which is hidden shall not be found. But if the Question be of a Thief, it declareth him not yet to be fled away, but to lye lurking within the City.

In the third house, she raiseth few friends, either of brethren or kindred, foreshewеth journeys, but with labour and trouble, notwithstanding some profit may acrue by them; denotes a man unstable in his faith, and causeth a man often to be deceived by his companions.

In the fourth house, it signifies a father to be sickly, and of a laborious life, and his earthly possessions and inheritances to be taken away, sheweth profit to be gained by Water, sheweth treasure not to be hid, or if there be any hidden, that it shall not be found; a patrimony to be preserved with great labour.

In the fifth house he sheweth no honest messages, but either maketh the messengers to be Porters or publike Carriers, he divulgeth false rumours, which notwithstanding have the likeness of some truth, and seem to have their original from truth, which is not reported as it is done; it signifies a woman to be barren, and causeth such as are great with child to be abortives, appointeth an inglorious funeral, and ill report after death.

In the sixth house, it sheweth cold sicknesses, and chiefly afflicteth the lower parts of the body. A Physitian is declared to be careless and negligent in administring Physick to the sick, and signifies those that are affected with sickness to be in danger of death, and scarcely recover at all; it notes the deceitfulness of servants, and detriment of Cattel.

In the seventh house, it sheweth a wife to be fair and pleasant, but one that shall be solicited with the

love

love of many Woers, signifies her love to be feigned and dissembling, maketh weak and impotent adversaries soon to desert prosecuting.

In the eighth house, it denotes sudden death without any long sickness or anguish, and oftentimes sheweth death by the Water, giveth no inheritance, possession or legacie from the dead; and if any be, they shall be lost by some intervening contention, or other discord, he signifies the dowry of a wife to be little or none.

In the ninth house, sheweth false dreams, personates a man of rude wit, without any learning or science; in Religion he signifies inferiour Offices, such as serve either to cleanse the Church, or ring the Bells, and he signifies a man little curious or studious in Religion, neither one that is troubled with much conscience.

In the tenth house, he signifies such Kings and Princes, as for the most part are expulsed out of their Rule and Dominions, or either suffer continual trouble and detriment about them; he signifies Offices and Magistracie, which appertain to matters concerning the Waters; as about the Navy, Bridges, Fishings, Shores, Medows, and things of the like sort; maketh Judges to be variable and slow in expediting of Causes before them, declareth the mother to be sickly, and of a short life.

In the eleventh house, he giveth few friends, and many flatterers; and with Princes giveth neither favour nor fortune.

In the twelfth house, he sheweth weak and ignoble enemies, declareth one in prison not to be delivered, discovereth dangers in Waters, and waterie places.

Acqui-

Acquisitio found in the first house, giveth
* * a long life and prosperous old age; signifies
* a man of a middle stature, and a great head,
* * a countenance very well to be distinguished or
* known, a long nose much beard, hair curling, and fair eys, free of his meat and drink, but in all things else sparing and not liberal.

In the second house, he signifies great riches, apprehendeth all theeves, and causeth whatsoever is lost to be recovered.

In the third house, many brethren, and they to be wealthy, many gainful journeys, signifies a man of good faith.

In the fourth is signified a patrimony of much riches, many possessions of copious fruits; he signifieth that treasure hid in any place shall be found, and sheweth a Father to be rich, but covetous.

In the fifth house, it signifies many children of both Sexes, but more Males then Females, sheweth a woman to be with child, and that she shall be delivered without danger: and if a question be propounded concerning any Sex, he signifies it to be masculine; increaseth gainful, profitable Embassages, and Messages, but extendeth fame not far after death, yet causeth a man to be inherited of his own, and signifieth rumours to be true.

In the sixth house he signifies many and grievous sicknesses, and long to continue, maketh the sick to be in danger of death, and often to die, yet he declareth a Physitian to be learned and honest, giveth many servants and chattel, and gains to be acquired from them

In the seventh house, he signifies a wife to be rich, but either a woman, or a woman of a well grown age; signi-

signifies suits and contentions to be great and durable, and that love and wedlock shall be effected by lot.

In the eighth house, if a man be enquired after, it sheweth him to be dead, signifieth the kinde of death to be short, and sickness to last but a few days, discovereth very profitable legacies and inheritances, and signifieth a wife to have a rich dowry.

In the ninth house, he signifies long and profitable journeys, sheweth if any one be absent he shall soon return, causeth gain to be obtained from Religious and Ecclesiastical persons or Scholers, and signifies a man of a true and perfect Science.

In the tenth house, he maketh Princes to enlarge their Dominions, a Judge favourable, but one that must be continually presented with gifts, causeth Offices and Magistracie to be very gainful, signifieth a Mother rich and happy.

In the eleventh house, multiplieth friends, and bringeth profit from them, and encreaseth favour with Princes.

In the twelfth house he signifieth a man shall have many powerful or potent enemies, reduceth or bringeth home servants fled away, and cattel strayed; and signifies he that is in prison shall not be delivered.

Letitia in the first house, signifies long
* life with prosperity, and much joy and glad-
* * nes, and causeth a man to out-live and be
* * more victorious then all his brethren, signi-
* * fies a man of a tall stature, fair members, a broad fore-head, having great and broad teeth, and that hath a face comely and well coloured.

In the second house it signifies riches, and many

gains

gains, but great expences and various mutations of ones ſtate and condition, theft and any thing loſt is recovered and returned; but if the Queſtion be of a Thief, it declareth him to be fled away.

In the third houſe it ſheweth brethren to be of a good converſation, but of ſhort life, journeys pleaſant and comfortable, men of great credit and faith.

In the fourth he ſignifies happy patrimonies and poſſeſſions, a father to be Noble, and honoured with the dignity of ſome Princely Office, ſheweth treaſure to be in the place enquired after, but of leſs worth and value then is ſuppoſed, and cauſeth it to be found.

In the fifth houſe, he giveth obedient children, endued with good manners, and in whom ſhall be had the greateſt joy and comfort of old age, ſignifies a woman with child to bring forth a daughter, ſheweth honourable Embaſſages, and declares rumours and news to be altogether true, and leaveth a good and ample fame after death

In the ſixth houſe it ſheweth the ſick ſhall recover, denoteth good ſervants, good and profitable cattel and animals.

In the ſeventh houſe, he giveth a wife fair, beautiful and young, overcometh ſtrifes and contentions, and rendereth the ſucceſs thereof to be love.

In the eighth houſe it giveth Legacies and Poſſeſſions, and a commendable portion with a wife; if a Queſtion be propoſed concerning the condition of any man, it ſignifies him to be alive, and declares an honeſt, quiet, and meek kind of death.

In the ninth houſe it ſignifies very few journeys, and thoſe that do apply themſelves to travel, their journeys either are about the Meſſages and Embaſſages of Princes, or Pilgrimages to fulfil holy vows: ſheweth a man

to

to be of a good Religion, of indifferent knowledge, and who easily apprehendeth all things with natural ingenuity.

In the tenth house, it raiseth Kings and Princes to honour and great renown, maketh them famous by maintaining peace during their times, signifies Judges to be cruel and severe; honest Offices and Magistracie, signifies those things which are exercised either about Ecclesiastical affairs, Schools, or the administration of justice, sheweth a mother if she be a widow, that she shall be married again.

In the eleventh house, it increaseth favour with Princes, and multiplies friends.

And in the twelfth house, it giveth the victory over Enemies, causeth good servants and families, delivereth from imprisonment, and preserveth from future evils.

* * * * *Puella* in the first house signifies a person of a short life, weak constitution of body, middle stature, little fat, but fair, effeminate, and luxurious, and one who will incur many troubles and dangers in his life time, for the love of women.

In the second house, it neither encreaseth riches, nor diminisheth poverty, signifies a Thief not to be departed from the City, and a thing stolen to be alienated and made away: if a Question be of treasure in a place, it is resolved there is none.

In the third house it signifies more sisters then brethren, and encreaseth and continueth good friendship and amity amongst them, denoteth journeys to be pleasant and joyous, and men of good conversations.

In the fourth house it signifies a very small patri-

mony;

mony, and a father not to live long, but maketh the fields fertile with good fruits.

In the fifth house a woman with child is signified to bring forth a woman-child, denotes no Embassages, causeth much commerce with women, and some Office to be obtained from them.

In the sixth house signifies much weakness of the sick, but causeth the sick shortly to recover, and sheweth a Physitian to be unlearned and unskilful, but one who is much esteemed of in the opinion of the vulgar people, giveth good servants, hand-maids, cattel and animals.

In the seventh house it giveth a wife fair, beautiful and pleasant, leading a peaceable and quiet conversation with her husband, notwithstanding one that shall burn much with lust, and be coveted and lusted after of many men, denoteth no suits or controversies, which shall depend before a Judge, but some jarrs and wranglings with the common people one amongst another, which shall be easily dissolved and ended.

In the eighth house, if a Question be of one reputed to be dead, it declareth him to be alive, giveth a small portion with a wife, but that which contenteth her husband.

In the ninth house it signifies very few journeys, sheweth a man of good Religion, indifferent skill or knowledge in Sciences, unless happily Musick, as well vocal as instrumental.

In the tenth house it signifies Princes not to be very potent, but notwithstanding they shall govern peaceably within their Dominions, and shall be beloved of their Neighbours and Subjects, it causeth them to be affable, milde, and courteous and that they shall always exercise themselves with continual mirth, plays, and

lust-

huntings, maketh Judges to be good, godly, and merciful, giveth Offices about Women, or especially from Noble women.

In the eleventh house he giveth many friends, and encreaseth favour with women.

In the twelfth house he signifies few enemies, but contention with women, and delivereth prisoners out of prison through the intercession of friends.

* *Amissio* in the first house signifies the sick
* * not to live long, and sheweth a short life;
* signifies a man of disproportioned members
* * of his body, and one of a wicked life and conversation, and who is marked with some notorious and remarkable defect in some part of his body, as either lame, or maimed, or the like.

In the second house consumeth all substance, and maketh one to undergo the burden of miserable poverty; neither Thief nor the thing stolen shall be found, signifies treasure not to be in the place sought after, and to be sought for with loss and damage.

In the third house it signifies death of brethren, or the want of them, and of kindred and friends, signifieth no journeys, and causeth one to be deceived of many.

In the fourth house it signifies the utter destruction of ones patrimony, sheweth the father to be poor, and the son to die.

In the fifth house sheweth death of children, and afflicts a man with divers sorrows, signifies a woman not to be with childe, or else to have miscarried, raiseth no fame or honours, and dispersed false rumours.

In the sixth house it signifies the sick to be recovered

or that he shall soon recover, but causeth loss and damage by servants and Cattel.

In the seventh house, giveth an adulterous wife, and contrarying her husband with continual contention, nevertheless she shall not live long, and it causeth contentions to be ended.

In the eighth house, signifies a man to be dead, consumeth the dowry of a wife, bestoweth or sendeth no inheritances or legacies.

In the ninth house it causeth no journeys, but such as shall be compassed with very great loss, signifies men to be inconstant in Religion, and often changing their opinion from one Sect to another, and altogether ignorant of learning.

In the tenth house, rendreth Princes to be most unfortunate, and sheweth that they shall be compelled to end their lives in exile and banishment; Judges to be wicked, and signifies Offices and Magistracie to be damageable, and sheweth the death of a mother.

In the eleventh house, it signifies few friends, and causeth them to be easily lost, and turned to become enemies, and causeth a man to have no favour with his Prince, unless it be hurtful to him.

In the twelfth house, destroyeth all enemies, detaineth long in prison, but preserveth from dangers.

Conjunctio in the first house maketh a prosperous life, and signifies a man of a middle stature, not lean nor fat, long face, plain hair, a little beard, long fingers and thighs, liberal, amiable, and a friend to many people

In the second house it doth not signifie any riches to be gotten, but preserveth a man secure and free from the calamities of poverty, detecteth both the Thief and the thing stolen, and acquireth hidden treasure.

In

In the third house he giveth various journeys with various success, and signifieth good faith and constancie.

In the fourth house it sheweth a mean patrimony, causeth a father to be honest, of good report, and of good understanding.

In the fifth house he giveth children of subtle ingenuity and wit, sheweth a woman pregnant to have a male-child, and raiseth men to honours by their own meer proper wit and ingenuity, and dispersеth their fame and credit far abroad, and also signifies news and rumours to be true.

In the sixth house it signifies sicknesses to be tedious and of long continuance, but foresheweth the Physitian to be learned and well-experienced, and sheweth servants to be faithful and blameless, and animals profitable.

In the seventh house he giveth a wife very obedient, conformable, and dutiful to her husband, and one of a good wit and ingenuity; causeth difficult suits and controversies, and crafty, subtle, and malicious adversaries.

In the eighth house, him of whom a Question is propounded, he signifies him to be dead, and pretendeth some gain to be acquired by his death, sheweth a wife shall not be very rich.

In the ninth house he giveth a few journeys, but long and tedious, and sheweth one that is absent shall after a long season return. In this house increaseth divers Arts, Sciences, and Mysteries of Religion, and giveth a quick, perspicuous, and efficacious wit.

In the tenth house it maketh Princes liberal, affable, and benevolent, and who are much delighted and affected with divers Sciences, and secret Arts, and with

men learned therein; causeth Judges to be just, and such who with a piercing and subtle speculation, do easily discern causes in controversie before them, enlargeth Offices which are concerned about Letters, Learning, sound Doctrines and Sciences; and signifies a mother to be honest, of good ingenuity and wit, and also one of a prosperous life.

In the eleventh house it signifies great increase of friends, and very much procureth the grace and favour of Princes, powerful and Noble men.

In the twelfth house it signifies wary and quick-witted enemies, causeth such as are in prison to remain and continue so very long, and causeth a man to eschew very many dangers in his life.

Albus in the first house signifies a life vexed
* * with continual sickness and grievous diseases,
* * signifies a man of a short stature, broad brest,
* and gross arms, having curled, or crisped hair,
* * one of a broad full mouth, a great talker and babler, given much to use vain and unprofitable discourse, but one that is merry, joyous, and jocond, and much pleasing to men.

In the second house it enlargeth and augmenteth substance gained by sports, plays, vile and base arts and excises, but such as are pleasing and delightful, as by plays, pastimes, dancings and laughters: he discovereth both the thief, and the theft or thing stolen, and hideth and concealeth treasure.

In the third house it signifies very few brethren, giveth not many, but tedious and wearisome journeys, and signifies all deceivers,

In the fourth house he sheweth very small or no patrimony, and the father to be a man much known, but declareth him to be a man of some base and inferiour office and imployment.

In

In the fifth house, giveth no children, or if any, that they shall soon die, declareth a woman to be servile, and causeth such as are with young to miscarry, or else to bring forth Monsters, denoteth all rumours to be false, and raiseth to no honour.

In the sixth house, it causeth very tedious sicknesses and diseases, discovereth the fraud, deceit, and wickedness of Servants, and signifies diseases and infirmities of Cattel to be mortal, and maketh the Physitian to be suspected of the sick Patient.

In the seventh house giveth a barren wife, but one that is fair and beautiful, few suits or controversies, but such as shall be of very long continuance.

In the eighth house, if a question be propounded of any one, it shews the party to be dead, giveth little portion or dowry with a wife, and causeth that to be much strived and contended for.

In the ninth house it denoteth some journeys to be accomplished but with mean profit, hindereth him that is absent, and signifies he shall not return, and declareth a man to be superstitious in Religion, and given to false and deceitful Sciences.

In the tenth house it causeth Princes and Judges to be malevolent, sheweth vile and base Offices and Magistracies, signifies a Mother to be a Whore, or one much suspected for adultery.

In the eleventh house it maketh dissembling and false friends, causeth love and favour to be inconstant.

In the twelfth house, denoteth vile, impotent, and rustical enemies, sheweth such as are in prison shall not escape, and signifies a great many and various troubles and discommodities of ones life.

Puer in the first house giveth an indifferent
* long life, but laborious; raiseth men to
* great fame through military dignity, signi-
* * fies a person of a strong body, ruddy comple-
* ction, a fair countenance and black hair.

In the second house it encreaseth substance obtained by other mens goods, by plunderings, rapines, confiscations, military Laws, and such like; he concealeth both the thief and the thing stolen, but discovereth no treasure.

In the third house it raiseth a man to honour above his brethren, and to be feared of them, signifies journeys, to be dangerous, and denoteth persons of good credit.

In the fourth house it signifies dubious inheritances and possessions, and signifies a father to attain to his substance and estate through violence.

In the fifth house it sheweth good children, and such as shall attain to honours and dignities, he signifies a woman to have a male-child, and sheweth honours to be acquired by Military discipline, and great and full fame.

In the sixth house it causeth violent diseases and infirmities, as wounds, falls, contusions, bruises, but easily delivereth the sick, and sheweth the Physitian and Chirurgeon to be good; denoteth servants and animals to be good, strong and profitable.

In the seventh house it causeth a wife to be a Virago, of a stout spirit, of good fidelity and one that loveth to bear the Rule and Government of a house; maketh cruel strifes and contentions, and such adversaries as shall scarcely be restrained by justice.

In the eighth house, sheweth him that is supposed to be dead, to live, signifieth the kind of death not to be pain-

painful, or laborious, but to proceed from some hot humour, or by iron, or the sword, or from some other cause of the like kind, sheweth a man to have no legacies or other inheritance.

In the ninth house it sheweth journeys not to be undergone without peril and danger of life, yet nevertheless declareth them to be accomplished prosperously and safely; sheweth persons of little Religion, and using little conscience, notwithstanding giveth the knowledge of Natural Philosophy and Physick and many other liberal and excellent Arts.

In the tenth house signifies Princes to be powerful, glorious, and famous in Warlike atchievements, but they shall be unconstant and unchangeable, by reason of the mutable and various successes of victory. In this house he causeth Judges to be cruel and unmerciful, increaseth offices in Warlike affairs, signifies Magistracy to be exercised by fire and sword, hurteth a mother, and endangereth her life.

In the eleventh house it sheweth noble friends, and noble men, and such as shall much frequent the Courts of Princes, and follow after Warfare, and causeth many to adhere to cruel men; nevertheless he causeth much esteem with Princes, but their favour is to be suspected.

In the twelfth house he causeth Enemies to be cruel and pernicious, those that are in prison shall escape, and maketh them to eschew many dangers.

* * * * * * *Rubeus* in the first house, signifies a short life, and an evil end, signifies a man to be filthy, unprofitable, and of an evil, cruel, and malicious countenance, having some remarkable and notable sign or scar in some part of his body.

In the second house it signifies poverty, and maketh thieves and robbers, and such persons as shall acquire and seek after their maintenance and livelyhoods by using false, wicked, and evil, and unlawful Arts, preserveth theeves, and concealeth theft, and signifies no treasure to be hid nor found.

In the third house it renders brethren and kinsmen to be full of hatred, and odious one to another, and sheweth them to be of evil manners and ill disposition, causeth journeys to be very dangerous, and foresheweth false faith and treachery.

In the fourth house he destroyeth and consumeth patrimonies, and disperseth and wasteth inheritances, causeth them to come to nothing, destroyeth the fruits of the field by tempestuous seasons, and malignancie of the earth, and bringeth the father to a quick and sudden death.

In the fifth house, giveth many children, but either they shall be wicked and disobedient, or else shall afflict their parents with grief disgrace and infamy.

In the sixth house it causeth mortal wounds, sicknesses and diseases, him that is sick shall die, the Physitian shall err, servants prove false and treacherous, cattel and beasts shall produce hurt and danger.

In the seventh house it signifies a wife to be infamous, publikely adulterate, and contentious; deceitful and treacherous adversaries, who shall endeavour to overcome you by crafty and subtle wilds and circumventions of the Law.

In the eighth house it signifies a violent death to be inflicted by the execution of publike Justice, and signifies if any one be enquired after, that he is certainly dead, and a wife to have no portion or dowry.

In the ninth house sheweth journeys to be evil and dan-

dangerous, and that a man shall be in danger either to be spoiled by theeves and robbers, or to be taken by plunderers and robbers; declareth men to be of most wicked opinions in Religion, and of evil faith, and such as will often easily be induced to deny and go from their faith for every small occasion; denoteth sciences to be false and deceitful, and the professors thereof to be ignorant.

In the tenth house it signifies Princes to be cruel and tyrannical, and that their power shall come to an evil end, as that either they shall be cruelly murthered and destroyed by their own Subjects, or that they shall be taken captive by their Conquerours, and put to an ignominious and cruel death, or shall miserably end their lives in hard imprisonment; signifies Judges and Officers to be false, theevish, and such as shall be addicted to usury, sheweth that a mother shall soon die, and denoteth her to be blemisht with an evil fame and report.

In the eleventh house, it giveth no true, nor any faithful friends; sheweth men to be of wicked lives and conversations, and causeth a man to be rejected and cast out from all society and conversation with good and noble persons.

In the twelfth house, it maketh enemies to be cruel and traiterous, of whom we ought circumspectly to beware; signifies such as are in prison shall come to an evil end, and sheweth a great many inconveniencies and mischiefs to happen in a mans life.

* * * * *Carcer* in the first house being posited, giveth a short life, signifies men to be most wicked, of a filthy, cruel unclean figure and shape, and such as are hated and despised of all men.

In the second house, it causeth most cruel and

and miserable poverty, signifies both the thief and thing stolen to be taken and regained, and sheweth no treasure to be hid.

In the third house it signifieth hatred and dissention amongst brethren, evil journeys, most wicked faith and conversation.

In the fourth house it signifieth a man to have no possessions or inheritances, a father to be most wicked, and to die a sudden and evil death.

In the fifth house it giveth many children, sheweth a woman not to be with child, and provoketh those that are with child to miscarry of their own consent, or slayeth the child, signifieth no honours, and disperseth most false rumours.

In the sixth house it causeth the diseased to undergo long sickness, signifieth servants to be wicked, rather unprofitable, Physitians ignorant.

In the seventh house it sheweth the wife shall be hated of her husband, and signifies suits and contentions to be ill ended and determined.

In the eighth house it declareth the kind of death to be by some fall, mischance, or false accusation, or that men shall be condemned in prison, or in publike judgment, and sheweth them to be put to death, or that they shall often lay violent and deadly hands upon themselves, denieth a wife to have any portion and legacies.

In the ninth house, it sheweth he that is absent shall not return, and signifieth some evil shall happen to him in his journey, it denotes persons of no Religion, a wicked conscience and ignorant of learning.

In the tenth house it causeth Princes to be very wicked, and wretchedly to perish, because when they are established in their power, they will wholly addict them-

themselves to every voluptuous lust, pleasure, and tyranny, causeth Judges to be unjust and false, declareth the mother to be cruel, and infamous, and noted with the badge of adultery, giveth no offices nor Magistracies, but such as are gotten and obtained either by lying, or through theft, and base and cruel robbery.

In the eleventh house, it causeth no friends, nor love, nor favour amongst men.

In the twelfth house it raiseth enemies, detaineth in prison, and inflicteth many evils.

Tristitia in the first house doth not abbreviate life, but afflicteth it with many molestations, signifieth a person of good manners and carriage, but one that is solitary, and slow in all his business and occasions, one that is solitary, melancholy, seldome laughing, but most covetous after all things.

In the second house, it giveth much substance and riches, but they that have them shall not enjoy them, but shall rather hide them, and shall scarce afford to themselves food or sustenance therefrom; treasure shall not be found, neither shall the thief nor the theft.

In the third house signifieth a man to have few brethren, but sheweth that he shall out-live them all, causeth unhappy journeys, but giveth good faith.

In the fourth house it consumeth and destroyeth fields, possessions and inheritances, causeth a father to be old and of long life, and a very covetous hoorder up of money.

In the fifth house, it signifies no children, or that they shall soon die, sheweth a woman with child to bring forth a woman-child, giveth no fame nor honors.

In the sixth house it sheweth that the sick shall die, servants shall be good, but slothful, and signifies cattel shall be of a small price or value. In

In the seventh house it sheweth that the wife shall soon die, and declareth suits and contentions to be very hurtful, and determining against you.

In the eighth house it signifies the kind of death to be with long and grievous sickness, and much dolor and pain, giveth legacies and an inheritance, and indoweth a wife with a portion.

In the ninth house, it sheweth that he that is absent shall perish in his journey, or signifies that some evil mischance shall happen unto him; causeth journeys to be very unfortunate, but declareth men to be of good Religion, devout, and profound Scholers.

In the tenth house it signifies Princes to be severe, but very good lovers of justice, it causeth just Judges, but such as are tedious and slow in determining of causes, bringeth a Mother to a good old age, with integrity and honesty of life, but mixt with divers discommodities and misfortunes; it raiseth to great Offices, but they shall not be long enjoyed nor persevered in, it signifies such offices as do appertain to the water or tillage, and manuring of the Earth, or such as are to be imployed about matters of Religion and Wisdome.

In the eleventh house it signifies scarcity of friends, and the death of friends, and also signifies little love or favour.

In the twelfth house it sheweth no enemies, wretchedly condemneth the imprisoned, and causeth many discommodities and disprofits to happen in ones life.

Caput Draconis in the first house augmenteth life and fortune.

In the second house he increaseth riches and substance, saveth and concealeth a thief, and signifies treasure to be hid.

In the third house it giveth many brethren,

thren; causeth journeys, kinsmen, and good faith and credit.

In the fourth house he giveth wealthy inheritances, causeth the father to attain to old age.

In the fifth house it giveth many children; signifies women with child to bring forth women-children, and often times to have twins, it sheweth great honours and fame, and signifies news and rumours to be true.

In the sixth house it increaseth sicknesses and diseases, signifies the Physitian to be learned, and giveth very many servants and chattel.

In the seventh house he signifieth a man shall have many wives, multiplies and stirreth up many adversaries and suits.

In the eighth house he sheweth the death to be certain, increaseth legacies and inheritances, and giveth a good portion with a wife.

In the ninth house it signifies many journeys, many Sciences, and good Religion, and sheweth that those that are absent shall soon return.

In the tenth house he signifies glorious Princes, great and magnificent Judges, great Offices, and gainful Magistracie.

In the eleventh house he causeth many friends, and to be beloved of all men.

In the twelfth house it signifieth men to have many enemies, and many women, detaineth the imprisoned, and evilly punisheth them.

* * * * *Cauda Draconis* in all and singular the respective houses aforesaid, giveth the contrary judgment to *Caput*. And these are the natures of the figures of Geomancie, and their judgments, in all and singular their houses, upon all manner of questions to be propounded,

pounded, of or concerning any matter or thing whatsoever.

But now in the manner of proceeding to judgment, this you are especially to observe, That whensoever any Question shall be proposed to you, which is contained in any of the houses, that you shall not onely answer thereunto by the figure contained in such a house; but beholding and diligently respecting all the figures, and the Index it self in two houses, you shall ground the face of judgment. You shall therefore consider the figure of the thing quested or enquired after, if he shall multiply himself by the other places of the figure, that you may cause them also to be partakers in your judgement: as for example, if a question shall be propounded of the second house concerning a Thief, and the figure of the second house shall be found in the sixth, it declareth the Thief to be some of ones own houshold or servants: and after this manner shall you judge and consider of the rest, for this whole Art consisteth in the Commixtures of the figures, and the natures thereof; which whosoever doth rightly practice, he shall always declare most true and certain judgments upon every particular thing whatsoever.

CHAP.

CHAP. XVI.

Of the two Witnesses.

AFter that we have sufficiently treated of the twelve houses and of the Figures, and of their translation and concord, and which be good, and which be bad. Now resteth it to speak of the two Witnesses and of the Judge, now must you know that the two Witnesses be two figures drawn of the twelve figures of the Zodiack, whereof the one must be placed in the Figure formed on the right side, which is the thirteenth Figure, and is called the right Witnes; the other must be placed on the left side of the Figure, and is the fourteenth Figure, named the left Witnes: the right Witnes is put for the Querent, and signifieth all that which by the first Figure, and all the others which be on the right side (that is to say, the second, third, fourth, ninth, and tenth) is discerned, which is the motive of the question before propounded. The left Witnes containeth all that which the figures do signifie which be on his side, that is to say, the fifth, sixth, seventh, eighth, eleventh, and twelfth, on such wise that the right Witnes signifieth the Querent, and the left Witnes the thing demanded, propounded, and enquired. Besides this, the right Witnes signifieth joy and happines of the thing lately passed to the person which propounded the question, and the left Witnes signifieth heavines, unquietnes, and mishap of the thing to come, and put in question: you must further note, that these two Witnesses be no houses, neither natural figures, but be only accidentals, taken from the other to give a judgment certain on the question propounded.

CHAP.

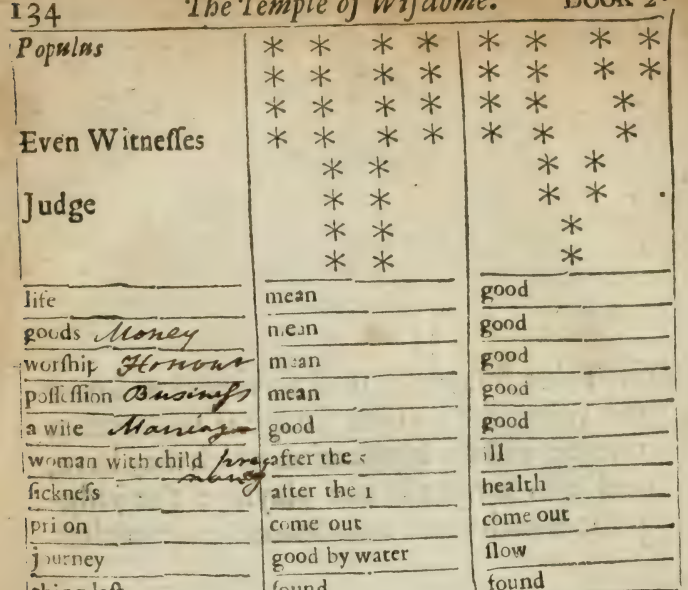
CHAP. XVII.

Of the Judge.

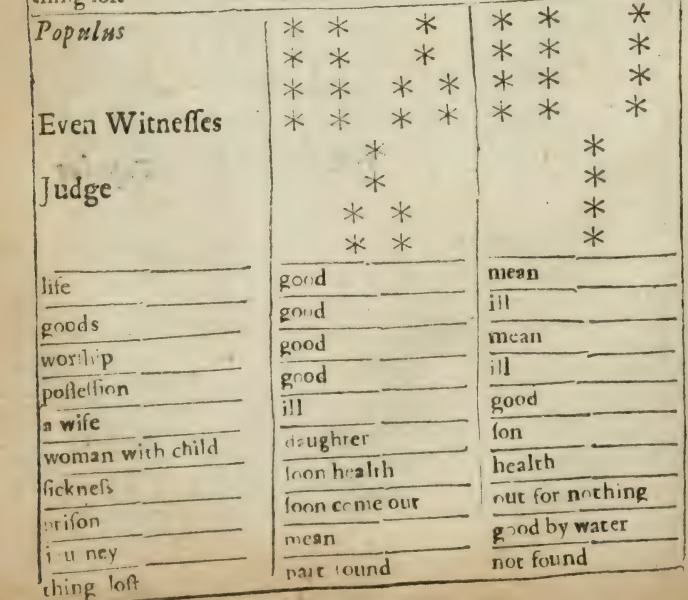
THe Judge, or the fifteenth figure is procreated of the two Witnesses to judge the end of all the signification of the demand, to know if it be good or bad. The which Judge ought always of necessity to be even; for if it be not, the figure should be false: and so if the Judge be good, the signification of the demand shall come to a good end, and if he be ill, it shall come to an ill end. If the Judge do agree with the first and with the other figures which be on the right side, it signifieth good to the Querent, and in the thing demanded. And if he agree with those on the left hand, which be called the daughters, it signifieth to the Querent an ill issue of the thing demanded. And so must ye say and esteem of the accord which he hath with the right or left Witness, as ye shall see by the example following, according to the doctors in this Art, as well Hebrews as Chaldeans, and others which have treated thereof.

This

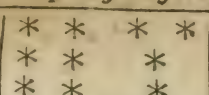
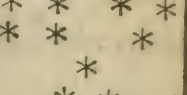
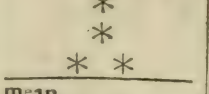
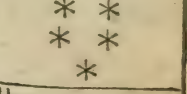
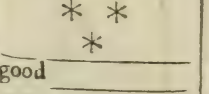
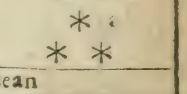
This Table following ſhall ſerve you to know the Witneſſes and the Judge as well even as uneven, and the ſignification which they have, and alſo for the better playing: the judgment of each figure and demand propounded.



life	mean	good
goods *Money*	mean	good
worship *Honour*	mean	good
possession *Business*	mean	good
a wife *Marriage*	good	good
woman with child *pregnancy*	after the s	ill
sickness	after the 1	health
prison	come out	come out
journey	good by water	slow
thing lost	found	found

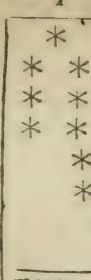
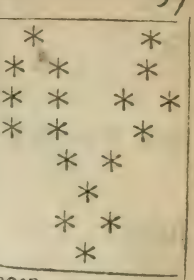


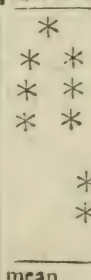
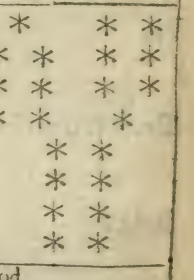
life	good	mean
goods	good	ill
worship	good	mean
possession	good	ill
a wife	ill	good
woman with child	daughter	son
sickness	soon health	health
prison	soon come out	out for nothing
journey	mean	good by water
thing lost	part found	not found

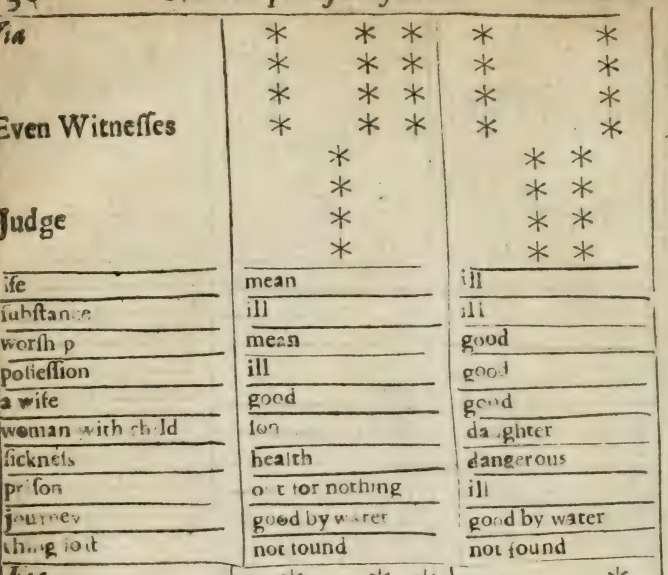
Populus		
Even Witnesses		
Judge		
life	mean	ill
substance	mean	ill
worship	good	mean
possession	good	ill
a wife	good	ill
woman with child	daughter	daughter
sickness	perillous	health
prison	long	come out
journey	ill	mean
thing lost	found	lost
Populus		
Even Witnesses		
Judge		
life	good	mean
substance	mean	good
worship	mean	ill
possession	mean	good
a wife	good	ill
woman with child	after the	daughter
sickness	health	after the i
prison	die therein	die therein
journey	mean	ill
thing lost	found	part found

Letitia		
Uneven Witnesses		
Judge		
life	good and long	mean
substance	encreale	ill
worship	good dignity	mean
possession	good	mean
a wife	good	mean
woman with child	son	daughter
sickness	health	after the 11
prison	late out	come out
journey	good in end	hurtful
thing lost	found	found

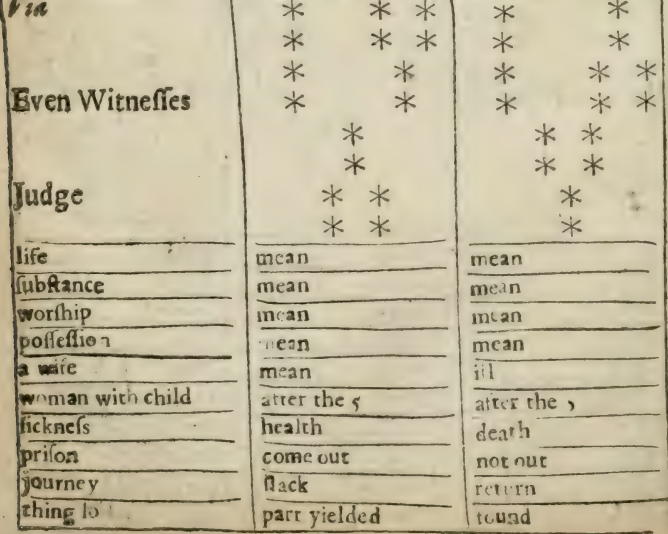
Letitia		
Uneven Witnesses		
Judge		
life	mean	ill
substance	mean	mean
worship	mean	good
possession	mean	good
a wife	mean	ill
woman with child	daughter	according to 5
sickness	after the 1	dangerous
prison	come out	come out
journey	ill	ill
thing lost	part found	part found

Letitia		
Uneven Witnesses		
Judge		
life	mean	mean
substance	good	ill
worship	good	ill
possession	good	ill
a wife	good	ill
woman with child	a son	after the 5
sickness	health	health
prison	soon out	run away
journey	good	ill
thing lost	part found	part yeilded

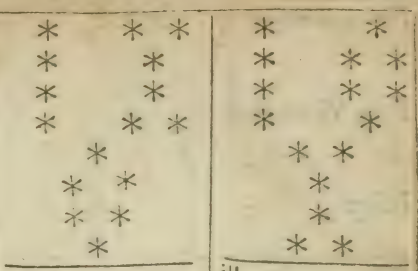
Letitia		
Uneven Witnesses		
Judge		
life	mean	good
substance	mean	mean
worship	mean	mean
possession	mean	ill
a wife	mean	good
woman with child	a son	after the 5
sickness	health	after the 6
prison	slow	come out
journey	return	good by water
thing lost	found	part found



life	mean	ill
substance	ill	ill
worship	mean	good
possession	ill	good
a wife	good	good
woman with child	son	daughter
sickness	health	dangerous
prison	out for nothing	ill
journey	good by water	good by water
thing lost	not found	not found

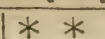
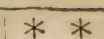
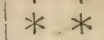
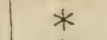


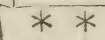
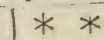
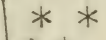
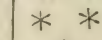
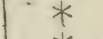
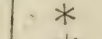
life	mean	mean
substance	mean	mean
worship	mean	mean
possession	mean	mean
a wife	mean	ill
woman with child	after the 5	after the 5
sickness	health	death
prison	come out	not out
journey	slack	return
thing lost	part yielded	found



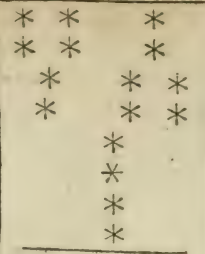
life	mean	ill
substance	mean	mean
worship	ill	ill
possession	mean	good
a wife	ill	ill
woman with child	after the 5	after the 5
sickness	death	death
prison	not out	not out
journey	return	late
thing lost	found	part found

life	mean	mean
substance	mean	mean
worship	mean	mean
possession	mean	mean
a wife	mean	mean
woman with child	a son	after the 5
sickness	health	health
prison	come out	soon out
journey	late	good
thing lost	little found	not found

Fortuna major		
Even Witnesses		
Judge		
life	good	good
substance	good	good
worship	possibility good	good
possession	good by water	good
a wife	good	good
woman with child	after the 5	son
sickness	health	good
prison	come out	come out
journey	good with speed	difficult
thing lost	found	found

Fortuna major		
Even Witnesses		
Judge		
life	ill	mean
substance	ill	mean
worship	ill	good
possession	ill	mean
a wife	ill	good
woman with child	son	after the 5
sickness	health	after the 1
prison	late	die therein
journey	ill	mean
thing lost	not found	found

Fortuna major

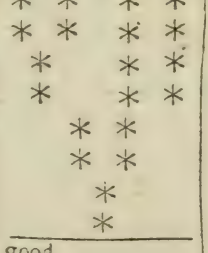


Even Witnesses

Judge

life	mean	mean
substance	mean	mean
worship	good	mean
possession	mean	mean
a wife	good	evil
woman with child	[illegible]	daughter
sickness	health	perilous
prison	come out	with harm
journey	[illegible] return	late
thing lost	part found	not found

Fortuna major



Even Witnesses

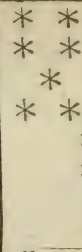
Judge

life	good	[illegible]
substance	good	mean
worship	good	good
possession	good	evil
a wife	good	evil
woman with child	after three	after three
sickness	health	health
prison	come out	[illegible] out
journey	good	very good
thing lost	found	not found

Albus		
Uneven Witnesses		
Judge		
life	ill	good
substance	ill	good
worship	ill	good
possession	ill	good
a wife	ill	ill
woman with child	daughrer die	after the 5
sickness	death	health
prison	perillous	late
journey	mean	good
thing lost	not found	not found

Albus		
Uneven Witnesses		
Judge		
life	ill	sufficient
substance	mean	good
worship	ill	good
possession	ill	goo
a wife	mean	good
woman with child	daughter	after he
sickness	death	health
prison	not out	come out
journey	ill	good
thing lost	not found	part found

Albus

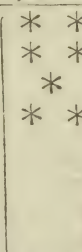


Uneven Witnesses

Judge

life	ill	good
substance	mean	good
worship	no	good
possession	mean	good
a wife	ill	good
woman with child	daughter	after the 5
sickness	death	health
prison	die in prison	run away
journey	difficult	slow
thing lost	part found	found

Albus



Uneven Witnesses

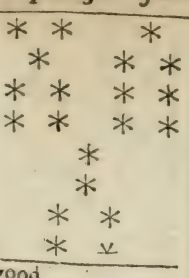
Judge

life	ill	mean
substance	ill	mean
worship	ill	mean
possession	ill	mean
a wife	ill	mean
woman with child	daughter	daughter
sickness	health	after he r
prison	come out	come out
journey	mean	very good by water
thing lost	not found	part found

Rubens

Uneven Witnesses

Judge

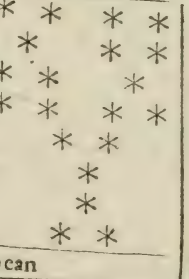


life	good	mean
substance	good	mean
worship	good	mean
possession	good	mean
a wife	very good	ill
woman with child	a son	daughter
sickness	health	health
prison	come out	difficult
journey	difficult	ill
thing lost	part found	part yielded

Rubens

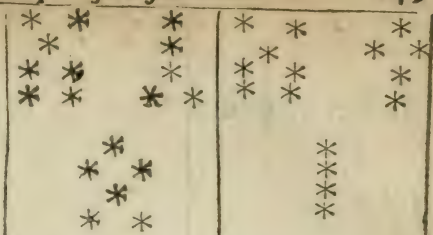
Uneven Witnesses

Judge



life	mean	good
substance	mean	good
worship	mean	mean
possession	mean	good
a wife	good	mean
woman with child	daughter	a son
sickness	death	health
prison	ill	ill
journey	ill	ill
thing lost	not found	found

Rubeus

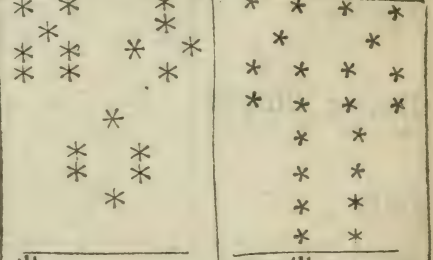


Uneven Witnesses

Judge

life	ill	mean
substance	ill	good
worship	ill	good
possession	ill	mean
a wife	ill	good
woman with child	daughter	after the 5
sickness	health	long sick
prison	come out	soon out
journey	ill	slow
thing lost	not found	found

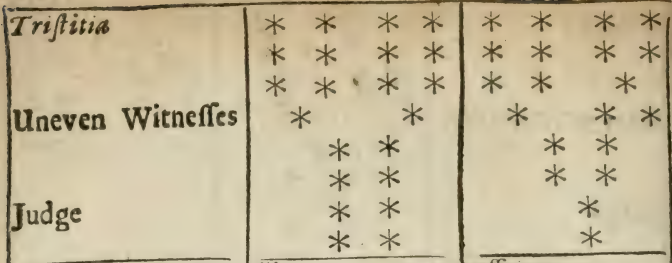
Rubeus



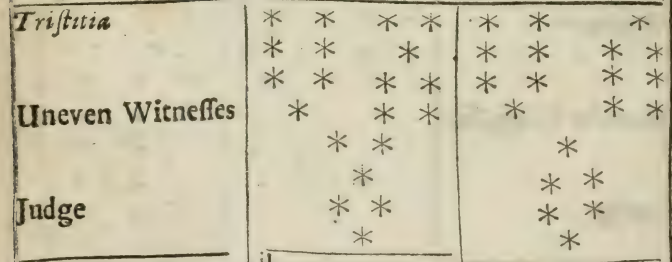
Uneven Witnesses

Judge

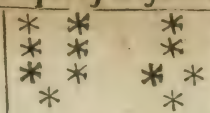
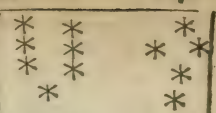
life	ill	very ill
substance	ill	very ill
worship	ill	very ill
possession	ill	very ill
a wife	ill	a whore
woman with child	after the 5	after the 5
sickness	in danger	perilous
prison	doubtful	death
journey	ill	robbed
thing lost	not found	not found

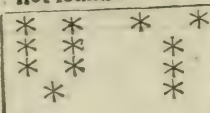
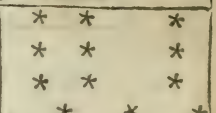
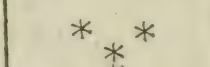
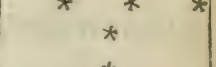


life	ill	ufficient
ubstance	mean	ufficient
worship	ill	ufficient
poſſeſſion	good	fficient
a wife	ill	fficient
woman with child		ughter
ſickneſs	death	
priſon	death	death
journey	ill	ill
thing loſt	not found	ound

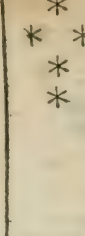


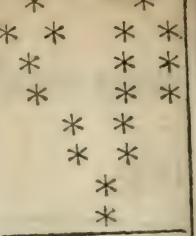
ife	il	
ubſtance	ill	mean
worſhip	ill	mean
poſſeſſion	ill	ill
a wife	ill	il
woman with child	ſon	nl
ſickneſs	ill	daughter
priſon	ill	ill
journey	ill	ill
thing loſt	not found	ill
		not found

Tristitia		
Uneven Witnesses		
Judge		
life	ill	mean
substance	ill	mean
worship	ill	good
possession	ill	ill
a wife	ill	ill
woman with child	after the 5	after the 5
sickness	ill	health
prison	ill	come out
journey	ill	very late
thing lost	not found	not found

Tristitia		
Uneven Witnesses		
Judge		
life	good	ill
substance	good	very ill
worship	good	ill
possession	good	very ill
a wife	good	ill
woman with child	daughter	after the 5
sickness	health	peri'ous
prison	long	hard
journey	late	mean
thing lost	found	not found

Puella



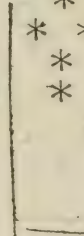


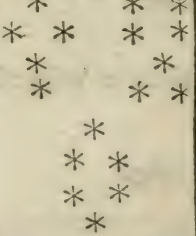
Uneven Witnesses

Judge

life	mean	mean
substance	mean	good
worship	ill	good
profession	ill	good
a wife	mean	good
woman with child	daughter	a son
sickness	after the 1	health
prison	out by ill	come out
journey	perillous	good
thing lost	part found	found

Puella

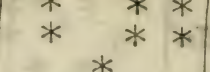
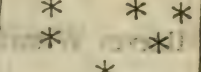
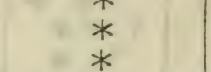
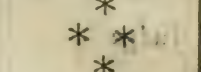


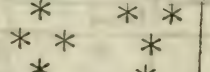
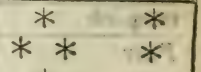
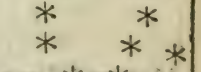


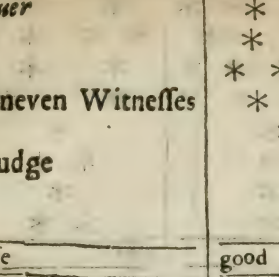
Uneven Witnesses

Judge

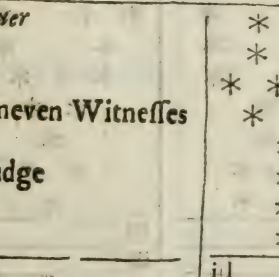
life	good	good
substance	good	good
worship	very good	good
profession	mean	good
a wife	good	good
woman with child	after the	after the 5
sickness	dangerous	after the 1
prison	come out	good end
journey	good by water	good
thing lost	part found	found

Puella		
Uneven Witnesses		
Judge		
life	ill	mean
substance	mean	mean
worship	ill	good
possession	mean	mean
a wife	ill	mean
woman with child	after the ♀	after the ♀
sickness	health	health
prison	come out	come out
journey	perillous	illow
thing lost	not found	not found

Puella		
Uneven Witnesses		
Judge		
life	good	ill
substance	good	ill
worship	good	ill
possession	good	ill
a wife	good	mean
woman with child	daughter	after the ♀
sickness	long	health
prison	long	come out
journey	good	mean
thing lost	found	part found

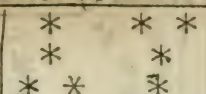


life	good	ill
substance	good	somewhat good
worship	good	mean
possession	mean	mean
a wife	good	mean
woman with child	son	daughter
sickness	health	so n die
prison	well out	soon out
journey	return	mean
thing lost	found	part found

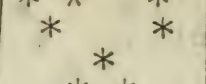


life	ill	ill
substance	ill	ill
worship	ill	ill
possession	ill	ill
a wife	ill	ill
woman with child	after the s	daughter
sickness	after the i	death
prison	dangerous	die
journey	spoiled	ill
thing lost	not found	not found

Puer



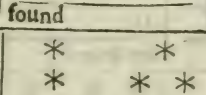
Uneven Witnesses



Judge

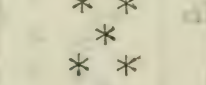
life	mean	ill
substance	mean	ill
worship	mean	ill
possession	mean	ill
a wife	mean	ill
woman with child	son	daughter
sickness	health	perilous
prison	come out	perillous
journey	mean	ill
thing lost	found	not found

Puer

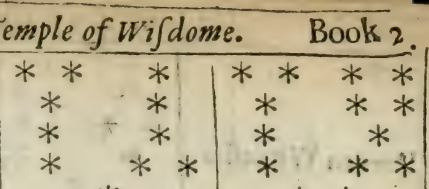


Uneven Witnesses

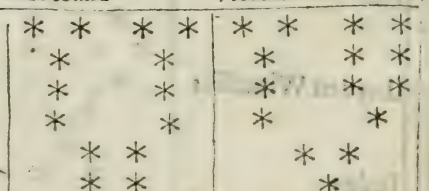
Judge



life	mean	ill
substance	mean	ill
worship	mean	ill
possession	mean	ill
a wife	mean	ill
woman with child	son	daughter
sickness	health	ill
prison	come out	ill
journey	mean	ill
thing lost	found	not found



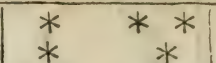
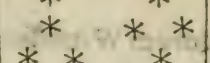
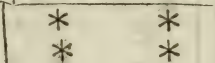
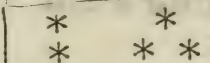
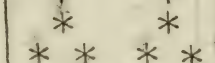
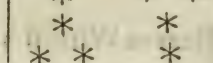
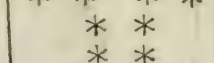
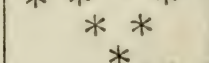
life	ill	good
substance	ill	good
worship	ill	good
possession	ill	good
a wife	ill	mean
woman with child	daughter	after the 5
sickness	after the 1	health
prison	long	perillous
journey	ill	mean
thing lost	not found	found

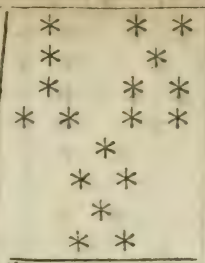
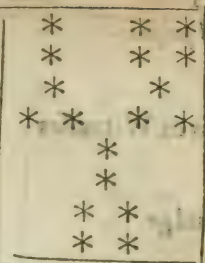


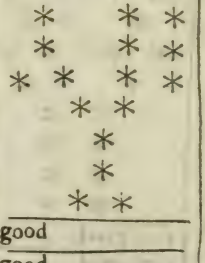
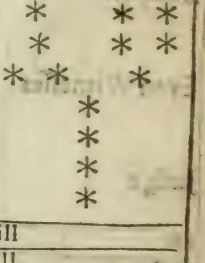
life	very good	ill
substance	very good	sufficient
worship	very good	ill
possession	very good	mean
a wife	good	ill
woman with child	after the 5	daughter
sickness	after the 1	health
prison	come out	hard
journey	good by water	ill
thing lost	found	found

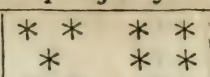
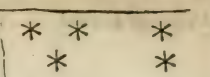
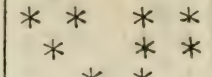
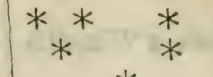
Caput draconis		
Uneven Witnesses		
Judge		
life	ill	good
substance	mean	very good
worship	good	good
possession	sufficient	good
a wife	mean	mean
woman with child	a son	a son
sickness	good end	health
prison	after the 6	soon out
journey	ill	good
thing lost	part found	found

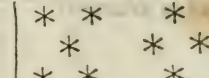
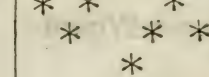
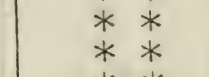
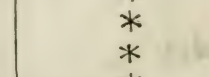
Caput draconis		
Uneven Witnesses		
Judge		
life	ill	good
substance	ill	very good
worship	ill	good
possession	ill	good
a wife	ill	good
woman with child	daughter	a son
sickness	health	health
prison	come out	out late
journey	ill	very good
thing lost	not found	found

Cauda draconis		
Uneven Witnesses		
Judge		
life	mean	ill
substance	good	ill
worship	mean	ill
possession	good	ill
a wife	mean	ill
woman with child	son	after the 5
sickness	health	perilous
prison	good end	out with pain
journey	ill	ill
thing lost	found	not found
Cauda draconis		
Uneven Witnesses		
Judge		
life	very ill	tolerable
substance	very ill	good
worship	very ill	mean
possession	very ill	mean
a wife	very ill	mean
woman with child	after the 5	after the 5
sickness	death	death
prison	death	come out
journey	very ill	mean
thing lost	not found	found

Cauda draconis		
Uneven Witnesses		
Judge		
life	ill	mean
substance	mean	sufficient
worsh p	ill	sufficient
possession	ill	sufficient
a wife	ill	ill
woman with child	after the 5	after the 5
sickness	death	perillous
prison	come out punished	come out
journey	ill	ill
thing lost	not found	part found

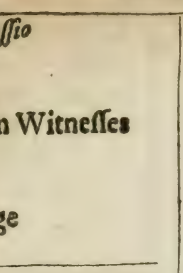
Cauda draconis		
Uneven Witnesses		
Judge		
life	good	ill
substance	good	ill
worship	good	ill
possession	good	mean
a wife	mean	very ill
woman with child	a son and live	after the 5
sickness	health	after th 1
prison	soon out	dangerous
journey	good	very ill
thing lost	found	not found

Aquisitio		
Even Witnesses		
Judge		
life	good	ill
substance	mean	ill
worship	mean	mean
possession	mean	ill
a wife	good	ill
woman with child	after the 5	son
sickness	health	health
prison	death	come out
journey	mean	good
thing lost	found	not found

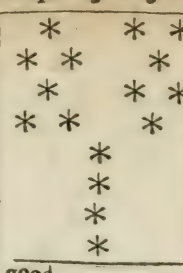
Aquisitio		
Even Witnesses		
Judge		
life	very good	mean
substance	very good	ill
worship	very good	ill
possession	very good	ill
a wife	good	ill
woman with child	after the 5	after the 5
sickness	health	health
prison	come out	come out
journey	good	mean
thing lost	found	not found

Aquisitio		
Even Witnesses		
Judge		
life	good	mean
substance	good	mean
worthip	good	mean
possession	good	mean
a wife	good	mean
woman with child	[illegible]on	daughter
sickness	health	health
prison	long	come out
journey	[illegible]n return	mean
thing lost	found	found

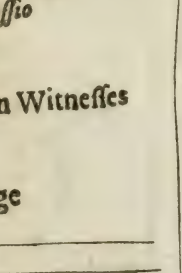
Aquisitio		
Even Witnesses		
Judge		
life	mean	good
substance	[illegible]	good
worship	mean	good
possession	[illegible]	good
a wife	mean	good
woman with child	after the 5	a son
sickness	after the 1	in danger
prison	[illegible]are out	not out
journey	ill	slow
thing lost	found	found



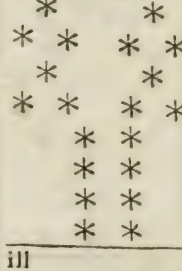
life	good
substance	good
worship	mean
possession	mean
a wife	mean
woman with child	after the 5
sickness	the end health
prison	long
journey	good
thing lost	not found



life	mean
substance	mean
worship	mean
possession	mean
a wife	mean
woman with child	a son
sickness	health
prison	good end
journey	mean
thing lost	found



life	ill
substance	ill
worship	ill
possession	ill
a wife	evil
woman with child	after the 5
sickness	perillous
prison	hard
journey	ill
thing lost	not found

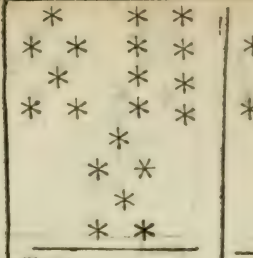


life	mean
substance	mean
worship	good
possession	mean
a wife	mean
woman with child	after the 5
sickness	health
prison	soon out
journey	good
thing lost	not found

Amissio

Even Witnesses

Judge

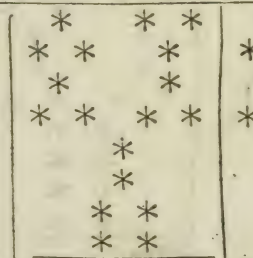


life	m n	mean
substance	mean	ill
worship	mean	mean
possession	mean	ill
a wife	mean	ill
woman with child	daught r	son
sickness	h alth	health
prison	come out	come out
journey	mean	mean
thing lost	not found	not found

Amissio

Even Witnesses

Judge

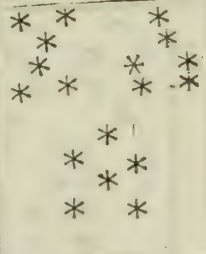
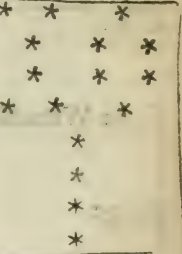


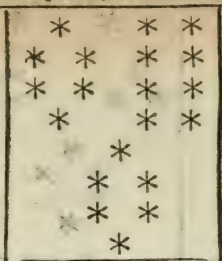
life	ill	ill
substance	ill	mean
worship	ill	ill
possession	ill	mean
a wife	ill	ill
woman with child	after the s	after the s
sickness	death	health
prison	out in the end	die
journey	ill	not be
thing lost	part found	part found

Conjunctio		
	* * * *	* * *
	* * *	* * * *
	* * * *	* * *
Even Witnesses	* * *	* * * *
	* *	*
	* *	*
Judge	*	* *
	*	* *
life	good	mean
substance	good	mean
worship	good	mean
possession	good	mean
a wife	good	ill
woman with child	a son	after the 5
sickness	long during	death
prison	long time	out with fear
journey	slow	mean
thing lost	found	found

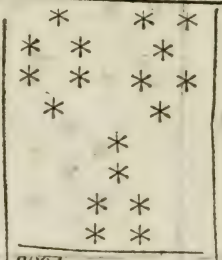
Conjunctio		
	* * * *	* * * *
	* * *	* * *
	* * *	* * *
Even Witnesses	* * * *	* * * *
	* *	* *
	* *	*
Judge	* *	*
	* *	* *
life	mean	good
substance	mean	good
worship	mean	very good
possession	mean	very good
a wife	mean	good
woman with child	after the 5	danger
sickness	death	after 8
prison	perillous	long
Journey	good by water	good
thing lost	not found	found

Conjunctio		
Even Witnesses		
Judge		
life	ill	good
substance	ill	good
worship	ill	good
possession	ill	good
a wife	ill	good
woman with child	after the 5	son
sickness	after the 1	health
prison	good	come out
journey	mean	ill
thing lost	not found	found

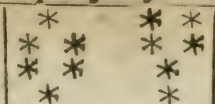
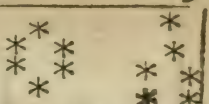
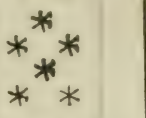
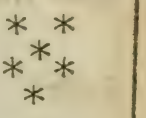
Conjunctio		
Even Witnesses		
Judge		
life	mean	mean
substance	mean	mean
worship	mean	hard
possession	mean	mean
a wife	good	mean
woman with child	daughter	daughter
sickness	perillous	hard
prison	come out	long
journey	slow	hard
thing lost	not found	found

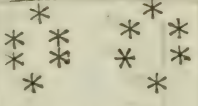
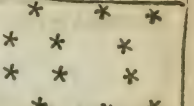
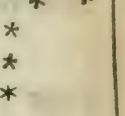


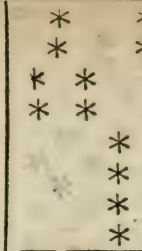
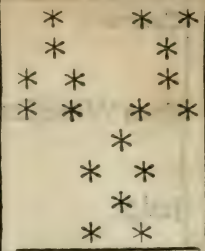
life	good	mean
substance	good	ill
worship	ill	mean
possession	mean	ill
a wife	ill	mean
woman with child	daughter	after the s
sickness	health	health
prison	good end	soon out
journey	slow	good
thing lost	found	little found

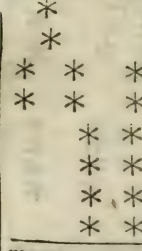
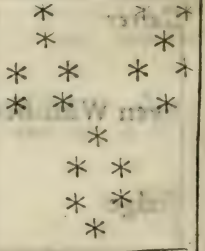


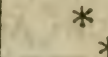
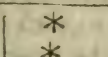
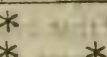
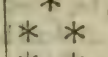
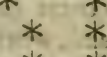
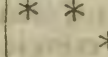
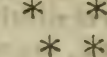
life	good	good
substance	good	mean
worship	good	good
possession	good	good
a wife	good	good
woman with child	son	daughter
sickness	health	health
prison	late out	come out
journey	slow	slow
thing lost	found	part found

Carcer		
Even Witnesses		
Judge		
life	mean	sufficient
substance	mean	sufficient
worship	mean	mean
possession	mean	sufficient
a wife	mean	sufficient
woman with child	after the 5	after the 5
sickness	health	health
prison	come out	come out
journey	slow	slow
thing lost	part found	not found

Carcer		
Even Witnesses		
Judge		
life	ill	mean
substance	ill	mean
worship	ill	mean
possession	mean	good
a wife	ill	good
woman with child	after the 5	daughter
sickness	perillous	dangerous
prison	ill	late out
journey	difficult	ill
thing lost	not found	be found

Fortuna minor			
Even Witnesses			
Judge			
life	good	mean	
substance	good	mean	
worship	good	mean	
possession	good	mean	
a wife	good	mean	
woman with child	after three	after three	
sickness	health	death	
prison	come out	come out	
journey	good	mean	
thing lost	found	found	

Fortuna minor			
Even Witnesses			
Judge			
life	mean	good	
substance	mean	good	
worship	mean	good	
possession	mean	good	
a wife	mean	good	
woman with child	after three	son	
sickness	health	health	
prison	hard prison	long prison	
journey	good	late good	
thing lost	part found	found	

Fortuna minor		
Even Witneſſes		
Judge		
life	evil	mean
ſubſtance	evil	evil
government	evil	mean
lands	evil	mean
a wife	evil	mean
woman with child	a maid	a ſon
ſickneſs	according to	health
priſon	come forth	ſoon out
way	good	mean
thing loſt	not be found	not found
Fortuna minor		
Even Witneſſes		
Judge		
life	good	mean
ſubſtance	good	mean
government	good	evil
lands	evil	mean
a wife	evil	mean
woman with child	a maid	a maid
ſickneſs	health quickly	perilous
priſon	come out	die
way	mean	evil
thing loſt	not found	found

CHAP. XVIII.

BEhold how the Stars, Angels, and Genii communicate their vertues in Dreams. And this hath been described unto you by this Table here before, by a discourse, the signification of the Judge, and of the Witnesses even and uneven, to the end you may the easilier give a certain judgment of the Figures as they shall fall, having sometimes like signification and importance for sundry demands, and sometime unlike, as to know if that a person shall be of long life or short, if he shall have the goods and succession of his father, if it be good to buy Lands and Lordships, if it be good to take a wife, and whether she shall be good or bad, and whether a woman with child shall have a son or a daughter, or if a sick person shall amend of that disease, or that he which is in prison shall quickly come forth, or if it be good to take a Voyage in hand, whether a thing lost shall be found again. And so of all other questions and demands which may be named, according to the example here before set out, whereby you may by your own self without any further declaration know the figures which be good for one demand, and those which hold no more on the one side then on the other. Moreover, I have here placed the figure *Populus* for a Judge, contrary to the opinion of all the Doctors in this Science, the which say all with one accord, that when she is found in this place, that then the figure formed is not to be made, or question propounded, is not to be judged by him, but that question must be judged by the four angles and other rules which we will hereafter shew, by the which they may

may be as well and certainly judged, as by the Judge himself.

Now you must note that the Angels and Genii come down with their influential power by the beams of the Planets to the earth, as you find by the figures of Astromancie and Geomancie, to the bodies of men in their Dreams. Many of the ancient learned Hebrews, Greeks, and Latines, have handled the Subject of Dreams, and in these last ages divers have written of them, but with so little assurance and probability, that amongst a thousand significations, there are hardly two true, having no more experience for what they advance then Conjectures and Imaginations, whereof they have made large Volumes, which have rendred them that studied them more anxious and perplexed then they were before for their dreams. But they are deceived though learned, not knowing that a thousand, nay ten thousand dreams which possess the spirit of man every night are nothing but a reminiscence of their former actions; the which thing is common to him with the beasts, and that the occupation which the person thought most concerned his life and livelyhood, is that which represents it self every night. Witness the Fisherman of *Theocritus*, in the 22. *Edyll.* Πᾶσα κύων ἄρτους μαντεύεται, ἰχθυα κάγω, &c. which *Claudian* hath represented in these Verses:

Omnia quæ sensu volvuntur vota diurno,
Pectore sopito reddit amica quies.
Venator sua fessa toro cum membra reponit,
Mens tamen ad sylvas & sua lustra redit.
Judicibus lites, aurigæ somnia currus,
Unaque nocturnis meta cavetur equis.

Which in effect is no more but this:

The Hunter, Lawyer, Carter, all resent
The sense of what hath past the day fore-spent.

All these elegant expressions of the Poets give us plainly to see that which Antiquity thought divine in dreams, was indeed nothing but folly, and that in this case there is no difference between a man and a beast: seeing also *Salomon* the wisest that ever was of men, hath said, That the end of the sons of men and the end of beasts is the same thing as to them; as the one dies, so doth the other, and they have all the same spirit, and a man naturally is no more then a beast, for all is vanity; all goes to the same place, all is dust, and all shall return into dust; who is it that knows that the spirit of the children of men ascends up on high, and the spirit of the beast descends under the earth? for who can bring it back to see what was become of it? Wherefore I have found nothing better then that a man should rejoyce in the works of of his hands. If therefore this be doubtful, who will attribute divinity to so many sottish visions dreamed by gross people, seeing all that is under heaven is nothing but folly, and humane wisdome, both which are but one thing? If a thousand figures are seen by a Rustick in his sleep, even so it is with a labouring beast; if the one chafes, the other will shew it is angry; all their passions are alike, and they are both of the same thing; the hope of one is the hope of the other, but death reduceth all things: the one out of a consideration grosly embraced by him, and the other deprived of all consolation, having not a reason strong enough for discourse, which

is

is the Soveraignty of mans acquisition. But how is it that a dream is natural to a man, and by the means of dreams the more subtle have perswaded those that were less, to many things; and finding some things fall out according to their desire, have given their Dreams the names of Prophecies, to the end they might be the better received, saying, that things to come were contained in these riddles? so honest and simple are we, that for a little peace, we without any troubles take dreams for things corporally seen; nay, that which hath but the appearance of an historical truth, for a thing decreed certain and true; and are (I know not what force it is to the Soveraign) much more miserable then the *Canadiens*, making our selves our own slaves, through our own means and inventions, loading our selves with those burdens wherewith our shoulders are crushed when we think of them, depriving our selves by that means of the pleasure of this life and the enjoyment of our labours: which if it be a felicity is such a one as the most miserable beast without it, is happier then we; for as I have said, dreams are equal to them with us, though I presume to say that a man hath somewhat more then is ordinary to beasts, some dreams being to him the fore-runners of some fortunes or misfortunes, which follow him the day after they have been seen and dreamt. Of these by searching into the ancient Cabalists, Mecubalists, and Massorets, I find to the number of 73 which are easily understood by those who know the temperament of those that have dreamed them, and not otherwise; they should also know the day of the Moon and the hour of the night they were dreamed in. If these dreams exceed 73, and that there be something more then ordinary that happens by some means more then

common, and these dreams happen 2. 3. 6. 9. and 12. months before their effects are seen. But because I have studied dreams more then the ordinary Sciences, I have added to this my Temple this Chapter of Oneirocracie, that is to say, the judgement of dreams, from these two greek words, ὄνειρον, *i.e. somnium &*, κρίνω, *judico, i.e.* to judge of dreams. But because I have given it place here, I have made follow this second nomination of the Aparition of dreams, which is fully represented without disguise, that every one whatever he be may receive the comfort of his dreams, being certain forerunners of the affairs of the day following. 'Tis not only the simple man that is concerned herein, but the Monarch, King, Prince, and any one whatever shall hence receive satisfaction, and may prevent much evil and misfortunes that might dayly happen to him, and also anticipate much good. But all must be known through the secrets of the Hebrew Massorets which represent them to us, and according to them the 28. nights and days of the moon, not with any conformity to what they are in our Geomancy, but according to the Meditatives of the said Massorets which are referred to the nights of the Moon, and to each of the dreams, and to those other three so not to omit the 72. some there are, the formularity of whose position is as is to be seen hereafter, and is to be observed by the curious; for these nights and days here represented are not to be neglected, but known: for before that I declared and shewed them in this place, they were known only of God. Besides this, there is nothing true in matter of dreams: for all that *Artemidorus, Cardan Niphius, &c.* have written thereof are nothing but mistakes and brutalities not differing from the dreams of the most Savage creatures, wherein as they have deceived

ceived others, so they have been deceived themselves. Behold then how our days are according to thee *Mecubalists*, and the nights for the dreams seeing that by them they acknowledge one true God, and expect the same hope in the Messias. Which dreams the Greeks who learned somewhat out of the Jewish School, have called Hyperphysical, or ὑπερφυσικὰ; and they dispose the 28 days or nights in this manner.

1. The first day of the Moon, or the first night wherin it was created by the Eternal for to give it light, was the fourth of the creation and disposition of this All, and the first of its newness, which by the Hebrews is called *Alnath*, that is to say *Cornuta Arietis*, which is the beginning of the Moon; all these nominations are before, as also in *Corn. Agrippa* in the 2. book of his *Occult. Philos.* All the dreams that any one shall dream, shall be very true, and shall happen to the satisfaction and joy of the parties, and the child that shall be born that first day, shall be long-lived.

(*a*) * * * 2. The second night or second day, which was the fifth of the Creation, the volalatiles, reptiles, fishes and creatures of the earth were created; The Hebrews give this day *Enediel* for *Genius*, and for house the belly of *Aries*, Puer (*v*) called *Albothan*; this day is very fortunate to make some not ordinary searches, the dreams of the night are unprofitable, the child born shall grow very sensibly and fast.

3. The third night and third day which is the sixth of the Creation, which is in the extremity of Aries *Athorage*, was *Adam* created; the dreams are very good and the child born that day shall be very fortunate through Kings and Princes.

(*b*) * * * * * 4. The fourth day or night was the fourth of the Moon, she going out *Aries*, which had been three days in entring into *Aldebran* in the eye of *Taurus*, *Hasmodel* (*b*) into this night is unhappy; he that falls sick that night is in danger of death; the dream of that night will be of no effect; that day was the Sabbath.

5. The fifth day, it is a day that is fit to begin a good work, or build upon the water; if the dream be good, it will have its perfect effect; if it be unlucky, it will not; the child born that day is a Traitor.

(*c*) * * * * * 6. The sixth day the Moon enters *Gemini* first house of *Mercury*, and *Taphthartharath Ambriel* in (*c*) this house called *Alchataya*, intimates that the person that is run away, or the beast that is gone astray shall be found and taken; the dreams of this night shall be suspended, and the child born will not be long-lived,

7. The seventh day or night, which day was, as some affirm, the day wherein were all the ceremonies of the law instituted, the sicknesses that shall be taken that day shall be soon healed; the dreams must be kept secret and not revealed, and he that is born shall live a long and painful life.

(*d*) * * * * * 8. The eighth day, the Moon enters into *Cancer*, and *Hasmodai* runs into *Muriel* in (*d*) which makes the first quarter; this place is called *Alnaza*: the dreames of that day or night, are most certain and true: the child born shall be long-lived.

9. On the ninth day of the Moon she is in the second part of *Cancer*: all dreams are good and happy the next day.

10. The

(e) * * * * * 10. The tenth, the Moon enters the first house of *Leo*, and *Sorath Verchiel* in (e) which the only house of the Sun; the dream of that night shall come to pass soon after: this house is dangerous for them that fall sick: the child born shall live long, the Sun being the giver of years.

11. The eleventh, which is the second day of *Leo*, *Alcharph*, wherein governs the spirit *Babiel*, the enemie of dreams, for which reason they are of no effect the child born shall have much affliction by reason of travels.

12. The twelfth day, when the Moon is in the tail of the Lion, the dream is good and turns rather to a good then ill effect; the child born will be of good understanding, expert and artificial in all things, and long-lived.

(f) * * * * 13. The thirteenth day, that the Moon enters *Virgo* called *Alhayrel* and *Taphtharharath Hamaliel* in (f) the dreams are true: the child born shall be a fool, and a Zelot.

* * 14. The fourteenth day is still *Virgo*: the dreams are in suspense, but the child born in this part of the sign will be accomplished in all things, and his *Genius* will be of the hierarchie of *Uriel* under the Prince *Cassiel*.

(g) * * * * 15. The fifteenth day or night is indifferent, that is to say, neither good nor evil: as to sickness this day is mortal, this day the Moon enters *Libra*, and *Kedemel Zuriel* and (g) the dreams are most true, and the child born shall be of the nature and complexion of *Venus*.

16. The

16. The sixtenth day or night the dreams shall be effectual; the child born shall live long, *Venus* being the giver of years.

(*b*) 17. The seventeenth the Moon enters
* * *Scorpio*, and the spirit *Barzabel* Governs (*b*)
* if it be Saturday the day is so much the more
* * unfortunate; the dreams shall not have any
* * effect till three days after, and the child born shall be unhappy in all things.

18. The eighteenth of the Moon, which is the second day of ♏, the dream is certain; the child shall suffer much travel, yet shall come to the highest honours and dignities.

19. The nineteenth day or night the Moon enters into the last part of *Scorpio*, where governs *Hile:* this day is dangerous, and the dreams ill; the child born shall be mischievous, a thief and deceiver.

(*i*) 20. The twentieth of the Moon, the moon
* * enters ♐ the house of *Jupiter* and, *Hasmael*
* and *Advachiel* are in (*i*) the dreams are
* * true; the child born shall be a deceiver and
* mischievous.

21. The twenty first night or day of the Moon, this day shall be good enough, but the dreams shall be vain and unprofitable; the child born shall be corpulent and strong, but a cheat.

(*k*) 22. The twenty second day the Moon en-
* tring into ♑ the first house of *Saturn* go-
* * verned by the spirit *Geliel* and *Zazel* and the
* * Idea *Hanael* who will be in (*k*) the dreams
* are true and the child born shall be good and docile, but not live long.

23. The twenty third day shall be governed by ♑ and *Saturn*: the day will be more fortunate then the first

first, but the dreams of the night are false: the children born shall be ill-shaped and deformed, yet will have good understandings.

24. The twenty fourth, the last day of ♍ being ternary, in this day or night, for the Intelligent though ir be of *Mars* is נראפואל which will assist him: the dream will be without any effect; the child born will be mild and gentle, and shall love feasting.

(*l*) 25. The twenty fifth day or night entred
* * death among the Egyptians for their incre-
* * dulity: the Moon enters into *Aquarius* the
* * 2 house of *Saturn* and *Cambiel*: (*l*) the
* dreams are unfortunate, and the child born shall be much subject to dangers, misfortunes, and adversities.

26. The twenty sixth day, *Moses*, as they tell us, divided the *Erithrean* Sea, to make a passage for them whom he brought from captivity and bondage, because of their sickness that was odious to all, they were enlightned by the spirit פורואל their Protectour: which is the reason that the dreams are certain: and the child born being come to perfection shall be rich and much esteemed.

27 The twenty seventh day *Judas Maccabeus* got his great Victory, which came from the hand of him whom he adored, by his faith, and the Genius which governed was נביאל This night is strong for dreams and for the birth of children.

28 The twenty eighth, he that falls sick dies; dreams are not good to any, & mens spirits are troubled with foolish opinions in Religion; children born wildie or if they exceed five moneths they become Idiots and Zelots, that is to say, as natural Fools.

Let us see our 73 Divine Dreams. The Reader must

must consider the humour of the Dreamer, and the night he shall dream, by the Capital Letters of each humour; as the *Sanguine* by S the Melancholick by M. the Cholerick by C. and the Flegmatick by F. The dreams do also answer the great mysteries of the Cabalists, with the Mecubalists, and Massorets. Wherein the Ancients affirm they have found much certainty. But you must observe your figures of Astromancie and Geomancie, we will teach you the significations of Astromancie, and you will learn without teaching by the Rules before.

The ☽ in the first Face of ♈.

1 To dream that one sees hair, is infallibly to a sanguine to see some men whom he was not wont to see; if they are white, they are friends; if red, envious persons; if black, Enemies. But with melancholick persons 'tis quite otherwise; to cholerick men, the red signifies the enemies. Read the Harmony of the world.

The second Face of ♈.

2 To dream that one hath much money and to count it, to the Sanguine, it is to be deceived, good for the *M.* indifferent to the *C.* and *F.*

The third Face of ♈.

3 To worship God, to be in a Church and do somewhat that is religious, to the *S.* it is joy, so to the *C.* but ill for the *F.* and *M.*

☽ *In the first Face of* ♉.

4 To dream that ones beard is shaved, to the *S.* it is melancholy and affliction; to the *M.* good, to the *C.* madness, to the *F.* indifferent.

The second face of ♉.

5 To have a long or little beard, by the great, is the friendship of some great person, or his enmity by the little one, the first is to the sanguine, the last for the F. and *M.*

The third Face of ♉.

6 Who dreams that he hath teeth drawn, to a *S.* it is loss of friends, to the *F.* a sign of tooth-ach, to the *M.* and *C.* indifferent.

7 To be in a dispute of Religion, or see the mysteries of our Religion in contempt, is an ill dream to the *S.* That happened to a friend of mine which was in prison; for he saw that night which was the fifth; the man that caused him to be taken did represent one disputing with an ill feature and cruel countenance; to the *M.* it is honour, to the cholerick contempt and prejudice.

The first Face of ♊.

8 To fight with Serpents or Toads and to destroy them, signifies to the *S.* victory over his enemies, but to the *M.* to fall under the burden; to the *F.* some affliction

fliction, to the cholerick to kill, or do mischief.

The second Face of ♊.

9 To dream that he kisses, or lives with a Maid or Woman with some pleasure, signifies some contestation to the *S.* that day will not pass without some quarrel; but to the flegmatick it is nothing, to the cholerick death or wounds, to the *M.* little or nothing.

The third Face of ♊.

10 To drink when one is very dry, is assuredly sickness, if the dream be at the break of day, after digestion; if the party lie upon the left side, this is ill to the sanguine, but to the *M.* health.

The first Face of ♋.

11 To flie high is a sign of praise, and the party is praised according to the heighth, if it be above the water, and that he seems to himself to be of a fair physiognomie, it is all the honour and reputation that can be for the *S.* but contempt to the *M.*

The second face of ♋.

12 To hear the bells ring, is to the *S.* good, but to draw the rope of a bell, and to see a spirit hindring it to sound, if it be a Priest that hath dreamt it, he will have some trouble in his function, if he be sanguine; as for the *M.* they are their ordinary dreams.

The

The third Face of ♋.

13 To see the Crows or other birds of prey flying, that being in an ill night, it is all ill and rueful; let the *S.* beware the prison, the *M.* the death, the ☾. prison and troubles, &c.

14 He that dreams this fourteenth night that he lies with his mother, or any of his kindred, and knows any of them, doubtlesly there will happen to him some great misfortune, and some anger cross to all humours.

The first Face of ♌.

15 To speak to the King in this fifteenth night, is a very good dream; for to the *S.* it is honour and profit, to the *M.* that are in hand with some businesses, it is a sign that all they undertake shall have a good issue.

16 To gather some fruit whereof the trees are abundantly loaden, is gain and profit to the F. and honour to the *S.*

17 To give a ring, or some precious thing, is to the *S.* loss, but to the *C.* profit, indifferent to F. and *M.*

The second face of ♌.

18 To climb up some high place, and see precipices, the sight whereof is fearful, it is the fear of Justice, or of some great person that threatens our fortune; if it be a *S.* this dream is not good.

19. To

19. To dream of fire, and to receive hurt by seeking to quench it, and not be able to do it, to a *C.* it is quarrels and combats; to the *S.* it is indifferent, but not such as to the *C.*

20 To see fire fall from heaven, signifies some extraordinary thing; if it be a King or Prince that dreams it, it is a War in their Country.

The third face of ♌.

21 To marry a woman or be at a wedding, it is damage by the death of some friend or other.

22 To be stark naked in a Church is an ill dream to a *S.* but to the melancholick very good.

23 To sing confusedly in the Church, so that one understands not the other, it denotes some dispute about matters in Religion, and bad for the *M.* and F.

The first face of ♍.

24 To dream to have a new marriage, and to think that he hath a fair woman, and to do the part of a husband, it denotes some great peril or accident the next day, or some danger of death, and that for the *S.* and *C.* principally.

25 To hear Serpents is a good dream and a sign of victory over his Enemies.

The

The second face of ♍.

26 To draw teeth, is the loss of friends, whether by death, falling out, or distrust; that is certain to the C. and S.

The third Face of ♍.

27 To see Souldierie, the thing it self will certainly happen to the S. which I have my self observed above 100 times; but it is disquiet to the F.

The first Face of ♎.

28 To seem to have an ugly beard and great, or to dream that some body plucks it, it is carefulness, peril, and anger to the M. F. and C.

The second Face of ♎.

29 To have much vermine about one, and to be troubled in killing of them, it is a sign of money and riches.

The third Face of ♎.

30 To see the Sun and Moon greater then ordinary, is a good dream.

31 To be at a feast and to eat rost meat greedily, is sickness to the *S.* and *F.*

The first Face of ♏.

32 To gather some fair fruit, as Cherries, Plums, Peaches, Apricocks, is a good sign of encrease of riches to the S. and M. but if one eat of those fruits which set the teeth on edge, it is an ill omen to the C. and F.

33. To go up a high Mountain, and that with pains and fear because of the precipices, it denotes through much pains one shall come to the honours and dignities which he pursues: this dream is ill to the M. if they dream it not just when they go to bed.

34 To hear dogs bark at him, and to pursue them, or that they pursue him, is either to be overcome by his enemies, or to overcome them in pursuit.

The second Face of ♏.

35 To hear Crows croak, or to see Monks, are ill dreams to S. they signifie nothing but sadness.

36 To make much of a handsome woman, and yet be afraid to come near her, is a good dream and represents vertuous actions.

37 Who dreams of uncleanness, as dung and ordure, shall be invited to banquets.

The third face of ♏.

38 To lose ones clothes, and especially ones shoes, is ... S. loss, and calumnies, if so be this dream happen the first days of the Moon. *The*

39 To see a great and wide river, and to seem to swim over it, denotes praise for some knowledge, or else some honour which he shall receive from the common people; but if he seem sometimes to fall into the river, there will be prejudice.

40 To speak with an Angel that reveals some secrets to you which you do not yet understand, denotes that you shall come to know some great King or Prince.

The first face of ♐.

41 Who dreams that he speaks to God, dreams something great and extraordinary, as who should speak to him being seated in a Throne, as *Ezechiel*, or in a breath or voice as *Jeremiah*, it is a beginning of prophecie, to a S. it is very fortunate.

42 To be in Paradise and see the greatness of the glory of God, yet not dare to approach his humanity, is a beginning of wisdome and of true learning.

43 To speak with Spirits, is ill to the *S.* and *C.* but good for the M.

The second face of ♐.

44. To lose blood, if it be by the nose, is very ill: tis loss of goods to the *M.* and *F.* but to the *S.* and *C.* tis good.

45. To dream that God comes in and speaks to us in some familliar way and without terrour, denotes a sudden fortune to the dreamer, and that from the part of some great King or Prince.

The third face of ♐.

46. To find difficulty in passing over a river, ditch, or precipice, signifies some pains taking, and hard labour.

The first face of ♑.

47. To dream of great thunder and other terrible things signifies to the *C.* great quarrels and contestations.

48. To dream of a very high place, yet without falling to the ground, and without receiving any blow, signifies a business which will not come to perfection, yet shall there be no loss.

49. To see knives or swords, is a note of quarrels and disputes, but all will be well again.

The second face of ♑.

50. To have many eggs, is a sign of great differences and many idle words.

51 To see the top of a house burning, and desiring to remedy it, but ineffectually, it signifies the assistance of

of some great man that is necessary, but beware his life.

52 To see an Apparition of *Saints*, is a Christian and good dream, and is the beginning of a good fortune,

The third face of ♍

53 To see fair Kine, white or red, it is to see women fair and white, that he was not accustomed to see, which shall be inclined to vertue.

54 To see lean or fat Oxen, denotes generally the fertility or sterility of the year; but to take it more strictly, it signifies a present gain or misfortune.

55 To seem to kiss ones father, or some friend, or some one reputed a *Saint*, signifies a free friendship without deceit, yet there will be some juggling: these visions are proper to the *melancholick*.

The first face of ♎.

56 Who dreams that he hath had the company of his mother or sister, it is an ill dream and unworthy; there are few *F.* who in their night visions do not see these things, whereof the next day they are sad.

57 To see the Sacrament, being at Church, is a very good dream, and a beginning of Prophesie.

The second face of ♒.

58 To see an evil *Spirit* hinder a good work, haply the communion denotes that some man seemingly devout shall hinder you in your function and business; probably a Priest, a wicked hypocrite, will seek all the ways that can be to hurt you; that hath happened often.

The third face of ♒.

59 Whoever dreams that he sees a Mule carrying Books, and sees others mocking at those that demand them, the next morning he is assured to see an enemy which shall hinder all devotion, and through his foolishness there will be somewhat wanting, that he may appear beyond others.

The first face of ♓.

60 To see a great Lyon and well preprared to fight, tis to the *S.* to see a man ready to dispute.

61 To see men in the places of execution ready to lose their lives, denotes that on the morrow you shall be importuned by one that shall be in some great necessity.

62 He that dreams he eats herbs in a sallet, will receive some novelty in his opinions of learning and that with controversie, if there were divers hearbs in that sallet.

The

The second face of ♌.

63 To be in a fair place furnished with devout images, and be meditating, and that many Angels are with you, is a very good dream; but if in that place you see deformed figures as in the places of the Fathers tis treason against the prince.

64 To see the Sun and Moon and Stars fall at your feet, is the same dream as *Josephs*; but beware of hypocrisie, for this age is full of deceit.

65 To see an old woman woing of you, and to court her is an affair pursued to good effect, but so, as all the world shall mock at it.

The third face of ♌.

66 To be in great darkness and in the middle of that darkness to see a light, and therein Jesus Christ seated in a throne speaking to you, there needs but two of these visions or dreams to do miracles.

67 To see a great Serpent come out of the earth, and approaching to hurt you, but cannot, tis to the *S.* a woman desirous to do, him some injury; but to the *F.* praise.

68 To be in a Hall richly hanged with tapistry of divers colours, and there see the King, is an excellent sign and good dream.

The first Face of ϒ.

69 To have a great bunch of Keys and give them to those that ask for them tis a sign of giving liberty to some captives.

70 To receive great gifts from a King or Prince, is matter of joy.

71 To dream of hideous and ill favoured people is to see things to come by some not vulgar secrets.

72 Diversity of subjects in dreams, as Horses, Flowers, Fruits, Garments, to be talking with some body of holy things, and through fear, all that denotes propheſie; and he that hath such dreams and visions often, if they take him at break of day, he may assure himself he hath part of Theurgie, that it is the holy spirit that appears to him to reveal unto him somewhat more then ordinary: he should not content himself with low things; for the spirit of the most High desires high things. As at large you may read in the *Holy Guide.*

Of fifteen dreams or visions dependeth all truth, and those are they that distinguish us from Beasts, which have equal with us what is common in dreams; and those dreams was all that the ancient Hebrews believed to be holy and prophetick, and it was all their religion and consolation, which were underprop'd by them knowing the perfection of it the true ones are here contained in this Treatise under the 72 names of the Eternal: but being particularized, there are fifteen more diviner then the rest, which you may observe by the fifteen Principal verses which are contained in the

the 27, which make up *Jacobs* Ladder, there being one placed on every round by the which the Angels ascended and descended. So that this Patriarch only saw them in a dream, which made him afraid, and he paid his vows, saying, That God was in that place.

Upon the top of this ladder there was this great name of 72. Letters *Semhammaphoras*, which by its vertue and praise divided the 72 Thillick verses, including what was to come of the prophetical promises of *David*, and mystically contained under the 72 Letters of the aforesaid name which signifies nothing else but praises to the great Jehovah.

Let us proceed in Order, for having dispatcht what concerned terrestrial and sublunary Matters, the celestial follows. The celestial *Matter*, which hath for its object, Dreams, is either spiritual, or corporeal.

The spiritual is either infinite, as God; or finite, as the good Angels.

But the Reader is to observe that the referring of God to celestial things is not here meant to the least prejudice of godliness; as if he were supposed to be included in some certain part of the heaven, but after a familiar manner of speaking; for since it may not be expected that these precepts (whatever they are) can possibly be included in certain and infallible methodical rules, because of the contingence and varietie of the matter, the Courteous Reader is entreated to bring with him an officious inclination and zeal to the advancement of these studies.

To dream then, that one prays and calls on God, is good; but it is ill, not only to see him, but even to speak with him. But to dream to see God speaking before others, is of a more favourable signification. If a

man

man dreams he receives any thing from God, who is pure, its a signification of most perfect health; for it signifies that those things that shall be received into the body shall be pure and clean; the contrary is ill, for it signifies a disease shall seize the body.

The adoration of Christ signifies joy; to hear or see him speaking, gladness.

To see Angels, good; to be an Angel, better; to speak with Angels, evil.

The celestial matter that is withall corporeal, is taken either for the substance of the Heaven, or its parts or places, which are called houses or *Signs*.

The seeing of a serene clear sky signifies profit and gladness; a troubled and cloudy sky, sadness; a burning sky diseases; red, wars; the sky-falling, guilt or crimes; the sky ascending, honour and eminent dignity.

To see the planets pure and clear falling out of their Orbs, or make towards the earth, denotes health.

The *Sun* signifies a King, father, House or dignity, *Arnald Vill. &c.*

The Sun shining, a mind well pleased; the Sun falling out of heaven, the death of some prince or Emperour; the *Sun* troubled, the dangers of a prince; the sun in Conjunction with the *Moon*, ill news; many Suns shining together, denotes a popular and universal joy To see the *Sun*, Moon and planets, clear, pure, and easily moving according to their ordinary motion, are all of very good signification, especially as to the health of the body.

The Moon denotes a Queen or mother; being darkened, it speaks the treachery of some great and noble women, as also threatnings, and hatred. Many

Moons

Moons shining together, signifies some extraordinary news, the Moon bloudy, loss: the Moon shining clear and bright, advantage; falling out of Heaven, the death of some princess, Dutchess, Queen or eminent Lady: to see the Moon of a purple colour, denotes profit and increase.

The Stars of Heaven denote Brothers, partners, a Master or people: to see them in their order and motion, and in their lustre, figures, and brightness, signifies joy and gladness: to see them confused and without order, and wandring up and down, denotes Seditions, Schisms, perturbations, Factions, Tumults, and Assemblies, brawling, discord, contention, &c. Of these things our self hath written largely in our *Idea of the Law* and in our Fundamental Elements of Moral Philosophy, Policy, Government and Laws.

* This figure and his Idea and Ruler go-
* vern this house. After the parts of Heaven
* follow the *spaces* which are the Celestial hou-
* * ses or signs, (which are twelve) and from
* which the significations of humane life are
deducted.

The first house is the horoscope or ascendent, whence the condition and manner of life is resolved.

The second is the house of riches, servants, substance, as also the expiration of youth.

The third is of Brothers Sisters, and friendly Relations.

The fourth of the inheritance of Fathers, and treasure.

The fifth of children and subsistence, pleasures and delights.

The sixth of health and sickness.

The

The seventh of wedlock, women, marriage, and its dissolution.

The eighth of the kind of death, and the last years of a mans life.

The ninth is the house of piety, wisdome, learning, philosophie, and travels.

The tenth is the house of government, advancement, eminencie, lordship, laws, and of the middle years of life.

The eleventh of friends, benefactors, servants in their old age.

The twelfth of Enemies fighting, labours, envie, treachery in the end of life.

Of these houses some are Cardinal, as the 1, 4, 7, 10. some are succeeding, as the 2, 5, 8, 11. some cadent, as the 3, 6, 9, 12.

The ascendent is the signification of life and its condition in every one, whereto also certain dreams are assigned.

Of *Socrates* it is thus written, That *Socrates* the night preceding the day he saw *Plato*, did foresee that a Swan being presented to him, rested in his lap, and thence flying pitcht upon that gate of *Athens*, which was called *Academica*, where it so stretched out its neck that it reached and pierced the heaven: the next day while *Socrates* related his dream to his Scholers, *Plato*'s father presents his son to *Socrates* to be instructed; whereupon *Socrates* cries out, behold this is the Swan that shall soar up to the celestial secrets, and discover hidden things.

In this dream the *Swan* is the image of *Philosophy* by a proportioned analogie: for it is white, clean, living in the depth of waters, long-lived, near the expiration

ration of life sweetly singing: so a Philosopher living in integritie, and honesty, is without spot, white, and clean, inquiring into the truth of things, searching into the various depths of sciences and opinions, to discern between truth and falshood, and according to the former, chuses and directs his life, providing what is necessary, neglecting what is superfluous; the long-lived experience of things, brings him to a habit of vertue and learning, and in the approaches of his death, he leaves to posterity sentences and actions speculative and practick, as the Swan-like farewel. And this is the reason why a Swan foresignifies a Philosopher and long life.

There is such another story of the cluster of Bees pitching on the lips of *Plato* (being a little one sleeping in the cradle) gathering of honey, and a while after dispersing themselves up into the air. This dream is equally good as the other: for as the Bees gather together the matter of sweetness for nourishment, the matter of sweet smelling, for the recreation of the sense: so Philosophers dispose all the time of their lives, that they may in their age recreate themselves with a true knowledge of things, and as with fragrant incense instruct others in most sweet precepts, which they do two manner of ways, either by way of precept, or by expres examples of vertue, out-shining others, there being in Bees a perfect Idea of pædagogical functions. The wax denoteth the Idea of manners, and the practical representations of vertues; and the sweetness of the honey, thee sweetness of doctrine.

In like manner by a certain propriety the Vulture in a dream signifies a Physitian, as we shall more at large shew hereafter.

There are also dreams that presage an evil and vi-

tious

tious condition of life: It is said that *Nero*'s mother being with child dreamed that she brought forth a cruel great Dragon, which rising up against the mother, drew out her bowels; who frightned, related the dream to the Oneiromantist, who answers, Thou shalt bring forth a wicked man, and one that shall be the cause of thy own death which happennd accordingly. *Suet. in Nero, &c.*

The figure is *Puer Barzabel* is the Ruler and *Malchidael* is the *Genius* that answers the Comunication of ♂ in ♈ in the first house.

* *Kedemel* and the *Genius Hasmodel* Rule this
* * house. Having spoken of the Angular houses,
* there remain the intermedial, that is to say,
* * those that shelter between the four Angles,
and they are either succeeding or cadent: the succeeding are, *Hell gate*, *Good fortune*, *Heaven gate*, *Eudæmon*, *viz.* the 2, 5, 8, 11. houses.

The first succeeding house is the second, called *Hell gate*, whence is judged of riches and substance; substance is understood two ways, for it is obtained either lawfully and honestly, or unlawfully and shamefully; so many and those very various dreams may be referred to this house. Besides of what is directly and lawfully gotten, some is obtained by Art, some by industry, some by chance, some by inheritance: and what is indirectly gotten, some is obtained by stealth clandestinely, and with any manifest infamy; some with the note of open infamy, disgrace, baseness, and dishonestly.

So a certain man dreamed that he often went to divers waters with nets, and caught small fishes, but that

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at last that he came to a great river, and there took a many great fish of several sorts; This expresly denoted he should attain riches by his own industry and pains: for the waters signifie the pains, and the fish the advantage. In like manner, those that receive fish being given, or have rain come into their windows, may expect the same.

A certain man dreamed that he took out his own bloud, which done he went into some remote Country and there delivered it to another; the party a while after dies in a strange house in a far Country, and his riches by testament he bequeathed to another stranger. A certain thief related how he foresaw that as he entered into a certain house he found the Master or owner of the house sleeping, swollen up, and stinking, whom out of indignation of the stink he disentraild, which were full of the superfluity of nature, and burdened with his load of excrements he returned; This very thief a while after, secretly in the night entered the house of a certain Usurer, and carried away with him a great sum of money while the other slept. If these had been seen without stink, the signification should have been that the stealth might have been committed without any publike infamy and manifest disgrace. By what hath been said, the wise Interpreter may easily judge of the loss of substance, as if a Fisherman should dream he lost his nin out of a near fish pond; and so consequently of other things. And now observe the Rulers and Ideas we spake of before, and they will guide you in their figures.

Taph-

Taphthartharath and *Ambriel* have Dominion over this corner of the Earth: having
* * * * dispatched the succedent Houses, we come
* now to the Cadent Houses, we come now
* * to the Cadent houses which decline from the Angels, and are included in both the former, and are, the Goddess of good things, Evil fortune, the Divine house, Cacodæmon.

The first then of the Cadent houses is the third, called by the Astrologers *Dea bonorum*, by which are judged dreams that relate to Brothers, Sisters, kin, and alliance, as also the change of place.

To this chapter the divers dreams of divers things are to be refered.

So the Brothers of *Joseph* are denoted by their sheaves to bow the sheaf of *Joseph*: the same may be said of the stars bowing to *Joseph*, *Gen.* 37. *&c.*

So another dreamed that he saw one cutting off his arms with a sword, and was afterward killed by his own brothers.

Whatever is here spoken of brothers, the same may be also understood of Companions and persons of the same bloud, whereof the falling of the teeth is a frequent signification.

As for the change of place or voyages, it is signified by flying. So a certain man (we have the story from *Villa Novanus*) said that he dreamt that he fled, and that with much pleasure, and that at the end of his flight he stood in a pleasurable green Meddow, high seated: and that walking up and down the meddow, he found divers rivers and rivulets, &c. and them repleat with serpents tails. And while he seriously considered these sights, he saw himself, as he

he thought, changed into a Vultur, beating off with his feet the *Serpents* sticking to him. About seven days after he was entertained by a great Baron, to practise physick there, and being entertained physitian in that house, he cast down many that envied him.

It is here to be noted that a Vultur, by some peculiar property signifies a physitian; for as a Vultur ever attends other creatures and their carkasses, so the kin of a Vultur newly killed draws other creatures to it (for so they are taken in *Spain*) so the physitian attends the diseased for to cure them, or endeavours it as far as the blessing of God and his own skill can contribute.

(a) * * * * * * *Hasmodai* and *Muriel* in (a) the second Cardinal house is the fourth, called the low heaven, from whence is drawn the judgements of parents, patrimony, immoveable goods, edifices, treasures, lands, agriculture, and such like.

In dreams then to see friends, especialy ones mother, signifies security; for motherly dreams are of most circumference and activity, Yet sometimes the parents appear like the *Sun* or Moon, as *Joseph* saw the Sun and Moon and 12. *Stars* bow to him, which was afterwards verified in his parents in *Egypt*. *Gen.* 46. 1. and 29.

But it is in this place to be observed that the parents of divers persons, who had seen total or partial eclipses have within a while after died or sickened; and proportionally to this is whatever may be said of the sight of parents. So there was a certain man that in his sleep saw his father falling into a deep pit, whose father accordingly a little while after dyed.

Here may also be ranked among presages, some matter which is a proportionable subject to the parents, that is, such a thing as is of dayly use and relation to them, and may be the portender of life or death; as if the horse of a noble man or great man (whereon he dayly rides) without any sufficient prævious cause chance to die either at home or abroad suddenly, it signifies some misfortune or danger to the Nobleman.

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Sorath and *Verchiel* Rules this place. The second succeeding house is the fifth, called *Good Fortune*, whence we judge of sons daughters children, subsistence, &c.

To see in a dream a multitude of children, sons or daughters, signifies many advantagious businesses, and that deservedly, because tis for our children that we undertake so many affairs.

A certain man dreamt that his own son was taken by his play-fellows into a hall and clad in a garment of Laurel leaves, and crowned with a Laurel Garland; He saw him afterward for his high integrity and honesty crowned King.

Others dreaming they saw Crows on their childrens heads, forewarned them of hanging.

A certain Queen dreamed that there appeared to her out of the West part of her Kingdom divers beasts under the forms of Lions, making towards her in the King her sons Palace, and that she saw the Kings Chappel burning, and that she gathered together the Saints reliques. The Queen awoke, related the dream to an Oneiromancer, who answered, That the Kingdom should suffer great loss, and that her son should die in a War raised by the means of those beasts of the

the West part of her Kingdom, and that many Inhabitants and much Nobility should be destroyed.

Besides the foregoing dreams, there are other presages which more certainly prefigurate the destruction of Kingdomes, Children, and Regions, then any dream can.

So a Gallowes or Gibbet newly built with the help of all hands, by some high wind quite overthrown (before there is any motion of War) and by the violence of the wind crushing to pieces the dead bodies of those that have been hanged, denotes death to some King, and the destruction of the Kingdome, witness *Arnaldus Vill. &c.*

* * * * * *Tuphthartharath* and *Hamaliel* are commanded to protect this part of the Earth. The second of the Cadent Houses is the sixth, called by the Astrologers *Ill Fortune*; whence the judgement is directed concerning health or sickness, disease & indispositions, as also of servants and Beasts. That therefore somewhat may here be said of health and sickness; (though every where before in the general objects of dreams relating to Physical matters, we have spoken sufficiently) it is to be noted, that those dreams which are dreamed at night reflecting on the actions of the day in an honest matter, and representing somewhat like the actions of the day, are ever good to a man; for they signify health, and are a sign that a mans mind is constant to the actions, and what he did in the day, and that his reason and will are good friends, and that he is not detained by a fulness or emptiness, or any other outward thing, whereby the operations of his mind should receive any hinderance.

But when the dreams are contrary to the actions of the day, and fight with them, it denotes a perturbation of the body, and consequently sickness. In like manner all things (that are pure) that seem to hang out of heaven, signifie good health. Things appearing troubled, black, dark, and not perspicuous, signifies sickness, *Hipp. lib. de Insomn.*

Servants are commonly foreseen & foresignified by the hands; for a servant is, as it were, the hand of his Master, as being a moving Organ, though a seperated member. Hence *Aristotle* was in the right, 1. *Polit.* 4. ὁ δοῦλος ὄργανον τι, &c. a servant is an animate possession; and every one that serves, is an organ to be preferred before all. The hands moreover are the servants of the members: for which reason the wise Interpreter shall apply them to servants, slaves, maids, and Ministers.

If living creatures appear in dreams, their signification is according to their propriety, compared to man; or according to the ordinary use that man makes of them.

So an Oxe signifies husbandry; a *Horse*, carriage; a hound, hunting; a houshould dog, fidelity, as to Domestick affaires; Sheep, *Swine*, Geese, Ducks, and such like tame creatures, signifie substance and cloathing; and so in other cases the judgment of the dream is according to its several circumstances, yet with this difference ever, that the relation to man be observed; in which respect, an Eagle doth commonly design a King; a Faulcon a Duke; a Lyon, an Emperour, Prince, or King; and so of the rest, as you may read in *Tundinus Geomancy.*

And

* And Geomancers attribute this figure to
* * this house, *Kedemel* and *Zuriel* are the Ruler
* and Idea of this seventh Angle of the Earth.
* The third Angular house is the seventh, called by the Astrologers the West Angle; tis the denotator of all contentions and controversies, and consequently to women in relation to their husbands, for the man as an agent, the woman as patient, as in all other controversies, is taken for ascendent, and in the indication of celestial matters falls into the seventh House,

It is then to be noted, that when any creature of what kind soever, makes any assault, or does any violence, the contention is denoted both according to the condition and quality of the assault, and according to the defence which both make.

So *Arnaldus de Villa nova*, leaves it of himself, that in a dream he saw four Wolves assaulting him with open mouth, but that he thrust through the biggest of them; four dayes after he overcame in suit four adversaries. Hither may be referred what is before largely handled in *The Harmony of the World.*

But as to women, it is to be noted in general; That to lie with a woman prostitute, signifies in some way prosperity; but a Virgin, much labour with little advantage; the latter being properly barren, and the other so far fruitful, as that she is alwaies ready for the act. This also hath obtained the credit of a persage; That in going out of any place of traffique, after having made their markets, the meeting of trumpets signifie gain; the meeting of sterile persons, loss. But such things as these, are currant rather by the stamp of experience, then by any natural reason taken from causes concurring to the essential constitution of the things.

* * * * * *Barzabel* and *Barthiel* own this Quarter of the Earth. The third succeding House is the eighth, called by the Astrologers *Domus mortis*, whence the signification of death and the end of a mans life is signified: Hither appertain those dreams that are the prefaces and fore-runners of death.

Suetonius relates of *Calphurina*, *Jul. Cæsars* wife, that the night before the assassination, she dreamt that the roof of the House fell, that her husband was thrust into the belly, and that presently the Chamber door of it self flew open. And while the next day she related the dream to *Julius*, behold there came in a bird with a branch of Laurel from *Pompeys* Court, which entring in was pursued by many other Birds of divers kinds, from a Grove hard by, and having killed it, tare it in pieces. And *Julius* himself thought in his sleep, that he flew above the clouds: another time, that he shaked hand with *Jupiter*: another time, that he was cast down headlong. *Julius* therefore forewarned not so much by his own dream, as by the augury of the Sooth-sayer *Spurina*, to look to himself from the Calends till the Ides of *March* were past, kept himself in a while, but afterwards going abroad and meeting with this Sooth sayer, the Calends are come sayes he to him; *Spurina* answered, but they are not past Sir; so going forward to the Capitol, he was killed by the Conspirators.

So the Crows eating out of the basket on *Pharaohs* Bakers head, presaged his hanging. So to a certain Lady a black Cloak, wherewith she dreamt her self cloathed for to go to a Funeral, foretold her own death.

Hismael

* * * * *Hismael* and *Advachiel* rule here. The third Cadent house is the ninth, called by the Astrologers, the Divine house, whence we judge of journeys, travel, piety, wisdome, learning, *P*hilosophy, and other Sciences: But since we have spoken sufficiently as to journeys before, we shall in this place lay down somewhat briefly of Religion.

A certain man being to enter an Order of Monks, did often dream he was dead, and that not without wondring, he thought he went about begging from door to door; by which dream, his change of life and entrance into the Order was confirmed.

So likewise a certain Nun before she entered the Cloister to make her vow of chastity, dreamed she was led by her parents into the Church, received from the Priest the image of Christ crucified, and that she married that image; which dream signified the change of her former life, and her beginning of a Religious life.

As concerning Wisdome, Learning, and philosophy, the Reader is referred to the *Holy Guide*.

* * * * *Zazel* and the Genius *Hanael* govern this part of the Earth. The fourth and last of the Angular houses is the tenth, called the Culm, or Mid-heaven by the Astrologers; whence is judged of Empire, Exaltation, Sublimation, Mastership, Laws, Memory, Honours, Dignities, and the like.

There was a certain man saw in his dream, that in an afternoon, and after a sickness, in a neutral condition between health and sickness, he had seen his own face like a Sun, and in his left hand a bright *S*tar: a

great while after this happened, he took the Degree of Master of Arts.

Arnaldus Villa Novanus relates of a certain King, who dreamed that he crowned his wife, placing her in a royal chair, and giving her a Scepter, did a while after recover the Kingdom which the Queens father had lost, and did in effect make her heir thereof.

Arnaldus says of another who dreamt that he suddenly fell out of his chair and royal seat, and could not again recover his seat, though he much strived to do it; and a while after by the unanimous consent of all his Nobility was deposed, and died destitute of all Government.

Hither may also be referred the dream of *Adrianus* before mentioned, who the day before he was pronounced Emperour at *Antioch*, saw a fire fallen from heaven on the left side of his neck (which at the falling he presently felt) spreading into the right, but was not hurt nor frighted by it.

So the dream of *Antonius* the Philosopher, concerning the hands of ivory, mentioned in the *Holy Guide*.

As also the Omen of *Alexander* the Great at his nativity, of an Eagle being on the palace of his father *Philip*, which with his voice and wings seemed to applaud and congratulate.

Such is the Omen of *Ascanius* of fire sliding down, such the Omen of *Tullius*, of the head burning in the cradle, whereof more in our third Book of *The Temple of Wisdome*.

Zazel

* * * * * *Zazel* and *Cambiel* naturally belong to this part of the Earth. The last of the succedent houses is the eleventh, whence are judged Friends, Counsellers, great men, Benefactors, Patrons, Doers of pious works, Mecenates, Favourers, and *S*ervants. But because a friend is another self, there are many sights referring to friends, and many to enemies. It is a presage of friendship to see ones self multiplied; as also to have the arms and grinding teeth ready and fit to do some action: but the loss of teeth, arms, or provision signifies proportionable enmities and designs of enemies.

As for what concerns the Counsellers or Ministers of great persons, it may be gathered from what hath been delivered in the *Harmony of the World.* as if any one dream that he administers or enjoys the honours or dignities of some *D*uke, Prince, Emperour, or King, or that he is subject to him; that is reckoned of good presage, other circumstances of the Dreamer being considered.

So *Pharaohs* Cup-bearer dreamed that he took *Pharaohs* cup, and having filled it, presented it to *Pharaoh* to drink; which dream *Joseph* interpreted to his restauration to his place.

* * * * *Hismael* and *Annixiel* are assigned hither. The last cadent house is the twelfth, called by the Astronomers, *Cacodamon*; whence the judgment is framed concerning Enemies, Adversaries, Treachery, Imprisonment, and the like. In which procedure it is to be observed, that enemies are designed under the forms of certain living creatures; sometimes under the form of a Dragon, sometimes of a Lion, sometimes of a Wolf, Fox, *S*erpent,

pent, &c. according to the qualities of the Dreamer, and according to the various circumstances of the dreams, as is sufficiently spoken of before.

To go into a prison denotes treachery, bands, nets, circumventions, iron chains, and the like, represent prisons, and imprisonment.

But if any one ask what it is that thus determines the phantasms of Visions, *Arnaldus* answers out of *Ptolomie*, saying that the images of composition in this World, are subject to the celestial images proportionably, either in respect of the Dreamer, or in regard of the Mover; the things enquired are to be understood, as is described more at large in the *Holy Guide*.

Having spoken of the houses of Heaven (read *The Harmony of the World*) we are now to treat of the Signs of the Zodiack, which are in number 12. through which the Sun and Moon (especially the Moon) passing, do diversly dispose the humours of our body, and consequently imprint so many various phantasms in those that dream, and the Earth is also divided into twelve parts.

Now all or at least the principal matter of all our actions, whereof we dream in the night, may be distributed into these 24 heads. The 1 shall be of Weeping, 2 Joy, 3 Cloathing, 4 Water, 5 The living creatures of the Water, 6 Chance of man, 7 Buildings, 8 The abuse of Members, 9 Singing, 10 The arrival of a friend, 11 Local motion, 12 The seeing of fire, 13 Riding, 14 Murther, 15 Dead people, 16 Washing in the water, 17 Money, 18 The fear of some sight, 19 Fighting, 20 The spoiling of a man, 21 Sickness, 22 Kisses and embraces, 23 Banquets, 24 Assemblies.

Of

Of all these according to the order of the Celestial Signs, and Ideas of,

1 *Weeping.*

* * If *Populus* be in any of the 12 houses of
* * the earth, you cannot err. The Moon being
* * in ♈ contention, in ♉ the fear of a friend,
* * in ♊ the hope of firm joy, in ♋ infirmity, in ♌ honour, in ♍ gladness, in ♎ mirth, in ♏ meeting some body, or agreement, in ♐ fear, in ♑ the death of a friend, in ♒ the death of some great man, in ♓ it signifies the hearing of some news: and you may be sure this is true if *Populus* be in that part of the Earth the sign signifies.

2 *Joy.*

The Moon being in ♈ signifies trouble, in ♉ the arrival of a friend, in ♊ money, in ♋ the coming of a friend, in ♌ the separation of a friend, in ♍ gladness, in ♎ grief, in ♏ the sadness of a brother, in ♐ joy, in ♑ separation of a friend, in ♒ augmentation, in ♓ a vain dream.

3 *Cloathing.*

The Moon being in ♈ signifies nothing, in ♉ gladness, in ♊ nothing, in ♋ good, in ♌ hatred, in ♍ great contention, in ♎ sadness, in ♏ honour, in ♐ sickness, in ♑ a guest or stranger, in ♒ vexation of heart, in ♓ nothing.

4 *Waters.*

4 *Waters.*

The Moon in ♈ there is signified some trouble, in ♉ perplexity, in ♊ infirmity, in ♋ extremity, ♌ power, ♍ money, ♎ nothing, ♏ gladness, ♐ death, ♑ contention, ♒ a vain dream, in ♓ sickness.

5 *The living creatures of the Water.*

The Moon being in ♈ fear, ♉ comfort, ♊ money, ♋ a troubled mind, ♌ fear, ♍ loss of money, ♎ death of a friend, ♏ amendment of life, ♐ good news, ♑ trouble, ♒ sickness, ♓ the like.

6 *The chances of man.*

The Moon being in ♈ detraction, ♉ lying, ♊ honour, ♋ a disease, ♌ nothing, ♍ famine, ♎ death of enemies, ♏ dissention, ♐ a new friend, ♑ grief of mind, ♒ a good dream, ♓ some necessity.

7 *Buildings.*

The Moon being in ♈ joy, ♉ death from some powerful hand, ♊ plague of the flesh, ♋ money, ♌ shall travel, ♍ good news, ♎ prosperity, ♏ joy, ♐ a new friend, ♑ grief of mind, ♒ a good dream, ♓ some necessitie.

8 *The abuse of members.*

The Moon being in ♈ a good thing, ♉ necessity, ♊ trouble, ♋ detraction, ♌ a friend, ♍ joy, ♎ detraction,

ction, ♏ a disease, ♐ weariness, ♑ money, ♒ ♓ mony.

9 *Singing.*

The Moon being in ♈ news, ♉ a journey, ♊ change into better condition, ♋ nothing, ♌ fancie, ♍ great love, ♎ trouble, ♏ grief of mind, ♐ fame, ♑ comfort, ♒ a vain dream, ♓ discord.

10 *Arrival of a friend.*

The Moon being in ♈ a gift, ♉ ♊ noting, ♋ increase of money, ♌ loss of some honour, ♍ poverty, ♎ lamentation, ♏ riches, ♐ honour, ♑ great news, ♒ trouble, ♓ weariness.

11 *Change of place.*

The Moon being in ♈ strife, ♉ good to thy self, ♊ news, ♋ the death of a Prince, ♌ the joy of a guest, ♍ an enemy, ♎ somewhat stolen from thee, ♏ honour, ♐ nothing, ♑ anger, ♒ comfort, ♓ some great and strange news.

12 *The seeing of fire.*

The Moon being in ♈ trouble, ♉ a guest, ♊ increase of money, ♋ a disease, ♌ loss, ♍ trouble, ♎ news, ♏ a disease, ♐ news, ♑ news, ♒ grief of mind, ♓ grief of heart.

13 *Riding.*

The Moon being in ♈ death, ♉ honour, ♊ a friend, ♋ no-

♋ nothing, ♌ long life, ♍ a battle, ♎ humiliation, ♏ trouble, ♐ detraction, ♑ theft, ♒ a gueſt, ♓ detraction.

14 *Murther.*

The Moon being in ♈ ſadneſs, in ♉ death of a friend, ♊ confeſſion, ♋ riches, ♌ ſickneſs, ♍ grief, ♎ poverty, ♏ ſins, ♐ death, ♑ gladneſs for a reward, ♒ nothing, ♓ good things.

15 *One dead.*

The Moon being in ♈ riches, ♉ nought, ♊ bad news, ♋ contention and anger, ♌ money, ♍ a gueſt, ♎ gladneſs, ♏ a vain dream, ♐ good news, ♑ joy, ♒ good things to come, ♓ a vain dream.

16 *Waſhing in the water.*

The Moon being in ♈ loſs, ♉ trouble, ♊ detraction, ♋ great anger, ♌ joy, ♍ grief of mind, ♎ riches, ♏ fear, ♐ riches, ♑ joy, ♒ loſs, ♓ labour.

17 *Money.*

The Moon being in ♈ ſickneſs, ♉ a heavy dream, ♊ loſs of a friend, ♋ a gueſt, ♌ money, ♍ wearineſs, ♎ death of an enemie, ♏ theft, ♐ a vain dream, ♑ a gueſt, ♒ joy, ♓ a gueſt.

18 *Fear of ſome ſight.*

The Moon being in ♈ trouble, ♉ a battle, ♊ an evil conſcience, ♋ good fortune, ♌ ſickneſs, ♍ money, ♎ a vain

vain dream, ♏ the same, ♐ good news, ♍ strife with thy self, ♒ wearinesse of heart, ♓ tears.

19 *A fight.*

The Moon being in ♈ infirmity, ♉ victory over an adversary, ♊ good declaration, ♋ advancement, ♌ envie, ♍ good news, ♎ an enemie, ♏ businesse, ♐ news of women, ♑ a messenger, ♒ the flight of an enemie, ♓ joy.

20 *The despoiling of a man.*

The Moon being in ♈ deceit, ♉ riches, ♊ a good man, ♋ a friend to come, ♌ a reward, ♍ Poverty, ♏ death of an enemie, ♐ fame, ♑ a guest, ♒ labour, ♓ departure.

21 *A Disease.*

The Moon being in ♈ nothing, ♉ joy, ♊ deceit, ♋ money to be lost, ♌ a friend, ♍ gladnesse, ♎ comfort, ♏ a fight, ♐ a disease, ♑ joy, ♒ joy of a friend, ♓ good employment.

22 *Kisses and embraces.*

The Moon being in ♈ trouble, ♉ detraction, ♊ the coming of a friend, ♋ the arrival of an enemie, ♌ advancement, ♍ sadnesse, ♎ a guest, ♏ joy, ♐ little labour, ♑ news, ♒ grief and strife, ♓ gladnesse.

23 *Banquets.*

The Moon being in ♈ joy, ♉ the arrival of a friend,

friend, ♊ gladness, ♎ nothing, ♑ long life, ♏ good news, ♒ poverty, ♉ money, ♐ comfort, ♍ separation, ♓ a vain dream, ♓ joy.

24 *An Assembly.*

The Moon being in ♈ news, ♉ strife, ♊ fear, ♋ joy, ♌ ill news, ♏ the same, ♒ a disease, ♑ ill news, ♐ little gladness, ♍ nothing, ♓ and ♓ a vain dream.

We have hitherto treated of the manner of divining according to the subject matter; now follows the manner of presaging out of dreams. But since dreams are either divine, or humane, we are to consider what truth, and out of what dreams this truth is to be had, and how far divination by dreams may be lawful or not.

Divine dreams as they are without controversie the most certain, so do they require a certain faith: But here we must be very cautious, and consider what dreams are properly divine, and what are not so; for sometimes *Satan* changes himself into an Angel of Light.

Divine dreams are tryed by examining them by the Rule of the known Word: for if they agree with what hath been delivered before, if they bear nothing new and discrepant from those things which are the immutable Law of God and the Gospel, they are of God: but if they be a false gloss and shew of Religion and Piety, require somewhat contrary to the declared word of God, let them be condemned they are not of God.

And since the Devil, as in all his other works, hath endeavoured to imitate him in the business of dreams, by which occasion he crept into the minds of foolish and improvident people: we may not henceforth expect such enthusiasms from heaven, and God hath tyed us to the express Letter of his doctrine, wherein he requires us to see him and know him, as also what his pleasure is, and what he will have us to do, and what not. Let us not therefore fasten on, but abhor the doatings of fanatick persons, though they pretend never so much to derive them from heaven.

Next to divine dreams are the Angelical, which if they agree with the Divine, and be such as I have described them, they may be believed. But the Diabolical dreams are to be detested, by which the Heathens of old, and of late the Manichæans, Pelagians, *Monks*, and fanatick persons, being deceived and carried away, were the authors and defenders of what horrible things followed thereupon. For it is a point of the greatest impiety and Atheism for to have any thing to do with the destroyer and enemy of God and man, or to give any credit to his lyes. And it being granted that sometimes the Devils may know casual events, (which opinion the *Conimbr.* Philosophers charge *Augustine*, *Damascenus*, and *Tho. Aquinas* with) yet the signification of things to come (which the Devil never inspires into men dreaming) it cannot be called; because if he be the sworn enemy of truth, and the architect and artificer of all lies, there cannot any thing proceed from him that is solid and true; but whatever he doth, we must look on it no otherwise then a painted falshood, to deceive those who shall credit it.

Humane dreams which have no other but natural

causes, and happen to men ordinarily as they sleep, are either physical, or common. The physical dreams are those which by the agitation of the humours, and the disposition of the temperament, do by certain signs, nay sometimes even material and efficient causes, discover unto the Physitian the more certain constitution of the patient. These may be observed without any riot or suspicion of impiety or atheism, to the end that more fortunate medicines may be provided for the sick. See the *Holy Guide.*

So a certain Wrestler dreamed that he was plunged in a Cistern of blood, and that he should scarce deliver himself thence: Accordingly to this dream, the Physitians knowing it proceeded from an exuberance of blood, having taken away what abounded, diverted the danger he was in. *Galen* mentions another, who dreaming that one of his legs became dead as a stone, a while after became paralytick in that leg.

The common dreams are those that proceed from compound causes; and they are true, or false or equivocal: All which though they might happily be the images of certain events; yet to reduce from them any positive and absolute interpretation or conjecture is forbidden in holy Writ. Wherefore we may not give credit to a simple prævision any further then it proceeds from natural causes.

Nor is it sufficient, in case the event signified, answers this dream, or that if there be not the same success in a hundred or thousand others, to charge the Art with vanity, or the Intrepreters thereof with ignorance, since there are many things, which though they are rightly interpreted, yet many times happen not accordingly. Hence it was so many Kings and Princes have miserably perished by this kind of dreams,

as

as *Pompey*, who about the latter end of the war between him and *Cæsar*, dreamed that he sate in the Theatre, and was applauded by the people, which applause should give him the victory: but the event of that applause denoted not the victory, but the stirring up against him of *Lamentulus*, *Domitius*, *Libienus*, and others. See our *Idea of the Laws.* &c.

So *Darius* before the last battle with *Alexander*, dreamed he saw a burning army marching through *Asia*, came even to *Babylon*, where he saw *Alaxander*, clad in a Persian robe, entring the Temple and presently vanishing. By which dream *Darius* was perswaded that by the flames destruction was meant to the Macedonian Army; and that *Alexander* being clad in Persian habit, signified he should be brought under the power of them; But the event made it appear, that by the flames was portended the swift and victorious progress of *Alexander*, and that of fire devouring all things; by the habit, the Persian Empire was foresignified to *Alexander*.

So *Cambyses* dreaming that his Crown touched the heaven, and that he sate in his brother *Smirdis*'s Royal seat, was to him the signification of death.

So *Julius Cæsars* dreaming he was above the Cloud, had its effect in his death.

So *Xerxes* upon the bringing of his army into *Greece* dreamed that he was crowned with an Olive, whose branches shadowed all the earth, that presently vanishing with the dream.

There are many dreams which are rather the conjectures of events, then the true significations, such as was that of *Alexanders* dream to *Cyrus*; for he dreaming that he saw *Satyrs* dancing asked the Conjector, whence he foretold him the victory; the con-

jecture was taken from the word Satyr, seeing from σάτυρος may come these words, *Tua est Tyrus.*

Many dreams are ambiguous, double sensed, in certain, and doubtful, and may be referred to either part of the contradiction; whose events are so ticklish, that the very Interpreters of dreams in such cases are sometimes asleep, whereof we have these examples.

One that was to run in the Olympick games, dreamed he was carryed in a chariot with four horses; He tells the Conjector his dream, who answered, Thou shalt overcome; for that is shewn by the celerity and strength of the horses; the party relating the same dream to *Antiphon* was answered, Thou must be overcome; seest thou not there are four that run before thee?

Another told a Conjector that he had dreamed he was turned into an Eagle; he answered thou shalt overcome, for their is nothing swifter or more violent then that bird: But says *Antiphon* to him, doest thou not see thy self overcome, for that Bird pursuing and chacing others, is ever the last it self.

Of a many dreams, there are but a few have their true events, (though it must be granted they sometimes though seldome have) especially in melancholy persons who as they are naturally thoughtful, so do they the oftnest dream, and suffer most representations of things. Whence as he that shoots all day may at last hit the mark, so they in their dreams may some time or other apprehend true things, and that the oftner because they dream often. *Arist. lib. de devin. &c.*

These the Greeks call φύσει λάλους, εὐθυονείρους, εὐστόχους, καὶ πιθανικούς For they receive by particular influences of heaven such a faculty, as when it perceives the approach of any thing, if it be in the day, it privately

vately (the brain being imployed and taken up with other thoughts) affects the persons wherein it is, with an unexpected joy or sadness, according to the condition of what is imminent: if it be in the night, the brain being exempted of its dayly imployment, the said faculty moves præsaging Phantasms, (*Peuc. lib. de divin. per. somn. p ag.* 256) whereof we have these examples in our Book called *Regio Lucis.*

A certain man told a Conjector that he had dreamed he saw an egg hanging by a string of his bed; the Conjector answers, that there was a treasure hid under his bed; he searches and findes a parcel of gold, compassed with Silver. He sent the Interpreter what silver he thought fit; but sayes the other, will you give me none of the yolk? for that doth as well signifie the gold, as the white did the silver.

So when *Ptolomie*, *Alexanders* favourite, was hurt with a poysoned dart in a fight, and lay in grevious pain sick of it; *Alexander* sitting by him fell asleep, and saw a Dragon which his mother *Olympias* kept, carrying a little root in his mouth, and shewing the place where it grew, saying it was of such vertue that it would cure *Ptolomie*: *Alexander* being awake, told his dream, and sent to seek that root, (for the place was not far off) which having found, it cured. not only *Ptolomie*, but many other Souldiers that were hurt with those kind of darts.

Many holy persons have the *Society* of their Guardian Genius by which they have the apprehension and knowledge of the death of their friends and kindred either before or after they are dead, by certain monitory Dreams, or by a strange and unusual restlessness within themselves, though they be a thousand Leagues distant. My mother, *Mary Heydon*, now living, hath

some such sign always given her, for there never died any of our kindred, but a little before she dreamt either of Hair, or of Eggs, or of Teeth, all mingled together with earth; and this sign was an infallible one, and I my self, when I heard her say she had any such dream, observed the event always to follow. And my sister *Anne Heydon* the 10. day of *April* 1662. *Dreamt she had an Angel came to her and said she must not accept of any of those Gentlemen that desired to marry her, but go along with him, and he gave her a white horse ready furnished, and bid her follow him to heaven.* She sent me her dream, but before my answer came to her, she was dead; and as it proved, this Virgin (upon the next *May-day in the morning about 4 of the Clock) took her journey.* I write this the more powerfully to enforce the induction upon the spirits of the obstinate men, *viz.* those confident *Coblers*, and talking troublesome *Taylors* that have lately appeared in Almanacks and other parts of Astrology, opposing *Cornelius Agrippa* Knight, and other learned men, whom they do not understand, and it is a doubt whether they can read these Authors, who they so impudently ignorantly, yet confidently abuse. Let these inconsiderable men pass unregarded; I hope those ingenious Gentlemen that are learning these Arts, will be induced to believe the truth of the Examples of these Books, and the experiments we will insert in our Third.

By all these examples, it is evident that there are few dreams are followed by their events; that many fail, many are vain, and but the sports and images of a busie Nature. For which reason (excepting those Physical dreams) we deny them any end: for if we believe not a Lyer though he speak truth, how shall we credit our dreams, which are only Ideas proceeding from

from monstrous conceptions and phantasies. Especially since the most part, as those in *The Harmony of the World*, propt up with the probability of some Analogie, and can challenge nothing certain and imutable.

Lastly, since sleep is for the most part the end and remedy of all care, labour, trouble, and anxiety, it were impious from it to expect the matter of new cares and vexations, as rightly *Lactant. lib. de opif. cap.* 18. *Cicer. & alii.*

But thou wilt say, since dreams are nothing but toyes of a nature that is not quiet when at rest, to what purpose is it to deliver any precepts of such things? and if the event be uncertain, what need we spend our labour in vain therein?

'Tis answered; not that thou mayest firmly believe the event, but that thou mayest try and study how far mans reason and the vigour of his wit may reach in hidden things, as also that from this nature the contemplation of the divine Majesty and its goodness, may proceed; To whom for what hath been hitherto granted in this kind of study, we give eternal thanks and praise, beseechin him to grant all learning its halcyon dayes, and preserve and dispose it to the glory of his name, the advancement of Churches and Schools, the advantage of Republicks, and the particular profit of every one; and that through Jesus Christ, *Amen.*

Now these manifestly demonstrate the power of the Angels of Astromancy and Geomancy when they are united, and how Superiours and Inferiours communicate to man. In the third Book we shall shew you some more examples, but to compleat these Books, read carefully *The Harmony of the World.* And then *The holy Guid*: For in *The Harmony of the World*, is all the secrets of Astromancy, in *The Temple*

of *Wisdome* is all the secret Mitteries of Geomancy.

——— *and such Spells*
That allure the Gen'i up that in our Center dwells.

Thelesmes and Gamahes. *The Holy Guide* leads to all the secrets in Physick, and Mathaphysick, with the Rosie Crusian Rules to raise the Dead.

Now it is not any Itch of writing possesses me, Courteous Reader, that I present thee with the *Temple of Wisdome*; those that know me, have found me very free from this foolish passion. But a person of quality, (Sir *Ralph Freeman*) w hom to deny any thing, were a great Crime in me, hath forced them out of my Closet, whence otherwise they never should have come: since I had resolv'd, after so many Calumnies indured, never to adventure more into the Publick View, having so oftentimes sighed forth those words of a Roman Prince; *Utinam nesciissem literas*! But in fine, the Intreaties, and Commands of my friends have prevailed against my own Resolution; and I am forced, I confess, to this Publication; since I could not but foresee well enough, that my Enemies would not rellish at all this other Essay of my pen: notwithstanding after all this, I have where with to comfort my self; since one of the greatest Prelates of our Age hath condemned their Insolence. Receive therefore favourably this Discourse, Courteous Reader, and remember what we all are: I will not say, thou shalt finde all things perfect here, for I am no Angel: and if there be any defects, we must accuse our Mortality, which renders all Mankinde subject to Error. But above all, know, that I am no whit obstinate, or self-conceited, nor never was; I take in very good part what Advertisments soever are given me: neither do I account my self so knowing, but that I shall be very ready to learn of any

any man: they are fools only, and vain-glorious, that refuse to be taught; and the Ignorant only say, They know all. As for my part, Courteous Reader, use me but friendly, I shall require nothing else.

If thou think it strange, that a Gentleman as I am, should adventure on so bold & daring a *Subject*, as this seems to be; consider, I pray thee, that many Priests have put forth things much more bold then these; and even such as have been esteemed dangerous too. Thus *Trithemius* the Abbot put forth his *Polygraphy*, and his *Steganography*, where the calling forth of Spirits is plainly delivered; notwithstanding he makes other use of it, then our Scoterers do. *Gulielmus* Bishop of *Paris* hath not only written of Natural Magick, but he also both perfectly understood & practis'd it, as the Learned *Picus Mirandula* reports of him. Another learned Bishop also, *Albertus Magnus* by name, hath taught the grounds of it with admiration. *Roger Bacon*, and *Johannes de Rupescissa*, both Franciscan Friers, have done the same; *Petrus Cirvellus*, a *Spaniard* of the same Order, hath published to the Christian World a Book in *Folio*, of the Four Principal kinds of Divination, and all the Maximes of Judiciary Astrology. *P. de Alliaco*, Cardinall, & Bishop of *Cambra*, hath written of the same Subject: as also hath *Junctinus*, a Priest of *Florence*, and a Dr. of Divinity. And since we are fallen upon the *Italians*, have not *Aurelius Augurellus*, and *Pantheus*, both Priests, the one a *Venetian*, the other a *Travisian*, delivered the truth of the Philosophers Stone, the one in his *Chrysopæa*, and the other in his *Voarchadumia*? *Marsilius Ficinus* also, a Priest, how full of Admirable secrets are his writings? yea what learning is there in the World, that he hath not published to open View? *Antonius Bernardus Mirandulanus*, Bishop

shop of *Caserte*, hath after his example, maintained a world of things clean contrary to our Religion, in his Book *De singulari certamine*. The Cardinal *Cajetan de Vio* hath done the very same: and *Giovanni Ingegneri*, Bishop of *Cabo d' Istria*, hath newly busied himself in maintaining the Grounds of Physiognomy. And before all these, *Synesius*, a Christian Bishop, wrote a Book of the Interpretation of Dreams, commented on afterwards by *Nicephorus Gregoras*, a Bishop also, or Patriarch, of *Constantinople*. I omit the works of *Joachimus Abbas*; and of *Savanarola*, a Dominican Frier; with Cardnal *Bembus* his *Gli Asolani*; *Æneas Sylvius* (who was afterward Pope *Pius* II.) his *Lucrece*; the Book so full of all Lewdness of *Poggius* the Florentine, who was Secretary to the Pope. Neither will I mention the *Macaronick History*, put forth under the name of *Merlin Coccai*, but written by *Theoph. Folengius*, a Benedictine Frier; nor an infinit number of other Books, written by Churchmen, with which, Kind Reader, if thou compare this of mine thou wilt find, if any blame me, they do it wrongfully.

And that thou mayest be fully acquainted with my purpose in this discourse, know, that I enter into this Temple no further then the Catholique & Apostolique Church permits, and that I have not published them, at least some of the most nice and tickliſh, but after many Christians of my Profession; as thou mayst perceive by the Sequel. As for the *Talismanicall* Figures, they were so strange in our Age, that their very name was not so much as known. Now that thou mayest have a more perfect understanding of what is delivered in the ensuing Discourse, be pleased to add this which followeth.

In the first part, I say, that I had not been able to discover

discover the reason, why *Plutarch*, *Strabo*, *Trogus*, *Tacitus*, and *Diodorus* had accused the Jews of worshipping a Vine: I have since found, that it was, because they had heard say, and even themselves seen, at least some of them, that in the Temple at *Jerusalem*, there was a Golden Vine, with it's leaves, and clusters of grapes, made against the wall; as it is described by *Josephus*. *Interior porta*, saies he, *tota inaurata erat, ut dixi, & circum eam auratus paries desuper autem habebat aureos pampinos, unde racemi, statura hominis, dependebant.* I know very well, that many so understand the words of *Josephus*, as if this Vine were not of solid Massy gold, but only gilded, after the manner of *Phrygian* work. But the other *Josephus*, the Son of *Gorion*, contradicts this Interpretation of the words: for, speaking in the same History (of the Destruction of *Jerusalem*) both more clearly, and more at large, of this Golden Vine, and it's bunches of Grapes, he saies: *Fecit insuper Herodes vitem de auro mundo, & posuit in summitatem columnarum, cujus pondus erat mille talentorum aureorum. Erat autem vitis ipsa facta opere ingenioso, habens ramos perplexos; cujus folia, & germina facta erant ex rutilanti auro; botri autem ex auro fulvo, & grana ejus, acini, atque folliculi facti erant ex lapidibus pretiosis: totumque opus erat fabrefactum opere vario, ut esset mirandum spectaculum, & gaudium cordis omnibus intuentibus ipsam.* And presently after he adds: *Multi quoque scriptores Romani testantur, se eam vidisse, cum desolaretur Templum.* Now the forenamed Authors *Plutarch*, *Strabo*, and the rest seeing the Jewes had in their Temple a Golden Vine, so rich, so precious, and of so admirable Workmanship, they were easily perswaded that they worshipped it, in honour of *Bacchus*, who was the first that

that subdued the East: and this is the Opinion of *Cornelius Tacitus*, who lived at the same time, when this Beautifull Temple was destroyed. *Sed quia*, saith he, *Sacerdotes Judæorum tibia, tympaniſque concinebant, hedera vinciebantur, vitiſque aurea in Templo reperta: Liberum Patrem coli, domitorem Orientis, quidam arbitrati ſunt; nequaquám congruentibus inſtitutis: Quippe* liber *feſtos, lætoſq; ritus poſuit*; Judæorum *mos abſurdus, ſordiduſq;*. But we pass by this Impious Author, who makes a mock at the Religion of the Jewes on all occasions.

In the Second Part, where I render the Greek words Ψιλαὶς ἐννοίαις as they ought to be understood, which signifies properly, *Little, Delicate*, and *small*: as we call one of the Greek letters *Ypsilon*, that is to say, *the Little Y*. Now the second thoughts are small, fine, and Delicate, because they consider things abstracted, and seperated from Matter; whichthe first do not.

In the following part you may add these admirable *Gamahes*. At *Pisa*, in the Church of St. *John*, you have, on a certain stone, an Old Hermite, perfectly drawn by Nature only; but with so much exactnesse, that there seemes not to be wanting any thing that belongs to one of that sort of men. For he is represented in a Desert, suitable to his profession, and sitting near a Brooks side, with a Clock in his hand. This Natural piece of picture, almost fully answers that, they deliver *St. Anthony* in. In the Temple of S. *Sophia*, at *Constantinople*, there is also seen upon a plain white Marble, the Image of St. *John Baptist*, cloathed with a Camels skin; being only defective in this, that Nature hath drawn him but with one foot. At *Ravenna*, in the Church of St. *Vitalis*, there is to be seen a *Franciscan* Frier, naturally drawn upon a stone of an Ash-colour. At *Sneiberg* in *Germany*

Germany, there was found in the Earth, a certain little Statue of a kind of unrefined Metall, naturally made; which represented in a round Figure, a man having a little Child at his back: and whoever hath any where seen the picture of St. *Christopher*, may easily conceive the shape of this. It is not long since there was found in the *Hercinian* Forest, a stone that naturally represented the figure of an old man with a long beard, and crowned with a Triple Crown, as the Pope of *Rome* is. Observe likewise that many of these stones, or *Gamahes*, are called all by the same name, because they have always the same figure. So that which represents the Eyes of a man, is called *Leucophthalmos*: that which bears the figure of a Heart, *Encardia*: that which hath the shape of a Tongue represented on it, *Glossopetra*: that which is figured like the Genitals, *Enorchis*: and if it represent as well the secret parts of a man, as of a woman, it is then called *Diphys*, &c.

To the figures that are found in Plants, and Flowers, you may likewise adde those which represent some kind of Letters, or words: as the *Hyacinth*, on which the Poet sayes, is written the Complaint of the fair *Phœbus*, for having killed *Hyacinthus*; whom he afterward transformed into a flower of the same name: and this Complaint of his is expreſt in these two Letters, αι, which make up the word, *Ai*, which we frequently use in all kinds of sorrow.

Non satis hoc Phœbo est, (hic enim fuit auctor honoris:)
Ipse suos gemitus foliis inscribit, & Hya
Flos habet inscriptum, funestaque littera ducta est.

The flower also that sprung, (according to the fiction of the same Poet,) from the blood of the valiant *Ajax*, bears the two first letters of his name *Ai*.

Litera

Litera communis mediis pueroque, viroque,
Inscripta est foliis, hæc nominis, illa querelæ.

As for the divers kinds of Figures that we meet withal in beasts, (which we have likewise examined in the *Holy Guide*,) I have found nothing more worthy our admiration, then what I have been lately informed of by Eye witnesses: namely, that it is not long since, that in divers parts of *Poitou* it rained a certain kind of little creatures, about an inch in bigness; some whereof were in the shape of Bishops, with a Rochet and hood, closed up in a shell, or skin, so admirably that one would have thought it to have been of burnished gold: others were in a shape like *Friers*, with a Frock and Cowl: some were of a certain horrid shape, and others like I know not what. It is a great wonder, if this Relation come among the *Frenchmen*, if we have not very speedily some strange Interpretation of the *Revelation*, such a one as *Ananias Jeraucurius*, and *Raphael Eglinus* have given, (as we shall shew hereafter) of the dark Visions of *Daniel*, by the help of certain Characters found upon two Herrings taken up upon the Coast of *Norway*. But to pass by these fooleries.

In the first Book, where I spake of divers sorts of *Talismans*, and prove their vertue, according to the opinion of the Eastern parts; you must take heed, that you mix not all sorts of Characters and figures indifferently, with these *Talismans*. For though many of them bear the figures of the living creatures described in the Heavens, which we usually call Constellations, they are not therefore presently to pass for true *Talismans*; but either some kind of money, as that of the Duke of *Brunswick*, whereon were engraven all the Celestial Signs; and that of *Augustus Cæsar*, on which he

he caused the Sign of *Capricorn* to be figured, for no other reason, but only in memory that he was born under that Sign. Or else these Figures are onely some Mystical Emblems under which the Ancients couched some certain Philosophical Secret. Such was *Nestors* silver goblet in *Homer* whereon the *Pleiades* were ingraven.

Whoever therefore knows not the mystical meaning of this Goblet, would, without doubt, seeing the *Pleiades* engraven on it, be apt to conceive, that it was made under some certain Constellation as *Talismans* are, whereas there is nothing else in it but a philosophical sense thus darkly delivered by *Homer*.

The Poet *Anacreon* who consulted with *Bacchus* as often as with his Muse, makes himself merry with this Goblet of *Nestor*, and entreats *Vulcan* to make him one without such a deal of philosophy, enough to make one crack his brains: For what have I to do, quoth he, with the *Pleiades*, or bright shining *Bootes*? Make me therefore, good *Vulcan*, neither arms nor weapons, but make me a Bowl, as deep a one as thou canst, and engrave thereon no Stars, neither *Charles his Wain*, nor the sad *Orion*, but carve me out a Vine, with its swelling Grapes, and *Cupid*, *Bacchus*, and *Bathillus*, pressing them together.

I doubt whether or no many of those precious stones that we see in ancient Rings, which are commonly taken for *Talismans*, (such as was that of our Countryman *Bagarris*, whereof I make mention:) on which we find *Cupid*, *Bacchus*, Vines, bunches of Grapes, and Vine branches engraven, were not rather the effects of some gallant humor of some Philosophers who desired to wear on their fingers the Emblemes of Wine, rather then any other figures.

In

In the same Book where I speak of the power of Resemblance, I know not how, the word *France* hath slipt in in stead of *Italy*. For it is in *Italy* chiefly where the Leprosie is so frequent, by reason of the great quantity of Hogs flesh that is eaten there more then in any other Kingdome: and the reason that in *France* we see some infected with this disease, is, because that here, next to the *Italians*, they eat more hogs flesh then any where else. Neither do I say this, but according to the opinion of Physitians, without the least purpose of offending any, either Strangers, or those of my own Nation. In a word, Courteous Reader, I shall desire thee to interpret in good part, whatsoever thou shalt find in this Book, seeing that my purpose is to deal clearly, as one exempt from passion.

In this Book my intent is not to rank *Josephs* gift of Interpreting Dreams with the Art of Conjecturing at the meaning of Dreams: Nor yet to reject the order of the Commandements established by the Church, and to introduce that which is set down, for I there follow the Jews manner of counting them.

Lastly, I must intreat thee to correct the faults of the Press, and use me as thou wouldst be used thy self, *i.e.* speak well if thou doest not understand it, and I will do so of thine: for as the Poet saith to his Readers, so I conclude this Book.

Readers be civil and do not abuse the Poet
Say not it's old, stole, or I know it,
If any such thing thou see,
Say nothing, he'l do as much for thee.

FINIS.

Ocia Imperialia:

BEING

SELECT EXERCISES

OF

Philosophy, Policy, War, Government, &c.

THE

Idea of the LAW Charactered from *Moses* to King CHARLES.

Whereunto is added, The cruel Tyranny of *Cromwel*, and the Use and Profit (Emperours, Kings, Princes, Dukes, Marquesses, Earls, Lords, Knights, Judges, Gentlemen, Counsellours, Students, Clerks Atturnies, Justices of Peace, &c.) may receive from this Book, by *Eugenius Theodidactus*. Now publikely communicated to the World,

By JOHN HEYDON Gent. Φιλονομὸς.

A Servant of God and Secretary of Nature.

ANAX.

Non minus requium est parva libenter
Ac prompte accipere magna tribuere.

London, Printed for *H. Brome* at the *Gun* in *Ivie-Lane*, and *T. Rooks* at the *Lamb* in S. *Pauls* Church-yard. 1663

The Proem.

IN the former time of Tyranny, we were called Eugenius Theodidactus. *Forasmuch as necessity of nature maketh men to will and desire* Bonum sibi, *that which is good for themselves, and to avoid that which is hurtful; but most of all the terrible enemy of Nature, Death, from whom we expect both the loss of all power, & also the greatest of bodily pains in the losing: It is not against reason that a man doth all he can, to preserve his own body and limbs, both from death and pain. And that which is not against reason, men call* Right, *or* Jus, *or* blameless liberty, *of using our own natural power and ability. It is therefore a right of nature, That every man may preserve his own life and limbs, with all the power he hath.*

And because where a man hath right to the end, and the end cannot be attained without the means; that is, without such things as are necessary to the end, it is consequent that it is not against reason, and therefore right for a man to use all means, and do whatsoever action is necessary for the preservation of his body.

And seeing men cannot be afraid of the power they believe not, and an oath is to no purpose, without fear of him they swear by, it is necessary that he that sweareth, do it in that form which himself admitteth in his own Religion, and not in that form which he useth that putteth him to the oath. For though all men may know by nature, that there is an Almighty Power, nevertheless they believe not that they swear by him in any other form or name, then what their own (which they think the true) Religion teacheth them.

And by the definition of an Oath, it appeareth, that it addeth not a greater obligation to perform the Covenant sworn, then the Covenant carrieth in it self, but it putteth a man into greater danger, and of greater punishment.

Covenants and Oaths are De Voluntariis, *that is, De possibilibus. Nor can the Covenantee understand the Covenantor to promise* Impossibles, *for they fall not under deliberation: and consequently no Covenant is understood to bind further, then to our best endeavour, either in performance of the thing promised, or in something aquivalent.*

It happeneth many times, that man benefitteth or contributeth to the power of another without any Covenant, but onely upon confidence and trust of obtaining the grace and favour of that other, whereby he may procure a greater, or no less benefit and assistance to himself. For by necessity of nature every man doth in all his voluntary actions intend some good unto himself. In this case it is a Law of Nature, That no man suffer him, that thus trusteth to his charity, or good affection towards him, to be in the worse estate for his trusting. *For if he shall so do, men will not dare to confer mutually to each others defence, nor put themselves into each others mercy, upon any terms whatsoever, but rather abide the utmost and worst even of hostility; by which general diffidence, men will not onely be enforced to war, but also afraid to come so much within the danger of one another, as to make any overture of peace. But this is to be understood of those only that confer their benefits (as I have said) upon trust only, and not for triumph or ostentation. For as when they do it upon trust, the end they aimed at, namely to be well used, is the reward; so also when they do it for ostentation, they have the reward in themselves.*

But seeing in this case there passeth no Covenant, the breach

breach of this Law of Nature, is not to be called Injury. *It hath another name, to wit,* Ingratitude.

It is also a Law of Natnre, That every man do help and endeavour to accommodate each other as far as may be, without danger of their persons, and loss of their means to maintain and defend themselves. *For seeing the causes of War and Desolation proceed from those passions by which we strive to accommodate our selves, and to leave others as far as we can behind us, it followeth, that that passion by which we strive mutually to accommodate each other, must be the cause of peace. And this passion is that Charity defined in the* Harmony of the World.

It is also the Law of Nature, That no man obtrude or press his advice or counsel to any man that declareth himself unwilling to hear the same. *For seeing a man taketh counsel concerning what is good or hurt of himself onely, and not of his Counsellor, and that Counsel is a voluntary action, and therefore tendeth also to the good of the Counsellor, there may be often just cause to suspect the Counsellour: and though there be none, yet seeing Counsel unwillingly heard, is a needless offence to him that is not willing to hear it, and offences tend all to the breach of peace, it is therefore against the Law of Nature to obtrude it.*

A man that shall see these Laws of Nature set down and inferred with so many words, and so much adoe, may think there is so much difficulty and subtility required to acknowledge and do according to the said Laws in every sudden occasion, when a man hath but a little time to consider. And while we consider man in most passions, as of Anger, Ambition, Covetousness, Vain-glory, *and the like, that tend to the excluding of natural Equality, it is true. But without these passions, there is an easie rule to*

know upon a ſudden whether the action I be to do, be againſt the Law of nature, or not: and it is but this, That a man imagine himſelf in the place of the party with whom he hath to do, and reciprocally him in his. *Which is no more but a changing (as it were) of the Scales. For every mans paſſion weigheth heavy in his own Scale, but in the Scale of his neighbour. And this rule is very well known and expreſſed in this old dictate*, Quod tibi fieri non vis, alteri ne feceris.

Theſe Laws of Nature, the Sum whereof conſiſteth, in forbidding us to be our own Judges, and our own Carvers, and in commanding us to accommodate one another; in caſe they ſhould be obſerved by ſome and not by others, would make the obſervers but a prey to them that ſhould neglect them, leaving the good both without defence againſt the wicked, and alſo with a charge to aſſiſt them: which is againſt the ſcope of the ſaid Laws, that are made only for the protection and defence of them that keep them. Reaſon therefore, and the Law of Nature over and above all theſe particular Laws, doth dictate this Law in general, That thoſe particular Laws be ſo far obſerved, as they ſubject us not to any incommodity that in our own judgments may ariſe by the neglect thereof in thoſe towards whom we obſerve them; *and conſequently requireth no more but the deſire and conſtant intention to endeavour and be ready to obſerve them, unleſs there be cauſe to the contrary in other mens refuſal to obſerve them towards us. The force therefore of the Law of Nature, is not* in foro externo, *till there be ſecurity for men to obey it, but is always* in foro interno, *wherein the action of obedience being unſafe, the will and readineſs to perform, is taken for the performance.*

Amongſt the Laws of Nature, Cuſtomes and preſcriptions are not numbred. For whatſoever action is againſt re-ſon,

reason, though it be reiterated never so often, or that there be never so many precedents thereof, is still against reason and therefore not a Law of Nature, but contrary to it. But consent and Covenant may so alter the cases, which in the Law of Nature may be put by changing the Circumstances, that that which was reason before, may afterwards be against it, and yet is Reason still the Law. For though every man be bound to allow equally to another, yet if that other shall see cause to renounce the same and make himself inferiour, then, if from thenceforth he consider him as inferiour, he breaketh not thereby that Law of Nature that commandeth to allow equality. In sum, A mans own consent may abridge him of the liberty which the Law of Nature leaveth him, but custom not; *nor can either of them abrogate either these, or any other Law of Nature.*

That men ought to stand to their Covenants, is taught, Psal. 15. *Where the Question being asked, verse* 1. Lord who shall dwell in thy Tabernacle? *&c. It is answered, verse.* 4. He that sweareth to his own hindrance, and yet changeth not. *And that men ought to be gratified where no Covenant passeth,* Deut. 25.4. Thou shalt not muzzle the Ox that treadeth out the Corn, *which S.* Paul, 1 Cor. 9.9. *interpreteth not of Oxen but of Men.*

That men content themselves with equality, as it is the foundation of natural Law, so also is it of the second table of the divine Law, Matth. 22. 39. 40. Thou shalt love thy Neighbour as thy self. On these two Laws depend the whole Law and the Prophets; *which is not so to be understood, as that a man should study so much his neighbours profit as his own, or that he should divide his goods amongst his neighbours; but that he should esteem his neighbour worthy all rights and priviledges that himself enjoyeth; and attribute unto him,*

Whatsoever he looketh should be attributed unto himself; which is no more, but that he should be humble, meek, and content with equality.

And that in distributing of right amongst equals, that distribution is to be made according to the proportions of the numbers, which is the giving of æqualia æqualibus, *&* proportionalia proportionalibus, *we have* Num. 26. 53, 54 *the commandment of God to* Moses, Thou shalt divide the Land according to the number of names, to many thou shalt give more, to few thou shalt give less, to every one according to his number. *That decision by let is a means of peace*, *Prov.* 18. 18. The lot causeth contention to cease, and maketh partition among the mighty.

That the accommodation and forgiveness of one another which have before been put for Laws of Nature, are also Law divine, there is no question. For they are the Essence of charity, which is the scope of the whole Law, that we ought not to reproach or reprehend one another, is the doctrine of our Saviour, Mat. 7. 1. Judge not, that ye be not judged. *Vers.* 3. Why seest thou the Mote that is in thy brothers eye, and seest not the Beam that is in thine own eye? *Also the Law that forbiddeth us to press our Counsel upon others further then they admit, is a divine Law.*

In the making of a Democracie, there passeth no Covenant between the Soveraign and any Subject. For while the Democracie is a making, there is no Soveraign with whom to contract. For it cannot be imagined that the Multitude should contract with it self, or with any one man, or number of men, parcel of it self, to make it self Soveraign; nor that a multitude considered as One aggregate, can give it self any thing which before it had not. Seeing then that Soveraignty Democratical is not conferred

ferred by the Covenant of any multitude which ſuppoſeth Union and Soveraignty already made; it reſteth that the ſame be conferred by the particular Covenants of every ſeveral man, that is to ſay, every man with every man, for and in conſideration of the benefit of his own peace and defence, covenanteth to ſtand to and obey whatſoever the major part of their whole number, or the major part of ſuch a number of them as ſhall be pleaſed to aſſemble at a certain time and place ſhall determine and command. And this is that which giveth being to a Democracie, wherein the ſoveraign Aſſembly was called of the Greeks, by the name of Demus, *(that is, the people) from whence cometh* Democracie. *So that, where to the ſupream and Independent Court every man may come that will and give his Vote, there the Soveraign is called the people.*

Out of this that hath been ſaid, may readily be drawn, that whatſoever the people doth to any one particular member or ſubject of the Commonwealth, the ſame by him ought not to be ſtiled injury. For firſt injury (as you may ſee in our Holy Guide *) is breach of Covenant; but Covenants (as hath been ſaid in the precedent Diſcourſe) there paſſed none from the people to any private man; and conſequently, (to wit the people) can do him no injury.*

Secondly, how unjuſt ſoever the action be that this Soveraign Demus *ſhall do, is done by the will of every particular man ſubject to him, who are therefore guilty of the ſame.*

If therefore they ſtile it Injury, *they do but accuſe themſelves; and it is againſt reaſon for the ſame man both to do, and complain, implying this contradiction, that whereas he firſt ratified the peoples acts*

in

in general, he now disalloweth the same of them in particular. It is therefore said truly, Volenti non fit injuria, *Nevertheless nothing doth hinder but that divers actions done by the people may be unjust before God Almighty, as breaches of the Law of Nature. Read the* Idea of the Law, Government, War, and Tyranny Lib. 1.

OCIA

OCIA IMPERIALIA:

CHAP. I.

Of the condition and true happineſs *of a* King.

DUring the Tyranny of the late Times, in our Book called *The Idea of the Law*, we have been bold to teach that they are either blind or ignorant that (with the Vulgar) *eſtimates the happineſs of a King to conſiſt in titular honours, largeneſs of Dominions, millions of Subjects, fair Palaces, multitude of allegeance, rich treaſures, and other gliſtering ſhews*: they never look into the heavy burthen and thorny cares of *Government*, whereof a Diadem is compoſed, wherein the *ſuppreſſing of Vice, exalting of Vertue*, equal adminiſtration of Juſtice, immediately in his own perſon, and mediately by his Officers, the defence of the poor and oppreſſed, day and night to be watchful that neither in his own perſon, nor in others, the Law be infringed, ought to be, and are the chief and inſeparable companions of Emperie, and ſo annexed to a Crown, upon no leſſe peril then privation of all thoſe worthy Epithites which are due to good Princes here, and of the eternal reward, that is promiſed hereafter; This Kingly charge, outwardly glorious, begun with cares continued with fears, oftentimes ended with ſorrows, rightly conſidered, will make *Selencus* with ſighs bewail

wail the misery of Kings *Damoclis* leave to flatter *Dionisius*, Golden *Crœsus* in sorrow and admiration remember old *Solon*; let therefore all Princes who are transported with the libidenous desire of Raign, or ambitious inlarging of their Dominions, wisely expend these following reasons. Read the *Idea of the Law &c.* The *Holy Guide* lib. 1. Ch. 1.

First the great charge that is imposed upon such to whom government is committed, and how difficil it is to exercise the same rightly, what wisdome is required in *Princes*, lest they not only make shipwrack of their own private, but of the Publique estate; how far they ought in vertue to excel others; for as seeing is peculiar to the eye, hearing to the ear; so is the publique good to a King, which without wisdome he can no more govern, then a blind eye see, or deaf ear hear: wherefore let none aspire to the sacred seat of a King, but such who study by wisdome and vertue to exceed those they over-rule. The *Holy Guide* shews this at large in the third Book, and how to attain wisdome and vertue. See the *Idea of Tyranny*.

Secondly, Let them consider, that the *Septer* is not given unto Kings tyrannously to abuse the authority committed to them, but to be strict Observers and Ministers of the laws, they impose upon others, because the reciprock duty, (otherwise then in the dignity of commanding and that Kings are onely comptable to God) is mutual.

O King, said *Agapetus*, since there is none upon earth able to compel thee, impose a necessity of keeping the laws upon thy self. *Augustus Cæsar* likewise having made a law for the punishment of Adulterers,

Adulterers (overcome with frailty and the violence of his passions) did beat a young man, who had been more familiar with his daughter *Julia* then did become him; but hearing him cry out *O Cæsar* I appeal to the law which thou hast made, did so condole the exactation of punishment, not due before the lawful trial and legall censure, so that he did forbear eating or drinking for a time. A notable example in a great Prince to whom the breach of the law he had made was so displeasant, that he studied rather to punish his own error, then the offence of so high quality committed against his Royal Dignity. This prince did well know that the law is the *Soveraign* Queen of divine and humane government and that it is not enough to make or understand the laws, but to keep them. As you may read at large in our *Idea of the Law &c.*

Thirdly, Let ambitious *Alexander* and tyrannous *Dionisius* (whose ruling appetite and cruelty one world or humane blood cannot satiate) consider that Kings are the Images of God; and as God is not only goodness it self, but distributes his goodness to all men; *So* a prince (being Gods Vicegerent) ought to be profitable to his subjects, not to prefer his private good before their publique ill, but to draw his picture by the pattern of his maker, and so go before his Subjects, not only in abandoning of Vice, but in following of Vertue; knowing as he excells others in place, so far ought he to surpasse all other in external and internal vertues; and finally that a sympathy betwixt his greatness and goodness is required of him: Let a prince wisely weigh that, the helm of the Common-wealth is committed to his charge, the well or ill government whereof will one day

day either be rewarded with a more glorious Diadem, or punnished (for the shipwrak of his *Subjects* exposed in his default upon the works of perdition) with eternal misery. There is nothing that either is more contagious or that sooner disperseth it self through the body of a *State*, then the example of a Prince whose life is so conspicuous as the Sun; and therefore necessarily must either to the good of all men, be the best among men, or to the prejudice of all men, and his own ruine the most wicked. Read our *Idea of Government.*

Fourthly, The boyling desire of Empire will grow cold, if a Prince set before his eyes, the infinite dangers to which he is subject, to what burthen he is tied, how full of Thorny cares and perils, and commonly how short the life of great Potentates is. It was not without cause that *Cæsar* did complain upon the misery of Princes, subject to perfidious machinations, detestable Treasons, deceiptful conspiracies, and intoxicat epoysonings, they cannot in safety go abroad without a guard, neither take meat before some other taste it; Princes must in peace live Armed, not only against the invasion of foreign Enemies, but intestine & domestick friends; one betrays him; an other deceives him, others dissembledly magnifies him; he is the subject of all discourse, the object of all mens eyes, from all which the vulgar sort live secure, they are nither subject to fears, nor feared or envied of any; their earthen cups yeild them drink to quench their thirst, but not to extingrish their life, hunger makes their brown bread sweet, labour their sleep quiet, a small fire keeps them from cold, course cloaths shelters their nakedness, and an innocent life crowns their death; By which it is evident whosoever affects Empire, must either foolishly

liſhly be ignorant that he is ſet upon the Theater of the World, or what intricate difficulties are in the right diſcharge of a Kings Office; or Tyrant-like, reſolve that the Common-wealth muſt be the ſtay of his inſolent life and wiſhed-for death. The continual toyles whereunto Princes are ſubject, made *Cæſar* oftentimes wiſh to be exoner d of ſo weighty a burden. This hath been the cauſe that many wiſe and learned Princes, have preferred a private life before publick greatneſs. *Read our Holy Guide.*

Laſtly, Let the ſerious premeditation of the ſtrict account that a Prince muſt give, ſerve to curb the inſolent affecting of *Government*. *Read our Idea of Government.*

The time will ſhortly come (Death ſparing no more Kings then Beggars) when he muſt yeild up his accounts, according to the greatneſs of his Tallent committed to him, before ſuch a Judge, before whom all the Monarchs in the World are not able to appeale; and when they can neither deter, deceive, or corrupt, what ſtrict account will he take, what ſevre judgement will he pronounce againſt ſuch, as either unjuſtly have uſurped his authority on Earth, or being lawfully called to ſuch an high hon our, have not acquited themſelves of the truſt committed to them; foreſeeing of ſo great a danger, the beſt remedy is, that Princes ſquare all their Actions, by that ſame meaſure, by which they ſhall certainly either receive the bleſſing and a better Kingdome, or the curſe of I *know you not*, and eternal torments. *Read our Harmony of the World.*

It is now manifeſt that a good Prince (to whom the inceſſant care of this great charge is more dear then the mad and fooliſh deſire of preheminence) is not happy by the external ſhews of greatneſs, but by

ſhewing

shewing himself great. First in the over-ruling himself, (which is none of the least, but rather the perfection of humane Actions) and then by the establishing of good Laws, going before his people in the observation of them, in the equal administration of Justice, in rewarding the vertuous, and punishing the vicious, exalting the humble and obedient, beating down the proud oppressor, in repressing of Enemies, cherishing of friends, in punishing treasonable practises, detesting impossturing flattery, chastizing detractors, discountenancing hollow-hearted Hypocrites, day and night to be busied in the publick affaires, and finally to shew himself such, as he cares not who looks into his most secret Actions, or outward gesture. Read our book called the *Idea of the Law*, &c.

These and the like be true kindly functions, and the rich Jewels that adores a Diadem; for the happiness of a Prince doth not consist in temporary or momentary pleasures, grounded upon the sinking foundation of deceitful vice, but upon the never perishing delights, builded upon the unmoveable Rock of vertue, unto which no man can ascend, but by the steps of divine Wisdome, which *Solomon* (in whose choice it was to ask what he pleased) did well know to be the life of Government, he did not ask Riches, nor large Dominions, nor victory over his enemies, nor vainglory, nor pleasures; but wisdome, neither worldly Wisdome, but such whereby in uprightness and understanding he might judge his people. *Phillip* of *Macedon* was desirous that his *Son Alexander* should not give his minde to corruptable riches, neither to the extending of his Dominions, but to the study of *Philosophy*; Thus great Princes did consider, that Wisdome and Learning are the *Herculean* Pillars, and supporters of

of Kings, without which their condition (although embelished with the Empire of *Alexander*, the Armies of *Xerxes*, the riches of *Crasus*, the glory of *Solomon*, and other whatsoever failing vanities, either nature doth produce, or Art invent, is more miserable then the poorest *Codrus*, or dispised *Lazarus*. *Read the Holy Guide lib* 3.

It is the wisdome seconded, by good education and learning, that dignifies a Prince in his youth, accompanieth him in his life, and glorifies him after death.

CHAP. II.

What benefit cometh to a King by good Education and Learning

AS the most fertil ground without culture is not only Barren in the production of wholsome fruits but doth overgrow with Thistles and hurtfull weeds; so the mind of man without Education is not only infertile in the propagation of vertue, but naturally inclined to bring forth ignorance, voluptuousnes, and all other vices, *Solomon* saith, *That foolishnes is tied to the heart of a young man, and cannot be untied but by the hand of instruction:* There is no man born good, neither Prince howsoever nobly descended, without wholsome doctrine, did ever prove himself worthy of Empire? It concerneth therefore generous high born and ingenious Princes in their young years, to follow the study of good letters, to honour, love, and

retain the professors of liberal Arts, and to be proficient in them. The benefits thereof are many, the effects admirable, and the reward ineſtimable, Read our *Holy Guide. lib. 2. chap. 2.*

Firſt, vertuous education begetteth a habit of vertue and hatred of vice, for there is nothing more certain, then that thereby a man becometh more then a man, and participates in the Divine nature; on the other ſide, if he be left to his natural ignorance, he degenerates to all wickedneſs, and ſympathies rather with the moſt Savage and rude beaſts, then with a reaſonable man.

Lucurgus the *Spartan* Law-giver made manifeſt the powerfulneſs of education by the divers effects of two puppies. *See the Idea of the Law.*

Secondly, although a *Prince* ſo exceed all others in the abundance of all things, that Learning may ſeem either to ſerve him to ſmall uſe, or not neceſſary at all, yet for many weighty conſiderations, the more powerful he is, the leſs able he is to govern, either himſelf, or his people without knowledge, & Learning, being more ready to decline from the right hand of vertue, unto the left hand of vice, then to keep the ſure way, never known to the ignorant and unlearned. Learning that ſtrong guard that defendeth a Prince againſt the deceitful inticements of proſperity, power, honour, riches, and whatſoever elſe prepicitates greatneſs, blindfolded in the *Cimerian* darkneſs of ignorance) to an irrecoverable downfall: a *Prince* ought not to meaſure his happineſs by thoſe falſe goods of Fortune, but by the true riches of his mind. *Gorgias* being asked whether he did think the *Perſian King* happy or not, anſwered, he did not know how verteous and learned he was, for ſaid he, there is no happineſs in theſe things that ma-

may be taken away. *Read the Harmony of the World, lib. 2.*

Thirdly, Learning ſtirrs up and excitates the minde and love of a *Prince* to the reading of Books, wherein he may learn all things needfull for himſelf or Subjects; Theſe dumb Maſters will praiſe him if he be worthy, or without fear, which the *Prophet* tells him thou art the man, they will finally (without bluſhing) admoniſh him of thoſe things his Courtiours either will not or dare not, the want of learning is the cauſe that *Princes* reject the counſel of their friends, and contemn the power of their enemies; ignorance cauſed *Cambiſes cruelly* to murther the ſon of *Praxaſpes* his ſervant, for his faithful counſel; *Tyranous Dionyſius*, to check *Plato* for his loving adviſe. Read alſo our *Idea of Tyranny.*

Theſe and the like *phalariſm* examples of *Tyranny*, prove that the knowledge of learning is neceſſary for good Princes that thereby they become ſo much better that they willingly embrace vertue, and comes to the knowledge of themſelves. See the *Idea of Tyranny.*

Fourthly, although by deſcent, nobility of blood, and indulgence of Fortune, *Princes* are eminent, yet to add a more ſhining brightneſs to their external ſplendor, *Learning* is neceſſary, Τιμὴ πέφυκε πᾶσι παιδεία βροτῶν Learning is an honour to all men ſaith *Menander*, many famous *Princes* both at home and abroad have been more reverenced for their Learning, then honoured for their greatneſs. See our *Idea of Government.*

Fifthly, Learning only brings with it laſting and prince-worthy pleaſures, the reſt are but deceitful momentary, Bailiffs to inſnare them. They are richly

named (by *Architas*) the moſt deſtroying plagues inflicted upon men, *Ariſtotle* was wont to admoniſh his Scholers, not to look upon pleaſures, at their coming, but in their going; ſo in the one, ſaid he, they ſhew fair, in the other they leave ſorrow and repentance.

On the contrary, the delights that are begotten of learning and vertue, are true joyes, permament pleaſures, the ornaments of youth, the Crown of age; They adorn proſperity uphold adverſity at home, the beſt Stewards abroad the beſt Interpreters in peace, and of idleneſs; in war the Marſhals of Camps, in company the Miniſters of diſcourſe, alone private and true Councellors.

Noble *Affricanus* uſed oft to ſay that he was never leſs ſolitary then when ſolitary.

A prince of *Athens* being demanded what he did profit by Philoſophy anſwered, that at all times he could without offence conferre with himſelf, and in every diſcourſe draw in concluſion conſonant to reaſon, beſides ſaid he, the knowledge of Philoſophy makes me love wiſe learned honeſt men, deteſt flattering Paraſites, and fools.

Sixthly, Learning adorns a Prince with curteſie, clemency, and meekneſſe, the firſt begetteth inſeperable love the ſecond humane admiration, and the third divine applauſe; the love of Subjects, is the wall of Kingdomes, mercy eſtabliſheth the throne of a King, and meekneſs deifies him.

Seventhly, In moſt deſperate diſeaſes (by learning) a Prince findes matter of comfort, and preſent help. Th s was the medicine that *Marcus Tullius* did miniſter to his friend; *O Balbus* ſaid he, if I could preſcribe medicine for our equall griefs, I wouldt ſuch as I can I will, Let the ſtudy of good letters

which

which for our delight we have formerly embraced be now the comfort of our miseries, and last health; as they did advance our better fortunes, so they will mittigate our present sorrows, cure our wounds and so expell Melancholy passions, that the sorrows of humane miseries, shall have no further entry, then to the gates of our weakest sences.

Since therefore humane miseries are no lesse incident to Princes then poor men: a Prince ought by learning to arm himself, against the violent batteries of adverse fortune, if *Crœsus* had perticipate, either in learning or advise which *Solon* in his flourishing estate, he had found more comfort thereby upon his Tragical Theatre, then in the millions of his golden treasures. *Dionysius* (nothing inferiour to *Crœsus* in tyranny or presumption, but superiors) by learning in his exile being asked what he had learned by *Plato*, answered that by *P*hilosophy, he had learned to undergo equally the estate of a Prince, and Beggar.

Eightly, a learned Prince doth willingly incline to wisdom and vertue, he followeth the one and shuneth the other, not for fear, but for love of themselves. The Cubicularies of the *P*ersian Kings were enjoined every morning to put their Master in mind of his Kingly office by these words. *Arise O King and go about thy publique affairs*: A learned *P*rince needeth no such advertisement, before he goeth to bed, he premeditates the next dayes work, in his bed he consults upon that, and at his rising he executes his setled designs, he is neither overcome, with sorrow, fear, hope, joy, and other vulgar violent perturbations: but willingly follows those wholsome laws he doth enact for others. *Aristotle* being demanded what he had profited by *P*hilosophy, answer-

ed that he had learned to do those things willingly that others did for fear of the law.

Oderunt peccare boni virtutis amore
Oderunt peccare mali formidine pœnæ.

Ninthly, Giving of answers, using perswasions, resolving of questions, discoursing of laws, conferring of honors, defence of things proposed or done, are inseperably annexed to the office of a King, unto all which a *Prince* must be by learning inabled, lest he expose himself to the censure of ignorance, or become the subject of smothered laughter, and future contempt. The words of Princes are (like the Oracles of *Apollo*) no sooner spoken but taken hold of by all men, therefore great care is to be taken, that his words, his orations, his answers and demands, be consonant to the dignity of a Prince. *Pilate* did pronounce that State happy, where a wise and learned King did raign, for said he, learning is the only and cheif happinesse, and ignorance, the greatest ill; upon the first depends all humane felicity, and upon the last assured misery. *Arristippus* made choice rather to be a beggar then be unlearned, because by the one he wanted but external and temporary riches, but by the other, he was destitute of humanity, knowledge and endlesse wealth. *See* my *Holy Guid in English* lib. 1. chap. 1.

Wherefore (to conclude this point) learning keeps States from returning to the former *Chaos* of confusion, it is the same that enlightens the mind of a *Prince*, and being removed, government by disorder, turns into tyranny, and is obscured, with the dark clouds of ignorance. See my *Idea of Tyranny*.

Chap.

CHAP. III.

How a King ought to Moderate his Power.

A Good Prince muſt limit his power by his will, and his will by reaſon, *quod libet licet*, is the *dictum* of a Tyrant, whoſe office is to give laws, but take none: *Caligula* being admoniſhed by his great Aunt *Anthony*, that he ſhould more wiſely rule the reigns of his government; did tell her, that his will was a law: This licentious appetite is the poiſon that once drunk, makes Kings abuſe their authority, degenerates in all libidinous liberty, oppreſſing the mighty, and neglecting the poor: On the contrary a good Prince hath (with *Ulyſſes*) his ears ſtopt from ſuch inchanting ſongs, that are pleaſant to his flattering ſycophants, but poiſonable to the publique Weal. *Antigonius* did ſeverely check one of his Courtiours, who did maintain that all things were juſt and lawful for a King, not ſo (by *Jupiter*) ſaid he onely to Tyrannous and barberous Kings, but to me nothing is lawful or juſt, but that which is honeſt. Princely authority is not given by God to be the ſupplement of vice, neither the picture of Tyranny, but to be the pattern and defence of vertue and juſtice, the name of a Prince hath his original, as well by commanding his own impetuous affections, as in over-ruling and going before his ſubjects. *Hinc dicti Principes quod Principentur cogitationibus id eſt omnes adfertum pravorum impetus conſtringent, & a recte agendo vocati reges; quod recte agendo*

regale nomen obtinent amittunt peccando.

Kingly Authority is not only restrained to things that are lawful, but oft-times many things that are lawful in private subjects are not so in a King; that which is but errour in a private person is a vice in a Prince, who so much as he exceeds all others, in Authority, so much more severely ought he to take accompt of his own ways; *ne animum judicas tuum alios debere, honeste vitam agere, regibus immodeste vivendi relicta licentia, sed ea sit temperantia, ut exemplum recte vivendi constituas, compertum habens subditorum mores prorsus ad similitudinem Principis componi.*

The flourishing estate, and modest life of subjects, is an argument of the care and wisdom of the Prince, when he asserts nothing more then the good of his subjects, neither any thing lesse then tyrranous liberty, superfluous aboundance, wicked followers, flattering Courtiours, and blind-folded ignorance.

CHAP. IV.

By what means a King may secure himself in his Kingdome, and obtain the love of his Subjects.

AS wisdom (which is the brightness of the everlasting light the undefiled mirror of the Majesty of God, and Image of his goodnesse, is the sure ground of the stately pillar of government; So is the favour of Subjects the maintainer of so glorious build-

building, *diligite lumen sapientiæ* is the watch-word given to Kings, and the Kingdome that governed by the vertue of a Prince, and love of his subjects are most quiet and firm; the most undeniable beasts are made more easily mild by gentle and familiar usage, then by roughness and stripes, and the love of subjects (without which a Prince can never be secure) is so over-conciliate, by the benevolence of a Prince, then by unbridled authority, and cruelty.

Blessed are the meek in heart, for they shall possesse the inheritance of the earth, and shall be delighted in the multitude of peace, was not written in vain, but for the instructing of Kings, and establishing of Kingdomes, by the fruits of wisdom and not by the effects of *Phalarisme: Civibus placere studè, habet id multum gratiæ*, was the worthy sentence of *Bias*; if a Prince should desire to equal or exceed *Cetrops* in Nobility, *Policrates* in happiness, *Cræsus* in riches, *Xerxes* in multitude of Armies, *Cæsar* in victories, *Pompey* in triumphs; no helps can so avail him as the united and true love of his subjects, being the impregnable strength, and never emptied treasure of a King. *Non sic excubiæ non circumstantia pila quam tutator amor*: the Empire of a King over his Subjects, is compared to a father over his son, or Master over his Scholer; he is no loving father that beats his son for every slight fault, and no lesse cruel master, that whips his scholler till the blood come, for the natural defects of his memory, or sight; and certainly many vigorous presidents of punishment, are no lesse disgraceful to a King, then many burials to a Physitian, the more remiss a King Governs, he is more honoured, loved, and obeyed; no virtue becometh a prince better then Clemency, neither more surely

surely bindeth the hearts of his people, what is more joyful to a King then to raign with the applause of all men; who dares imagine any harm against that Prince that is meek and merciful, under whose sheltring wings, justice, peace, security, and honours flourish and whose rich Cities abounds with all good things: as meekness and mercy establishes the throne of a King, so pride and cruelty overthrows the seat of a Tyrrant. *Sedes dura superborum distruxit Deus & sedere fecit mites pro eis*, saith *Solomon*, and in another place, the house of the wicked shall be overturned, but the tabernacles of the godly shall flourish: let the short Raign and tragical end of *Dionysius*, *Caligula*, *Vitellius*, and many others, whose tyrannous life haftened their wished (yet immature) death, confirm that no tyrant is of long continuance, that such are much deceived, that dreams stabillity or security to a prince without goodness, which being excluded, the Empire is turned into tyranny.

Existima tum demum te tuto regnare cum volentibus imperas quod enim invita animo, objicitur seditionibus fluctuat capta occasione, quod ob malum prestatur obsequium, non integrum sed fucatum est.

The Prince that wants the favour of his people hath lost his chief good, for certainly a Prince that is fearful to many, must of necessity be afflicted of many; for how can he be secure whom the greatest part of his subjects wish dead? *Dionysius* the tyrant excrutiate with this fear, did make choice to suffer pain of singeing the hair of his beard with hot fire, rather then commit his conscious life to the hazard of a Barbers razor. *Alexander. Phareis* never entred his Queens chamber, before diligent search was made, that no private weapon were hidden in that; yet

in

in the end by his wife was cruelly murthered, such was the tyrannous life and miserable end of these and thousands more; but we Christians learn our lessons from our Maker, *Mihi vindicta ultio mea est ego retribuam*, we must think our sins are the just cause of our afflictions, and that wicked Kings sometimes are given to punish people, *Dabo regis in furore meo*, saith the Lord; but as God giveth them for the punishment of sin, so must Gods people only by repentance and amendment submit themselves to Gods pleasure, in whose hands are the hearts of Kings: it is not lawful for to think an evil thought against a King, far less to touch or lay hands upon the Lords Annointed.

CHAP. V.

Of Nobility and what it is.

SUbjects are more easily inclined to follow Antient Nobility, therefore discent from Prince by stock & noble parents, are the cheif means whereby a Prince attaineth to the due respect of neighbouring Princes, friends and Subjects, yet he must not rely upon the Nobility of his Ancestors, as it that could add any thing (except seconded by his goodness) to the dignity of a Prince, for nobility is the Act of time, and dyeth with the father, if the Son be not a like vertuous, *Nobilitas cognatorum non valet nisi fuerimus nos ipsi boni, quid enim prodest ei, quem sordidant mores generatio clara*; whereby it doth appear that in nobility by descent (without vertue) is rather an imaginary and vulgar

vulgar opinion, then real and true nobility, and that the Prince which is is indeed with vertue, is only worthy of so heigh, a Title and no other.

Nam genus & pravos & que non fecimus ipsi
Vix eo nostra voco.

It is a rediculous and ostensive humor to glory in the vertue of others, and the splendor of Ancestors is the greatest stain that can taint degenerating posterity.

It is a cheif point to be wisely considered by a Prince, that the very name of nobility, imposeth a necessity of well-doing upon him, to this purpose, *Chrysostom* saith well, *Ille clarus ille sublimis ille tunc integram nobilitatem suam patet, qui dedignatur serviere vitiis, & ab eis non vult superari.*

Iphicrates the son of a Shoomaker, preferred to Imperial dignity, being upbraided by degenerate *Hermodius*, answered, I am the beginner of my Nobility but thou the extinguisher of thine. *Caius Macius* did glory in the multitude of wounds he had received in the defence of his Country, and in vertuous Actions, not in the glorious monuments, or Images of his predecessors.

As *Juvenal* did hang *Publius Plautus* (who used to boast himself descended from the Noble families of *Drusius*) by the nose; so those proud glestering Thrasones, yet like statues, or good for nothing, but to look upon, and talk of the powerfulness, vertues, and riches, of their Ancestors, are worthy to be laughed at.

Frontinus gave charge before his death, that no Monument should be built for him, for said he, If I have lived vertuously, my memory shall not perish

periſh, neither needeth monument of Gold, Marble, or Braſs; but if I dye viciouſly I am worthy of none; they ſhall rather revive my infamy then abſtract my memory.

True Nobility doth not deſcend by Birth, merrit of others or imaginary opinion, but is acquired by vertue, and well doing, *Vera nobilitas non naſcendo queratur ſed vivendo; verus nobilis non naſcatur ſed fuit.*

CHAP. VI.

Antidotes againſt the poyſoning of vaine-glory, and ambitious thoughts that intoxicates the minde of a King.

EArthly glory is a deceiveable picture, drawn with falſe coulors, blemiſhed with every breath, is the work of fortune, blindly imported to the good & bad, but the true ſurvey of the condition of the greateſt Prince, and what he is, is a Divine work, and ſufficient to reſtrain a Prince from the dangerous paths of Pride and ambitious aſpiring.

This examination ought firſt to begin at the ſerious conſideration what he is in his conception, at his birth, in his life, and what he ſhall be after his death, he is (as all men conceived) in the heat of luſt, and filth of Sin; he is born naked, leſs able then many baſe creatures to help himſelf, or take food, he liveth not only expoſed to humane diſeaſes, and worldly cares, whereto private men are ſubject, but to many miſeries from

from which the vulgar are exempted, after his death he must resolve to yeild a strict account, and that according to the using of his Tallent, his reward shall be, Read the *Temple of Wisdome* at large.

Let a wise Prince consider that all goodness is the good gift of God freely bestowed upon him for his own good, and weal of his Subjects; but every disordered appetite discrepant from vertue, proceedeth from the corruption of nature, and inclineth unto Tyranny. A Prince ought to think his Vicegerency from God his greatest glory, that he is to exercise that but for a short time, and although he be intituled to all such glorious stiles as may exalt swelling pride, yet who knoweth, but to morrow he may be where all Kings before him are; the food of Serpents, and worms; all flesh is but dust and ashes, and therefore hath no just cause to be proud, it is like the grass of the fields, this day green and to morrow cast into the Oven: If a Prince had the Wisdome of *Solomon*, the beauty of *Absolom*, the strength of *Samson*, the long life of *Mathusalem*, and the riches of *Crœsus*, what shall they availe him, unless by a vertuous Raign in this short Kingdome of cares, he so dignifies himself that he may be intailed to an everlasting Kingdome of Joys.

Where be the most glorious shews of most powerful Monarchs, whose pride builded high aspiring *Babylon*, whose ambition one world could not contain.

Where be those invinciable Emperours that did over-rule the world? where be the multitude of Horse? the out landish attire? number of attendants? leaders of Troops; and all other false pleasures, that did attend upon Tyranny? are they not turned into

into Ashes, look into their Sepulchres, and discern who was a King, who was a Subject, who was rich, who was poor, finde out (if thou canst) the Conqueror from him that was conquered, the strong from the weak, the beautiful from the deformed, or try some cause of humane Arrogancy; thou shalt finde pride, and ambition, neither amongst the counsels of the wise, nor bodies of the dead.

Factus es princeps in terra, ne ignores te ortum ex terra, ex pulvere ad solum ostendere, atque in eandem pulverem tandem descendere necesse est.

CHAP. VII.

By what means a King may obtain the favour of his Subjects.

A Prince hath three gates to receive the favour of his people, and shut out the envy of all men and the hatred of male-contented Subjects. As you may read in the *Holy Guide*.

First, Because Pride is hateful to all men.

Secondly, A Prince shall more easily consiliate the love of his people, if (without great cause) he doth not impose taxes and novations upon his Subjects; the one taints him with avarice, the other with rashness; the first is liable to contempt, the second to danger, and severely be attempted (although in matters of capital abuse) that all suspition of base avarice and unsetled facility may be removed, oft-times the very Nobility

Nobility is more offensive to a *State*, then the benefit profitable, a *Prince* must tolerate some things, that without great prejudice to the Common-wealth, and his Royal Dignity, may be suffered, otherwayes by piece-meal reform them.

It is recorded to the infamy of *Rehoboam* that he did leave the counsel of the Elders, asking the advice of young men, and imposing heavy burthens and exactions upon his people, he did lose ten Tribes of his Kingdome.

Thirdly, if a Prince shew himself affable, exorable, not vindictive and severe, in the rigorous execution of Laws, for every light offence, he shall much oblige the favour, and obedience of his people, as impurity begetteth contempt of Law, so frequent punishment and severity ingenerates a senseless stupidity, carelesness, or contentious repugnancy.

Agasiclis King of the *Lacedemonians* did account that the chief security of a Prince did consist in the government of his people, as fathers do children, a sentence (in few words) worthy of a great Prince, for certainly a King that affects favour and shuns envy, must think *Pater Patriæ* amongst his Subjects, and *Bonus pater familis* amongst his Domestick, are most glorious Titles.

Marcus Anthonius the Emperour, did lovingly name some by father, some by brother, some by son, according to their dignity and age.

This Princely familiarity made him be loved in his life time, and at his death condoled with the brinish tears of his sorrowful subjects.

CHAP.

CHAP. VIII.

What general Observations a King is to keep in all his Actions.

THree Observations are necessary for the right tempering of all the Actions of a *Prince*.

First, That his desires be consonant to reason, then which there is nothing more helpful to all Offices.

Secondly, That a *Prince* wisely estimate the weight of the matter in hand, lest more or less care be taken then is needful.

The third is, That judiciously he moderates those things that belongeth to the dignity or indignity of affairs, neither coming short, or exceeding a *Princely decorum*.

There be also two respects of *Plato* to be observed, the one is, that a *Prince* (forgetting his private benefit) refer all his Actions to the Weal-publick.

The second, That he equally Manure the whole body of his Empires in the equal distribution of Justice, lest by labouring to make one part too fertile, he leave another part barren.

CHAP. IX.

Whose Image good and bad Kings represent, and by what Epithites they are known, their several Actions, and differences.

A good King or Prince represents the Image of God whose Vicegerent he is, as it is essential to God to be goodness it self, to do good to all men, to hurt none; so a Prince drawn from the picture of his maker, studies to be profitable to all, & to incommodate none: the nearer he comes to his pattern, so much he participates in the divine nature, he doth not (like the Woolf) prey upon his people, but cherisheth and protects them; he punishes but seldome and then is unwillingly drawn to it; and therefore such a Prince is justly intituled by the name of a Father, Religious, meek, gentle, provident, just, humane, magnanimous, free, liberal, a contemner of Riches, condemning himself, over-ruling his affections, of quick and sound judgement, wise in counsel, sober upright, firme, full of Authority, princely Majesty, and industry, a careful watch over his people, ready to do good, slow to revenge, sure, constant, inclined to justice, easie to give access, courteous in speech, loving the obedient, making much of Souldiers, not affecting war, a lover, a procurer, a keeper of peace, if need be can be both King and Captain; finally he maketh wholsome Lawes, is born to the good, liveth with the favour, and dieth with the regret of all men. Read the *Rosie Crucian Axionata lib.* 3. Read the *Idea of the Law, Government, and Tyranny.*

On

On the contrary if *Appelles* should delineat a tyrannous or wicked *Prince*, he could not do it other ways then by the pattern of the *Prince* of darkness, a monstrous mis-shapen Creature, an armed Dragon with many eyes, more teeth, every way fearful, sharp claws, insatiable bellied, cramed with the intrailes of his people, drunk with humane blood, offensive to all, but specially to good men, abusing his power, to the undoing of the Commonwealth. Such a Prince was *Nero*, such was *Caligula*, such *Heliogabilus*, and many others, whose birth and life was a plague to the World, their memory after death execrable to good men.

There is nothing then more like unto the Image of the *Enemy* to man then a wicked Prince, and therefore justly merrits the Epithite of a Tyrant, ungodly, cruel, savage, violent, Avaritious, a devourer of his people, proud, difficil in giving access, uncourteous, woful, terrible, a slave to lusts, intemperate, immodest, inconsiderate, inhumane, unjust, light, inconstant, incorrigible, contumelious, the Author of war, disturber and hater of peace, a breaker of good Laws, born to be the *Tamberlane*-like scourge of the world, he raigneth with the discontent, and dieth with the applause of all good men.

A Prince by conferring the Annuals of good and bad Princes, may reap much fruit. *Contraria juxta se posita maxime elucescunt*, he shall finde their dissimilitude, their divers Actions, and different qualities.

A Prince in all his Actions advances and confirms the common good, preferrs it before his private respect, doth nothing but by good advice and speedy execution.

Phocion hearing the uncertain rumours of the death of *Alexander*, was perswaded by his Orators presently

ſently to take Arms; ſtay ſaid he, if he be dead this day ſo will he be to morrow. This wiſe Prince did check the precipitate raſhneſs of his Oratours, and did recommend mature deliberation to Princes.

On the contrary, A tyrant regards altogether his own ends, neglects the pubique good, approves the deteſtable Oath of *Oligarchy*, alwayes mannages his affairs after his private libidinous appetite. Read our *Fundamental Elements of Moral Philoſophy and Policy.*

Xerxes before his expedition againſt *Gracia* having convened the Nobility of *Aſia*, uttered theſe ſpeeches, *Ne viderer meo conſilio agreſſus, contraxi vos cæterum mementote mihi parendum magis quam ſuadendum.* Read alſo our *Idea of the Law.*

Laſtly, The difference between a good and bad Prince, is ſuch as between a loving Father and rigorous Maſter, the one effects the weal and health of his children, the other the gain he makes by the uſe of his ſlave. A Prince commandeth that which is profitable to the pubique good, a Tyrant that which is pleaſing to his private humours.

God is believed of all good men, and (except in a filial fear) feared of none, but of the guilty and wicked: yet ever leaves place (if the patient be not paſt cure) to amendment and pardon. A tyrant is loved of no man, hated by good, and applauded by wicked men: It is the glory of a King to follow Vertue, of a Tyrant to imbrace Vice: A Tyrant dreams ſecurity to himſelf by the ſtrongneſs of walls, and multitude of guards; A Prince by the benificence and love of his Subiects: A Tyrant envyeth ſuch as excel in Wiſdome, and learning; A Prince honours them as helpers and friends

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The Office of a Prince is to procure by his care, the quiet of his people; of a Tyrant by the unquieting of his Subjects, to care for his own ease.

A prince loveth to be followed with such, by whose faithful advice he may be eased in his great charge, a Tyrant delighteth either in ignorant, vitious, or flattering Attendants.

Finally the frame, the actions, and qualities of a good Prince, and Tyrant, are so unlike, so contrary, and different, as God and *Belial*, light and darkness, white from black; and for to contract all in one word, there is nothing under heaven given to man more profitable then a godly and wise prince, nothing above hell more pernicious then a Tyrant.

CHAP. X.

Of flattery and discommodities that comes to a King thereby.

FLattery a false praise of that which is not praiseworthy, or a smooth detracting from the merrit of goodness: the washpish honey of an impudent tongue, the bondage of the ears, and the feared friendship of a false heart.

A flatterer is rightly termed the most cruel of tame beasts, the deceiver of such as trust him, the poison of truth, the maintainer of fall-colour'd lies, the Enemy of truth, plain dealing, and honesty; he names vice vertue, and vertue vice, lechery true love, deceit policy; cruelty manhood, base Avarice, good husbandry: if his patron be merry he

laughs, if sad, (with the Crocodile) he weeps if offended with a friend, he perswades him never to be reconciled, if he be a Musician he loves musick out of measure. This Camelion can turn himself unto all colours, following the fortune of a Prince and not himself.

Plutarch gives warning to Princes of the two-fold cuning of flatteries

First, They fain ignorance of all matters of moment, whereof loyalty should oblige them either freely to admonish, or lovingly advise; but in frivilous, indifferent and light escapes, they shew their care and officiousness. If a Cobweb be in a Prince his chamber, a spot upon his bote, a fault in his new sute of cloaths, or a wrong hair in his beard, or if a country fustian doublet be seen in the presence, then keeps the flatterer a stir, cryes out upon servants, Taylors, Shoe-makers, Barbers and Dore keepers.

Thelomeus compared flatterers to Mountebancks or knavish Empericks or Leaches, that for curing a sore in the foot, will cut the hair of the head, or pare the nails, so flatterers never touch these things, which they ought, and onely seems busie in matters pernicious or trivial

Secondly, The mind of man hath two parts rational, and irrational, the one heavenly, and delights in goodness, the other earthy and brutish, given to filthy pleasures; the flatterer never takes notice of the best parts, but of the second. These he cunningly foments until such time as the use of reason is quite extinguisht. *Augustine* to this purpose compareth a flatterer to such meat as neither nourisheth the blood nor strengthneth the sinews, but passeth down the belly, and ingenders corrupt humours; so a flatterer adds nothing to wisdom and vertue, but stirs up vice: If

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a Prince be angry he bids him be revenged, if he be jealous, his flatterer bids him beleive it, if he be covetous, he adviseth him to poil his people.

Flattery is the soft bed that makes Princes sleep in the security of vice, it corrupts and infatuates their hearts, with coloured impostur and wrong judgement, withdraws them from the true rule of reason, and discerning of truth.

When *Alexander* (in drunkenness) had killed *Clitus* his flatterer, *Anaxarchus* was ready to tell him that *Clitus* had justly deserved his death: So long as *Alexander* followed the wholsome advice of Philosophy, so long did wisdome moderate all his Actions, then he did throw *Aristobulus* flattering verses in the River *Hidaspes*, but when flattery had once whisper-ed in his ear, then pride, cruelty, ambition, and forgetfulness of humane frailty, did intrude themselves in the places of his former vertues; then he was not ashamed to be called the Son of *Jupiter*, kill his true hearted servant, bewaile the want of Worlds to satiate his aspiring mind, and forget that he was the son of *Philip* of *Macedon*.

Xerxes (whose armies *Gretia* was to little too contain; trusting in flattery had an ignominious & as irrecoverable overthrow at *Thermopelus*: one did tell him, the sea did groan under the heavy burden of his Navy; another is was to be feared, lest (by escape of the Enemy) he should lose triumph of a glorious victory. Amongst many thousands one faithful *Demaratus* was found; this brave Courtiour did tell him that his confused multitude had more weight, then strength, was ill to be governed, and not to be trusted.

Alexander Severus did so detest flattery, that he caused *Thurinus* a corrupt flatterer, to be suffocated with

ſmoak, let him, ſaid he, that did ſell ſmoak, die by ſmoak.

Since then there is no ſuch dangerous domeſtick Enemy as a flatterer, it concerneth a Prince nearly to diſtinguiſh ſuch Sycophants from honeſt men, not to account thoſe true friends that praiſeth all his actions, but thoſe that giveth true judgement of them, that congratulates his vertue and condoles his vice. *Philoximas maluit in lapidicinas reduci quam aſſentando Dionyſii mala carmine laudare.*

Ageſilaus did tender thoſe as his moſt faithful followers that did moſt freely admoniſh him, and in token thereof at his death did recommend them to his ſon. *Accepta eos qui bonorum conſiliorum ei admonitum eſſe volunt, non eos qui adulantur.*

Secondly, After the true notice of ſuch attendants as by flattery inſinuates themſelves in truſt, it is the glory of a Prince to diſcountenance ſuch ſycophants, and not to prefer them to places of credit; ſo long as he feeds them ſo long ſhall they magnifie s liberality, and other princely vertues; but if he leave off, or be expoſed to the leaſt hazard of adverſe fortune, then ſhall flattering *Erotæus* either proclaim his avarice, or vaniſh like ſmoak. But true friends are moſt obſequious in adverſity, and willingly follow thoſe whom fortune hath left.

Tarquinus the proud being in exile did uſe often to ſay, that he never did know his true friends from his flatterers, till he was not able either to reward the one or the other.

CHAP.

CHAP. XI.

The neceſſity of a King his knowledge of the eſtate of his Empire, and preſence in adminiſtration of Juſtice, eſpecially, in matters that deſerve Commiſeration, or of great weight.

THE Antient Hierogliphick diſcription of a Prince (painting a Septer with eyes) did myſtically contain the moſt neceſſary part of the office of a King, whoſe quick-ſighted eyes muſt ſee into the moſt dark corner of his dominions: the Sun is the eye of the world, it gives light to all, but ſees not; The King is the eye of his ſubjects, gives light to them and ought to ſee all; he muſt in matters of weight ſit in judgement, reform unprofitable laws, obſerve Magiſtrates and inferior officers, puniſh corruption; with Eagles eyes pry into all his Courts, look into all offices, upon all officers leaſt the golden clock reaſons of the rich overſway the innocency of the poor. Read our *Holy-Guide.*

Homer did juſtly intitle a Prince Ποιμένα λαῶν *paſtorem populorum ne ſubditi á Deo optimo maximo ſibi concrediti miſerabiliter a lupis rapacibus devorentur; quod potiſſimum fiet ſi Princeps vicarios ſuos, concilliarios, Archigrammatas, Argentarios, Quæſtores, Satrapas, frumentatores, prætores, Tollenarios, procuratores, judices, omnes denique agrorum, prætoriorum, urbium ac Civitatum præfectos in officio retinuerit, & a recto juſtitiæ tramite non permiſerit aberrare. Cajus Furius Creſimus* being accuſed for practice of witch-craft, in the multiplying

tiplying the increaſe of a little field, anſwered thus, *Omnia inſtrumenta mea ruſtica in forum effero venefica mea querentes hæc ſunt*; then laid he open his diligence, his pains, and continual preſence, then which there is nothing more profitable for a Prince, in the diſcharge of his royal office, neither for a ſubject in the Augmentation of private benefit. We do find it recorded that many brave Princes, have diſguiſed themſelves in private and courſe cloathes, ſurveyed their territories unknown, that more eaſily they may attain to the knowledge and condition of their people, their many wants, oppreſſions of officers, and complaints of the people, that thereby the more ſpeedy remedy might be provided; for this cauſe a *Prince* muſt underſtand that he is the clear eye of his people, and ought exactly to know the eſtate of his Empire, which he may eaſily do by Geography, Hiſtory, and frequent progreſs in the ſeveral Provinces thereof: by the firſt two, he ſhall learn the ſituations of the Country and Cities, their Cuſtomes, lawes, and manners; by the laſt he ſhall ſee what part thereof ſtands in need of his preſent ſupply; It is written to the great praiſe of King *Gerian*, that he had many hands, more feet, and but one mind, by which he governed his people. *See* our *Idea of the Law.*

But becauſe great Princes are oft-times ſo implicate in the affairs of Eſtate, as they cannot in their own perſon ſo oft be preſent in the adminiſtration of juſtice, neither ſurvey the peccant honours of people, or officers, as they deſire, or is requiſite; for ſupply whereof it is commendable pollicy in a Prince, to make choice of ſome either of his Court or Country, not given to avarice, or corruption, of whoſe integrity, loyalty, and love to the publique good, he is well

aſſured

assured; whom at all occasions, he shall secretly imploy both in Cities and several places of his Kingdom, to take true information of the remissness or strictness of government; in what estate publique and private affairs remain, how the people are affected to obedience, and vertuous living; whether Judges, Magistrates, and Officers, are inclined to justice, upright dealing, to the publique good, or to their private gain, and neglect thereof: This Princely and dilligent search for the weal of Subjects, is of great force to concilliate the love of the good subjects towards their King, to deter the bad from offending against the laws, and to restrain all such to whom under a Prince the charge of government is committed, from justice extortion and oppression; this divine work will tend to the endlesse praise of that King whose piercing sight can look into the most secret actions of his subjects; that by the Sunshine of reformation, those misty clouds that darkens his people may be dispersed; but although this secret inquiry by others is praise worthy, and profitable; yet a Princes own person, so far as is possible, is of much more consequence, as *Livy* saith, *non tam facilitèr procedunt quæ oculis agis alienis, quam quæ occulo domini presente administrantur; Nam id omnia negotia plurimum habet momenti, si Princeps magis strenuis presens cunctis rebus interfit.*

On the contrary a Prince can be liable to no greater indignity nor contempt then by recity and senceless stupidity, neither feel these abuses (by which under the vail of his princely authority) the poor are oppressed, the sweat, and oft-times the bloud of the miserable and weak is exhausted, the possessions, houses, fields, goods of widows and orphans (by these that in wickedness and authority are powerful) are either de-

deceitfully purloyned, or violently bereaft. The reſtraint of which abominable abuſes hath by heathenish Princes been ſo narrowly lookt into, that by their politick Laws, their Officers were enjoyned, yea compelled, to live upon ſuch maintenance as was allowed for them, to adminiſter equal juſtice to all men, to hurt none, but contented with their private means, neither ſo much as affect the poſſeſſion of others, and being tainted with corruption, briberry, or oppreſſion, were ſeverally puniſhed by the Annuals of famous Kingdoms, and many worthy Princes; it is manifeſt, that by the ſtrict obſervation or careleſs neglect thereof, Kingdomes have either flouriſhed, or have been utterly ruinated. But amongſt others, I will illuſtrate this point, by a ſhort view of the cauſes of the large Dominions, long continuance, and ſudden overthrow of the *Roman* Empire: *Romani propter oculatiſſimam in publicas functiones intentionem atque conſervatas juſtitiæ leges, ſapientiſſimi atque optimi duces ubique gentium celebrati ſunt, Rectores ac domini totius ferme terrarum orbis fuerunt, tantiſper dum juſtitiæ ſtudium, atque concordia in imperio ſuo non emarcuerunt; at poſtquam ambitio, ſimultas, luxus, ac pecuniæ libido (quæ generis humani certiſſimæ peſtes) ingruerunt, ſtatim præpotens illud imperium, præclara dignitas, atque gentis omnibus ſtupenda Po. Ro. majeſtas ad nihilum redacta corruit, in memorabile cunctis mundi gubernatoribus exemplum.*

CHAP.

CHAP. XII.

To whom a King may, and ought safely to comit publick junctions.

THere is no man so careless that will commit the charge of a Ship, or of his goods (although of small vallue) to an ignorant Steers-man or untrusty Factor; neither wise Prince that will commit the Government of the Commonwealth, the goods of his Cities, and lives of his people, to such whom *Homer* called devourers of people, but to such, who in integrity of life and knowledge, excells others; the election or suffering of wicked Officers, makes a *Prince* liable to their faults; the censure being all one, whether errors be committed by himself or his Vicegerents: for a Prince must not only answer to God, whose immediate Lieutenant he is, for himself, but for such whom he deputes to any part of his charge.

Wherefore since the good or bad estate of the Commonwealth depends, upon these choice Magistrates, two considerations are worthy the observation of a Prince, in the promoting of Counsellors, Judges, or other inferiour Magistrates and Officers.

First that none make Marchandize, or by money incroach upon publick functions, that none wickedly hunt after them, but that they be conferred upon such whose life is uncorrupt, and their knowledge sufficient to discharge their places, for certainly the love of Justice and Commonwealth is the least part of the aim of such, who by money comes unto preferment; but on the contrary, their chief designs

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are builded upon the private gain and pillage of others by raising such to Dignities, Magistracy, Offices, a Prince wrongeth himself and others, himself in promoting such as are not worthy, others in bearing these whose merrit deserves preferment.

Avaritious *Vespasian* used to prefer such blood-sucking Officers as himself, and being by the spoyle of the people enriched, did cut off their heads; but farr be it from a Christian Prince to immitate such a vitious and tyrannous president. Let him only wisely consider that Covetousness is the root of all evils, and draws men headlong unto wickedness, and misery; therefore it concerneth him nearly to look that his Counsel, Judges, and other publick Officers be not only free themselves from disloyalty, bribery, or corruption, but their followers, and attendants from the least suspition thereof.

Apollo Pithius (by Oracle) denounced the destruction of *Sparta* thus. O *Sparta*, said he, whosoever is your King, Lady *Pecunia* is Queen, therefore your destruction is at hand; this was a true Oracle from a false God, yet worthy of observation in the Moral. For it is to be feared that in this age there be few like unto *Eleon*, who entring in the Office of a Judge, did shake off all his friends and familiars, lest by yeilding to their private suits, he should err from the equal administration of justice.

Theopolis being asked, how a Prince might justly govern his people, answered by giving his friends no more liberty then is just, and by careful watching that subordinate Officers uprightly discharged their places; as it is not fit (said he) for a King (by severity) to alienate his friends, and familiars, so it is

is not sufferable, that they should abuse this Prince, by favour, by oppressing of his people against justice and reason.

Secondly, it is necessary for a Prince by leaving exhortations, to recommend justice and uprightness to his Officers, and sometimes by threatning, check the least suspition of corruption: *Agesilaus* used often to exhort and admonish his Deputies, that they should rather study to Justice, Fortitude, Temperance, and other vertues, then to the insatiable desire of riches. *Elanus Domitian* did not only severely check suspected Judges, but did give way to all such as were wronged by them, to enter suite against them, inflicting due punishment upon such as were found guilty. *Augustus Cæsar*, oftimes did prefer his friends to dignity and places, but such as did answer his expectation in the administration of justice, and good example. *Ipaminondas* hearing a poor man complain for want, did send him with his Warrant to a rich Judge for a Talent, who did deliver it unto the beggar. This Judge coming to the King demanded the reason why he had so charged him; answered, because, said the King, the man whom I sent is poor and honest, but thou art a Robber of the Commonwealth. A notable president for a Prince to look unto, such as in Magistracy, have indirectly increased riches, for certainly no punishment will so curb such as are corrupted: as oftentimes for example conferr their unlawful purchase upon such whom they have wronged, or upon the poor and innocent. *Adrianus Imperator, quos pauperes & innocentes vidit, sponte ditavit calli lirate ditavos summo odio habuit & ad paupertatem redegit.* Read the *Idea of the Law*.

CHAP

CHAP. XIII.

A King ought willingly to give acceſs and ear to the complaints of the opreſſed, afflicted, or poor.

THe equal hearing of the cauſes and complaints of *Subjects*, is the ſure and impregnable Rock whereupon the love of people towards their King or *Prince* is, builded; *Upright judgement*, ſaith *Solomon*, *eſtabliſhes the Throne of Kings*; *but he that regards not the cry of the poor*, *ſhall cry and not be heard in the time of trouble.* Saint *Auguſtine* adviſeth *Princes*, to be eaſie in giving of acceſs, and willingly hear the complaints of all men. *Octavius Auguſtus* did ſometime ſpend whole days, and greateſt part of the night, in the adminiſtration of Juſtice. *Alexander Severus* did dayly hear the cauſes and complaints of his people, & ſeverely puniſh ſuch Magiſtrates as were found guilty of injuſtice. *Imperatorem ſtantem mori oportet, hoc eſt, in cauſis audiendis rebuſque componendis ſtrenuum et erectum, uſque ad extremum vitæ momentum eſſe oportere.* *Mithridatus* King of *Pontus*, did miniſter juſtice in twenty one Languages to ſeveral people under his Empire; as thoſe heathen people did much magnifie thoſe *Princes* that did give eaſie acceſs, willingly determine controverſies, and hear their complaints; ſo did they contemptuouſly hate ſuch whoſe intollerable pride, tyrannous anſwers, contain Lyons ſayings, difficil acceſs, was unworthy of the name of a King, amongſt which

which number was *Demetrius* who after two years attendance, did return the *Athenian* Ambassadours wearied with long story, without answer: this same *Demetrius* at another time did publish that upon a certain day he would mildly and lovingly hear the complaints of such as were grieved; at the affixed time he did liberally receive all the petitions that were delivered to him; put them in his pocket, but when every man did expect to have an answer accorto the quality of their demand, he did throw all their petitions in the River *Axis*, by which he did unrightly exasperate and alienate the minds of his Subjects; A good Prince must not throw the complaints of his people into the River, neither in the fire, neither commit them to covetous persons whose private gain is more dear unto them then the love of justice; but hear them himself, return them in season loving and Princely answers; And if sometime multiplicity of affairs withdraw him, he must be careful that those whom he appoints to give answers, neither carelessly nor covetously exact upon his people.

The obscure life of the *Persian* Kings, and committing all the affairs of estate to Counsellors and officers, was never approved of the wise, neither recorded but to their ignomie: Now to shut up this point, it is the glory of a good *Prince* to imitate those famous Princes, both Christian and Heathen, that in their own persons have equally administred justice, giving easie accesse, loving and gentle answers, beating down the proud oppressors, strengthened the weak and innocent, punished the wicked, rewarded the vertuous, have been careful that officers should faithfully discharge the trust committed to them; by this means a Prince shall obliege the true affection of his subjects,

and ſhun the prophetical cenſure, againſt inſolent and unjuſt Princes; *Pupillæ non judicant, & cauſa vidua non ingreditur ad illos.*

CHAP. XIV.

Of Laws.

A King is *Lex loquens*, ſo the Law is *Rex mutus*, the rule whereby Prince and Subjects, ought to ſquare all their actions; and therefore in the making of Laws (which do appertain to Kings) there be many cautions to be obſerved, that they be juſt and profitable.

Firſt, That a Prince be in his own perſon, the lively and uncorrupt law ſhining before his people, that he ſtudy rather to make wholſom Laws for the Common good, then many, that his laws taſte not of covetouſneſs, of the private gain of great ones, or oppreſſion of the poor, but that they all be referred to the publick good. It is remembred to the infamy of *Dionyſius* that he made Laws rather to enſnare his people then to reform them.

Epitades (having a private intention to diſ-inherit his ſon) made a Law, that fathers at their pleaſure might confer their eſtates, upon ſuch whom they beſt affected.

Secondly, Great care is to be had, in the due execution of good Laws; that they be neither perverſly wreſted, over-ſtrictly or remiſly executed: the firſt is

is to be ſtrictly looked into by a *Prince*, leſt the corruption of officers (by falſe gloſſes) pervert good inſtitutions: ſeverity muſt be moderated as occaſion ſhall require, for ſometimes, *Summum jus*, is *ſumma injuria*: other times, the laws muſt have their full force, for too remiſs relaxation of laws, begetteth contempt, and ſenſeleſs ſtupidity in offenders.

Laſtly, The equal obſervation of Laws, is ſeriouſly to be looked unto by a *Prince*; leſt the mighty and powerful offenders eſcape, and only the weak and poor be puniſhed. This error was the complaint of old *Cato*, Stoical *Diogenes*, wiſe *Anacharſis*, and many others, who preferred the love of their Country before the flattery of *Princes*, the threatning of greatneſs, or other reſpect; all which did well know that it is the height of injuſtice not to miniſter it equally: *Contingit enim ſæpenumero, ut qui parva tollunt, deprehenſi pendant; magnorum autem raptores, aut ſplendidi, depeculatores (factis argento viis) evadant.*

CHAP. XV.

Of the Wiſe managing of a King his ſecret affairs, and what judicious Pollicy is to be uſed in making choice of helps.

GReat *Alexander* having received a letter from his mother *Olympias*, containing matters of ſtate, giving it to his Secretary to read, did touch his mouth with his Signet commanding thereby Secreſie to

him; for truly there is nothing more ridiculous nor prejudicial to great affairs then immature discovery, by which a Prince is admonished to admit not of suspected or known lightness to the managing of private matters of importance.

Caecilius Metellus, being asked of a young man what he did mean to do, answered, If I did know my shirt were privy to my intention I should throw it in the fire, he did well know that secresie is the best and most sure bond of government, and that it is a chief vertue in a Prince. *Deus apud veteres pingebatur digito admoto ori, silentium judicans, qualis & apud Romanos dea Augerona.*

Secresie is the most heigh and difficil humane action, and therefore as Princes are to impart matters of importance only to such of whose secresie and loyalty they are secured; so ought a good subject not narrowly to prie, or curiously search into Princes secrets. *Philipides* the familiar of King *Lysimachus* being demanded by his Soveraign, what benefit he desired to beconferred upon him; I refuse nothing, O King said he, only impart no secret unto me, implying by his answer how difficil it is to keep counsel and how dangerous to reveal the secrets of a King.

Arcanum neque tu scrutaberis ullius unquam,
Commissumq; tegas, & vino, tortus, & irâ.

Augustus Cæsar caused the bones of *Thalla* (who had opened a letter commited to his trust) to be broken to the terror of such untrusty attendants of Princes.

Wherefore it is a commendable pollicy in a Prince to make wise choice of such whom he imploys in pri-

vat

vate matters of weight, for as God the Monarch of the World makes use both of the good and bad, to the profit of his Church; so a great Prince sometimes makes choice of wicked Subjects, not by them to commit wickedness, but to punish the wicked: This is the rule by which *Phillip* of *Macedon* perswaded his Son *Alexander* to conciliate both good and bad Subjects, to make use of the good, and to abuse the bad.

For this cause a Prince must sometimes, for the punishment of wicked Subjects, and good ends, suffer perfidious and treacherous persons about him, *Rhimitales* who had made defection from *Anthony*, being at the table with *Augustus Cæsar*, did somewhat insolently boast himself of his treacherous service, thereby challenging *Cæsars* thankfulness; *Augustus* (as not hearing him) did utter these words to one of his familiars, *proditionem amo, proditores non laudo quo significabat his qui Reipub. sua proditione vel malignitate profuerunt nihil deberi gratiæ; licet enim officium quod præstiterint pro tempore gratum sit, ipsi tamen habendi pro nebulonibus*: whereby it is manifest that although a King or Prince detest treacherous and wicked followers, and oft-times in end thrust them in the fire, yet are they necessary Instruments or scourges, that Kings and Princes sometimes have occasion to use for the affecting of good and commendable purposes; in which Election, and many other politick Stratagems of Goverment, a King or Prince must wisely dissemble, and secretly cover many matters of great weight, according to *Agricola.*

Qui regnare volunt, multis dormire, sagaci
Multaque consilio dissimulare solent.

Hannibal being determined to beſiege *Sagunts*, a cheif City in *Spain*, did bring his Army againſt another Village, left his intention againſt *Sagunts* ſhould be diſcovered: another time the ſame *Hannibal* to make his enemy *Fabius Maximus* then Dictator ſuſpicious to the *Senate*, did ſpare a field of corne that did belong to his Enemy *Fabius Maximus*. This cunningly cloathed practiſe might have ſomewhat prevailed, if the piety of *Fabius* and policy of *Hannibal* had not been well known to the *Romans*.

The provident and politick foreſight of a wiſe King or Prince is no leſs known in matters of no danger, then in greateſt extremities, as by the wiſe anſwer of *Iphicrates* doth appear, who having his Army ſurely encamped in the fields of his friends, did himſelf no leſs carefully digg in the trenches, then if the enemy had been ready to give the aſſault; and being asked what he did fear, anſwered, I did not expect ſuch an accident did not become a great Prince, and therefore he did prevent the worſt that might befall.

Sometimes a King or Prince, is compelled to wink at Capital Offences, and treaſonable practices, becauſe wiſdome adviſeth him rather wiſely to diſſemble, then violently in an unfit time bewray his juſtly conceived diſpleaſure.

Marcus Marcellus, hearing that ſome of his Counſel of *Nota* had private intelligence with his Enemy *Hannibal*, did ſecretly diſſemble his knowledge, until ſuch time as *Hannibal* was paſt hope of betraying of *Nota*, then did he incloſe his gates, ſtrengthen his guards, and call the Conſpirators (that had formerly practiſed with the Enemy,) to an account.

Laſtly

Laſtly, It is a cheif policy in a *State* to have good intelligence of the affaires of other Princes, but ſpecially of thoſe of whoſe friendſhip they are leaſt ſecured; ſome to this uſe, as by Ambaſſadors, Merchants, and private Tradeſmen, and baniſhed, have come to the knowledge of matters of great weight.

The *Carthaginians* hearing that the great power of *Alexander* might endanger ther eſtates, did ſend a Citizen of courage, as baniſhed, to intreat the protection of *Alexander*, who being retained, did diſcover his intention to his Country: Theſe and ſuch like be the policies of wiſe Kings and Princes, which otherwiſe then falleth out, no man can reduce to any difinite number, but ſince it is, *Ut induſtrium virum & egregiam artificiem ingenioſa monumenta, & opera nobilia declarant ita generoſa facinora & prolata ſapientiæ ſpecimina nobis vere nobilem principis animum.*

CHAP. XVI.

Of the generous mind of a King.

ALthough *Solomon* ſaith, that *Cor regis non perſcrutabile ſicut altitudo Cæli, & incomprehenſibile ſicut profunditas terra*: Yet there be many eminent ſignes whereby the generous mind of a Prince, may in ſome ſort be known, ſome whereof I do recommend to the diligent obſervation of a Prince.

Firſt, The cheif and ſure foundation of this generous minde of a Prince, is builded upon the fear of his

maker, with *Solomon* he is earneſt with God that his cheif wiſdom may be in his obedience, his delight in his commandements, his care in the governing of his people according to wiſdome and juſtice in his own time, and that by Godlineſſe, and learning, his poſterity may be worthy to ſet in the chair of *David.*

*S*econdly, The mind of a generous Prince, is not capable of baſe and ſordid actions, but is delighted in high and rare deſignes; as the flames of fire whoſe nature is to aſcend, cannot be depreſſed; ſo the whole mind of a *P*rince, the more noble the more inclined to *P*rincely and heroick action, ever contemning thoſe things which the baſe vulgar holds moſt dear.

Thirdly, A true noble Prince, is raviſhed with a fatherly love of his ſubjects, affecting the love and not the fear of his people, his care is to be approved of the good: ſuch he prefers, ſuch are his familiars, ſuch his counſellours, ſuch are always about him; flattering ſycophants he cannot indure, he is never Tyrant-like cruel nor given to anger, nothing offends him more then the ſpoil of unjuſt officers, or corrupt Judges.

Peſcennius imperator conſiliariis ſuis ne vel aliquam onerandi pauperes occaſionem haberent, addidit ſcellaria, dicens judicem ac officiarium nec dare debere, nec accipere.

Fourthly, The mind of a good Prince ſuffers not good men baſely to proſtrate themſelves, or ſervilely demand juſtice of him, but willingly inclineth himſelf to them, giving acceſſe and hearing. *Ariſtippus* being reproved by his friend, for lying ſo long at the feet of the tyrant *Dionyſius*, anſwered, I am not in the fault, but

but *Dionyſius* that hath ears in his Feet.

On the contrary, (Becaule too much familiarity begetteth contempt) a Wiſe Prince doth not raſhly admit men of ſuſpect faith, or corrupt life, to his preſence.

Fifthly, True nobility ſpringeth from true vertue, and the mind of a true good Prince, is prone and given to vertue, honeſt actions, and to the works of light; as charity, peace, meekneſs, goodneſs, and temperance; deſpiſeth the works of darkneſſe; as luſt drunkenneſs, gluttony, cruelty, adultery, and all ſuch vices to which vulgar and baſe minds are addicted.

Sixthly, The mind of an illuſtrious Prince wearied with the inceſſant cares of government, is refreſhed and delighted in pleaſant and ſhort, not in unlawful and prophane exerciſe, gaming, or tedious diſcourſe. *Philoximus* being at ſupper with *Dionyſius* ſeeing a great Carp ſet before the King, and a little one before him, did put the little fiſh to his ear, whereof the King asked the cauſe, he anſwered I do ask this little fiſh certain queſtions which by reaſon of her young years ſhe cannot reſolve, but ſaith that her great grand-mother, which is in your Majeſties diſh, can tell me; by which *Philoximus* did miniſter matter of laughter to the King, and furniſh his own diſh with the great Carp. *Cleomines* did check one that upon a light ſubject, did hold a long diſcourſe, it is not fit ſaid he that ſuch a ſhort tale ſhould have ſo long Proem.

Diogines hearing a wel-favoured young man talk with leſs modeſty then did become him, art thou not aſhamed ſaid he to pull out a leaden ſword out of an Ivory ſheath.

Seventhly

Seventhly, Mediocrity betwixt extreams is a Princely vertue (for whatsoever approacheth neareſt to the mean is beſt) the mind of a generous Prince is wholly inclined to ſhun vices, to follow vertue; he is meek and merciful, but ſo as by his lenity he nouriſh not the vices of his people; levere, not inclined to tyranny, he ſo repreſſeth injuries, that he terrifies others from offering them. *Chilon* of *Lacedemon* adviſeth Princes ſo to moderate their actions, that they be neither fearful to their inferiors, nor contemned of their equalls, the one ſavours of Tyranny, the other of Puſilanimity. A good Prince is neither covetous nor prodigal, but truly liberal.

Beneficentia & veritas cuſtodiunt Regem, & fulcitur thronus ejus beneficentia, but baſe avarice is rightly termed the Μητρόπολις or chief of evils, and moſt diſtant from a generous mind; It was written upon the Tombe of Queen *Semarimis*, *Quiſquis Rex pecuniis eguerit operto monumento quantum voluerit capiat*. Covetous *Darius* having gotten the City did expect great ſtore of riches, cauſed the monument to be opened, where he did find nothing but this inſuing inſcription upon the otherſide of the ſtone, *Ni vir malus eſſes & pecuniæ inexplebilis, haud mortuorum loculos moveres.* A caveat for Princes not curiouſly to ſearch, neither affect periſhing riches.

Sordidior dives Solomonis habetur aſellus
Qui vita plagas, gaudia morte refert
Verbera multa capit dorſo, dum ſpirat aſellus,
Extincti pubes tympana pelle facit:
Nill habet ex opibus, niſi curas dives avarus,
Ipſius eſt heræs fœnore lætus abit.

The

The high mind of a Wise Prince is delighted in liberallity, ever shunning superfluous prodigallity, rightly compared by *Diogenes* to the fruit of trees that grow upon high rocks, which are not profitable to man, but crows and vultures: so said he, the riches of a Prince that are prodigally prefused upon dice, cards, unlawful gaming, whoring, or conferred upon Parasites flatterers, and unworthy persons, is the fuel of vice, and not the reward of vertue.

Item, The mind of a generous Prince is not troubled with the unsettled resolutions of pusillanimity, or rashness, but it is at all times armed with true fortitude, ready at all occasions (if the good of his Subjects so require, to expose his life) to most eminent dangers, or death it self: his mind is neither puft up in prosperity neither dejected in adversity, his Majestical countenance is all one at home or abroad. *Metellus* being banished into *Asia* sitting in the Theatre, receiving letters that he was restored to his kingdome, did neither alter his gravity, or reveal such glad news to those friends that did sit nearest unto him; by which Kingly gesture he did declare to be a true Prince, neither depressed with adverse fortunes, nor exalted with new preferment to his former dignity.

Rebus adversis animosus atque
Fortis appare, sapienter idem
Contrahes vento nimium secundo.
Turgida vela.

A Magnanimous Prince is not given to superfluous banqueting, drunkennesse, or to the abuse of Gods good creatures, neither to Hermit-like uncharity, but lawfully

lawfully in sobriety, may feast with his Subjects, or call them to his table. *Beata terra cujus Principes vescuntur in tempore suo ad reficiendum, non ad luxiriam.*

A good Prince truly loveth such who are of upright heart, constant and true according to *Solomon Placeant regibus labia iusta, & veraces diliguntur.*

The true friendship of *Damon* and *Pythias* was so pleasant to *Dionysius* (although a tyrant) that he not onely pardoned the offence of the one, but in admiration of their faith, intreated to be admitted into their friendship.

The generous mind of a Prince is born to peace, loveth concord, and detests tyrannous wars, and if necessity urge him he taketh Arms unwillingly rather for the defence of himself and his subjects then for enlarging of his Kingdomes by tyranny and strong hand: no defects of tyranny raigns in the mind of a true noble Prince, neither doth he ever repudiate his true friends, but is desirous to be beloved of all men, and fearful to no good man.

A poor man exhibiting his petition fearfully to *Augustus Cæsar*, was by him thus checked, or rather comforted: *An putes te assem dare, elephanto?*

Alexander demanding of *Diogines* whether he did fear him or not, answered, Whether art thou a goodor bad Prince? Good said *Alexander*; then said he *I* fear thee not, because no man feareth a good Prince.

Lastly the heroical mind of a Prince is so great, that it can hardly be removed to anger or violent passions; this Princely patience was so eminent in *Augustus Cæsar*, that he could abide the biting jests of his meanest subjects.

Aga-

Agathocles figulo patre natus fuit, is rex declaratus, cum obsideret urbem quandam quibusdam è muro convitiis in ipsum jaculantibus dicensque figule, unde militibus tuis persolves stipendium? ille placidus, ac ridens, respondit, cum hanc cepero: at cum urbe potitus esset, venderetque captivos, Si me inquit, denuo convitiis, affeceritis, apud heros vestros de vobis conquerar; non homines occidit, sed civiliter illis exprobavit & intempestivam maledicentiam & servitutem maledicentiæ præmium.

CHAP. XVII.

Of Justice.

JUstice, which is the helm of Government, the happiness of Kings and People, is by God enjoyned unto Kings and Princes, and hath (by all good Kings) been carefully observed, and recommended to their succeeding posterity. From Justice ariseth Religion, Godliness, Peace, Truth, Innocencie, true Friendship, and other rich treasures of goodness; it is the maintainer and upholder of all well-governed Commonwealths, Cities, and Families, the equal administration whereof is a most Divine-like and Princely work.

In the exercise of this Kingly Office, a King must shew himself noble, wise, grave, severe, inexorable over the wicked, powerful, and full of Majestie.

Marcus did petition unto King *Antigonus*, his brother, that his Cause depending before him, might be privately ordered; not so brother, answered *Antigonus*, if your Cause be bad, you did not well to try it by Law; if it be good, wherefore desire you I should pri-

privately give judgment. *Agis* King of the *Lacedemonians* in a matter of injustice refused his own father; for said he, so long as I was your private son, I had no charge of Justice, but since I am by you preferred to the Commonwealth, and sworn to do Justice, I will rather obey your command without shipwrack of my conscience, then consent to your unreasonable demand.

As this equal ballance of justice is to be carefully preserved by a King or Prince in his own person, so must he with the like or (if possible) greater care commend the same to inferiour Judges and Magistrates, upon no less pain then privation of his favour, and severe punishment: and if sometimes any be found corrupted, let exemplary justice terrifie others from such scandalous presidents.

Finally, Let a King so determine all Causes under his censure and jurisdiction, as he doth look shortly to be judged by that supream Judge whose Lieutenant he is; let subordinate Judges and Magistrates so administer justice, and over-rule others, as they may answer both their heavenly and earthly master, assuring themselves that there is, *unus judex, unum tribunal incorruptum; ante illud stabunt mortales; ea in sella quisque sedet qui judicat, ubi si injuste judicabitur, nec pecunia, nec gratia, nec falsi testes, nec preces indignæ, nec inanes minæ, nec deserti proderunt patroni.*

CHAP.

CHAP. XVIII.

Of the Liberality of a King.

PHilip of *Macedon* being adviſed to puniſh *Nicanor* who had unjuſtly depraved him, did anſwer, *Nicanor non eſt Macedonum peſſimus; videndum eſt igitur nec ubi nos ceſſamus in officio*; this wiſe King knowing him to be poor and that he had neglected him, commanded a gift to be ſent to him; ſome five days after *Nicanor* had received it, it was told to *Philip* that *Nicanor* did much magnify him; you ſee ſaid he that it is in the power of Kings to be well or ill ſpoken of. This kingly magnificence and true liberality doth not only concilliate the hearts of ſubjects to their King, but maketh (in ſome ſort) his face ſhine with the goodneſs of his Maker, for as God is bountiful to all men, needeth nor requireth no recompence, ſo a true noble and heroick Prince in the diſtribution of his goods without reſpect of profit or gain, imitates the ſupream and eternal King: *officium liberalitatis eſt omnipetenti dare; deos imitare dando etiam ingratis*, ſaith *Seneca*, A good King uſeth his Subjects as a good ſhepheard his ſheep; he feedeth his people upon the green and wholſome paſtures of magnificence and liberality, doth not covetouſly ſuffer them to wander in the barren wilderneſs of poverty, neither to be torn with thorny exactions. *Cræſus* did tell true noble *Cyrus* that if he had not exceeded in liberality, he might have had great ſtore of gold: how many talents anſwered *Cyrus*, thinkeſt thou *Cræſus*, I might have had if I had not been liberal? ſo many, ſaid *Cræſus*: Then ſaid *Cyrus* thou ſhalt

ſee

see I have greater store of riches then you say I might have had; then did he call his *Secretary Hidaspa* commanding him to write to his friends that he wanted money, and that they should write to him what they would severally advance, which (after return of the answers) by true supportation far exceeding those sums *Crœsus* did speak of, O *Crœsus* said *Cyrus* you see I do not want money; for so long as by liberality I do beget friends, my treasures are more sure then digged in the earth.

This worthy Prince did wisely expend that earthly riches are uncertain, not permanent, every day perishing, temporary, and transferred daily from one to another gotten with care, and left with sorrow; but munificence and liberality are firm, permanent, and perpetual, purchast by vertue, left with joy, and recorded upon the tables of inobliterable vertue. The due consideration whereof will make liberal *Vespasian*, bewail the day wherein he hath not bestowed some benefit. *Alexander Severus* did invite the indigent to be beholding to him.

Liberality not only unites subjects to the love of a Prince in faithfulness and obedience; but oft-times shelters many other enormities and defects in Princes.

In liberality a Prince ought to examine his estate and dignity, lest he either gives more then he may, or lesse then he should; for seeing vertue consisteth in mediocrity, there is fault in the exercise of either extream, and therefore divers circumstances are cautiously to be observed as the reasons wherefore it is given, the persons to whom, the time and place: The first circumstance is to be measured by ability, lest he make a whore of the most pure virgin liberality, he must

must not give too much, lest bewailing the Channel he emptie the Spring. The causes of liberality may be comprehended under charity, or merit; a Prince ought to extend his liberality chiefly towards the good and vertuous, and if sometimes to the vicious and wicked, it is in hope of their amendment, or in commiseration of their wants, and not to add matter to their insolent life. The consideration of time consisteth in the fit opportunity thereof, not keeping Suitors in suspence, *Nam qui cito dat bis dat*, saith *Seneca*, Timely liberality sheweth a free and true noble willingness, and delays discovereth a refractorie consent, and loseth the gift and thankfulness of the acceptant.

Si bene quid facias, facias cito; nam cito factum
Gratum erit, ingratum gratia tarda facit.
Gratia quæ tarda est, ingrata est: gratia namque
Cum fieri properat, gratia grata magis.

The place of giving is rather to be private then publike, for true liberality cannot abide pharisaical shews and ostentation: the pattern of liberality (who never did refuse any that in true faith did ask) did command not to suffer the left hand to know what the right hand did, insinuating thereby that goodness, munificence, and charity, doth not participate with hypocrisie, hope of gain, and glorious shews.

Lastly, The beneficence of a King or Prince must be of his own goods, not unjustly taken from one and conferred upon another, whereby the hate of the wronged shall exceed the love of those upon whom benefits are conferred. In the end, *Demosthenes* fully (in few words) setteth down true liberality and Tyrant-like prodigality. *Liberalitatis est erogare pecunias*

in laudabilia, & largitio ad honestos sumptus faciendos, esse ad auxilium in adversa fortuna, & non accipere unde non oportet, nam liberalitas tyrannorum nihil aliud est quam translatio pecuniarum justis dominis ad alienos, comitatur autem liberalitatem morum facilitas, comitas & humanitas, & esse misericordiem, & erga amicos benevolum & hospitalem, & honesti studiosum.

CHAP. XIX.

Upon whom Ecclesiastical Functions by a King are to be conferred.

AS *Plato* did think no man fit for Government but such who did unwillingly undergo the heavie burthen of a Diadem, so a Prince ought to prefer none to Ecclesiastical functions but honest, godly and learned men, whose merit (rather then desire of dignity) challengeth such place, who do not ambitiously (by simonie) thrust themselves in the Lords harvest, seeking their own gain and not Gods glory.

There be three inseperable companions of all well-governed Estates, whereupon dependeth their sole felicity. The first is the right education of youth, the second upright and just Magistrates, the third religious and holy Pastors; without the first, the second and third cannot subsist; and without the last, the first and second are without effect; for without religion, learning and justice are uprofitable; for this cause a Prince must carefully provide that the care of the souls of his people be not committed to wicked or ignorant Pastors, *Causa sunt ruinæ populi Sacerdotes mali, quoniam pec-*

peccatorum participes fiunt, qui ministeria quod aiunt portantibus asinis curam animarum crediderunt, aut ineptos homines exemptaria posucrunt.

Church-benefices ought not rashly to be conferred upon every one, but upon such who in good works, sound doctrine, integrity, gravity, and unreprovable life, are worthy of so high a calling. Good King *Jehosophat* is a pattern for a Prince in making choice, and preferring men learned and holy, for none can preach except they be sent, and none are sent, that by symonie, pride, and other indirect means intrude themselves in the house of the Lord. *Princeps inprimis eos suspectos habitat qui se negotiis ingerunt ambitiosi, qui sua quærunt, non quæ Dei sunt, qui denique voti compotes vel prece vel precio fieri contendunt.*

CHAP. XX.

The necessity of the good life and vertuous example of a King, and of his Court, and followers.

There be three considerations worthy the observation of a King or Prince, first the care of himself and his upright life: secondly, the general care of those he governs, and particularly those of his familiars and followers: thirdly, of the number of his attendants and servants.

The first is the lively fountain from which the rivers of the life of both Country and Court flow. The life of a Prince is the square that guides not onely the life and manners of his people, but more especially of his familiars and domesticks; he is the head, they the

members, and of no leſs force in their politick, then the heart in a natural and living body; if it be ſincere and whole it imparteth life and health to all other members; if corrupt and diſeaſed, death and ruine. By the like reaſon if a Prince be given to goodneſs and vertue, his Subjects and Courtiours will imitate him; if he be vicious, they will (without doubt) exceed in all licentiouſneſs, riot, and inſolencie. The Kingly Prophet *David* adviſeth Kings thus, *Et nunc reges intelligite, erudimini qui judicatis terram, ne quando iraſcatur dominus, & pereatis de via juſta.*

The good life of a Prince was the arch-pillar whereupon *Plato* his Reipub. was builded: and *Solomons* faithful Counſel to Princes, was to go before the people in vertue and goodneſs: the doing whereof, ſaith he, is the powerful maintainer of piety, honeſty, and obedience in Kingdomes, Cities, and private families. *Efficaciſſimum exhortationis genus eſt principem hoc facere quod ab aliis fieri velit. Sic* Adrianus *Imperator ſuos omnes ea docebat facere quæ par erat.*

The rewards of all Nations do ſufficiently demonſtrate this point; for whatſoever vertues or vices Princes have followed, ſuch have been the patterns from whom the life of Subjects and Courtiours have been drawn *Nihil enim vulgus imitatur libentius quam quod à ſuo principe fieri conſpexerit, ſub aleatore paſſim luditur alea, ſub bellari bellaturant omnes, ſub comeſſatore luxu defluunt: ſub Dionyſio ebrio, Syracuſani ebrii ſunt: ſub libidinoſo lenocinantur, ſub crudeli deferunt ac calumniantur: non alia igitur brevior aut efficacior ad corrigendos populi mores via, quam principis ipſius incorrupta vita*

This exemplary preſidencie of a Prince, ſeconded with a careful ſurvey of the life, condition, and inclination

nation of his followers. Courtiours and Officers is the frame whereupon the lively pourtraiture of all praise-worthy Courts must be drawn, whereof the Prince is the head, his Courtiours and Officers (according to their places and dignities) the members, and therefore carefully to be attended, that they be religious, honest, vertuous, and careful to discharge the trust committed to them, that they be adorned with wit and discretion, well educated, and generously conditioned, that they bend all their studies promptly, speedily, and carefully to execute the command of their Soveraign, that they be not given to softness, delicacie, or ease, but men of courage, and above all, that they be free of all such vices as are the poyson of either Countries or Courts, as Blasphemie, Drunkenness, Lust, Flatterie, Detraction, Hypocrisie, and other damnable vices, that they hunt not after honour, riches, pleasures, rather then the service of their Prince or publike good; let them be ashamed to hear the Court of a Christian Prince thus complained upon.

Fides, honestas, humilitas, ac veritas,
Pudor decens, & mentis alma castitas,
Simplex intenti pectoris prudentia,
Integritas, & omne virtutis jubar
Ex principum modo palatiis procul
Fugere, quorum (pro dolor) vices gerunt
Fraus atra, perfidia, procacitas, sales,
Calumniæ, palpatio, ronchi, doli,
Nasulæ, sanuæ, scomma, ludus aleæ,
Potationum crebra concertatio,
Libido spurca, jugis & scortatio,
Summi nihil dei metus perpenditur,
Curatur & nihil respectus ultimi
Fati, nihil tormenta dira Tartari.

In the third obſervation (conſiſting in the number of attendants and ſervants) a Prince ſhall more ſafely (with *Alexander*) make choice of faithful and ſufficient, then with *Xerxes*, of a confuſed multitude of Paraſites, falſe lovers, vicious or ignorant Courtiours, for the reaſons following.

Firſt, As the moſt populous Feaſt (although moſt ſumptuouſly prepared) is full of clamours and incumbrances to the Maſter of the houſe, and oft-times miniſters diſcontent to the greateſt part of the gueſts; ſo the multitude of attendants, officers, and ſervants in the Court of a Prince, is ſo interlined with numbers of ſerſervile, illiberal, thouſonical, intruding, and unprofitable ſpirits, (that for their own ends hunts the Court,) although maintained with the great charge of the Prince, are ever ſubject to wrangling, emulation, envy, flatterie, and diſcontentment, whereby it behoveth a Prince, leaving his Kingly *Soveraignty*, to become a painful ſpectator, a diligent mediator, keeper, and judge over thoſe whom he ought to command.

Secondly, Where there be multitude of followers, there the moſt ſecret affairs are (by cunning of corrupt Courtiours, Spies, and baſe Parrat-like tongues of fame-ſpreading-multitude) expoſed upon the rocks of diſcovery.

Thirdly, Many attendants (by the prodigal exhauſting the revenues of a Prince) ſo diſinables him, that without the ſpoil and emptying of the publike good, he can never fill their waſte and inexpleble bellies, neither gratifie others of better worth. Read the *Harmony of the World*.

Fourthly, As it is difficult to govern few well, ſo is it impoſſible to keep many within the precinct of loyalty and obedience.

To

To shut up all, the Kingly structure of a Court is builded upon the exemplary vertues of a Prince, garnished with godly, loyal, honest, and true-hearted Subjects, and Domesticks, is defaced and ruined by the confused multitude of intending prophane Atheists, according to that of *Horace.*

Pernicies & tempestas barathrumque macelli,
Nos numerus sumus, & fruges consumeri nati,
Spensi Penelopes nebulones, Alcinoique
In cute curanda plus æquo operata juventus.
Cui pulchrem fuit in medios dormire dies, &
Ad strepitum citharæ, cessatam ducere curam.

CHAP.

CHAP. XXI.

Of the Wrath of a King; and when and how he ſhould puniſh.

AS Clemency and ſlowneſs to wrath, are the divine and kingly Robes of a good Prince, ſo furious anger, and revenge are the Tygar-like and deformed garments of a Tyrant: by which wiſdome is baniſhed, juſtice is forgotten, peace is overthrown, the Common-Weal ruinated, and the gates of cruelty unlocked and laid open: for this cauſe a King or Prince (whoſe greatneſs, power, place, and humane frailty, invites him to wrath and revenge) muſt carefully (ſetting before him the love of his Country and fatherly affection to his ſubjects) reſtrain the impetuous and dangerous inundations of ſuch paſſions as are moſt hurtful to his people, prejudicial to himſelf, and unworthy the title and dignity of a King. *Zelus & iracundia minuunt dies, & ante tempus ſenectam adducunt cogitatus: & ingentis iræ exitus furor eſt; ideo vitanda, non tantum moderationis, ſed etiam ſenectutis cauſa*

Colis King of *Thracia* being naturally Cholerick, and a ſevere puniſher of offences, having received divers rare and curious wrought (but fragil) veſſels, after he had bountifully rewarded the giver, did break them all, and being asked the cauſe, anſwered, leſt I ſhould be moved to anger, and ſeverely chaſtice my ſervants for breaking of them. Read the *Idea of the Law. &c.*

This

This worthy Prince did well know that the wrath of a Prince, is like the roaring of a Lyon, and therefore wisely did remove such combustible matter, as might set a fire his death, threatning fury.

There is nothing more fit and injurious to Counsel and deliberation, then temeratious and sudden anger: Therefore *Bias Prianeus* prescribeth delay and deliberation, as a soveraign remedy against wrath, for said he, by intermission furious passions languishes, and the misty clouds that oppresses the mind either vanishes or become lesse.

Artemidorus the Philosopher did advise *Augustus Cæsar*, at such time as he was angrie, to rehearse twenty four greek letters.

In punishing, a Prince is to keep such golden, mean, and temperate mixture, betwixt lenity and severity, that his Subjects be neither wounded by the one or become insolent by the other. *Leones quos mansuescere volunt homines jubebat olim Phraotes, verberibus non cædi, nec rursus blanditiis nimium timendos putabat, quia sic nimium superbi evaderent; opinabatur itaque blanditas minis permixtos facilius ad mores optatos posse deducere.*

Lastly, If necessity inforce a King or Prince sometime to draw the sword of justice; dilligent care is to be taken, that he do it unwillingly, that he cut away but corrupt and unmovable members. *Ne major pœna sit quam culpa, & ne iisdem de causis alii plectantur, alii ne appellentur quidem.*

CHAP.

CHAP. XXII.

What a King or Emperour ought to consider before he enter War; for what causes they may lawfully take armes, and how to behave themselves in War.

SOme do hold that the Latine name *Bellum* was taken from *Belus* son to *Ninus* and begun in *Assyria*, others say it did begin by *Nimrod* son to *Belus*, and nephew to *Minos*; others say that the first that did make war was *Chederlaomer* King of the *Elamites*, against whom went *Abraham* to defend *Lot*; the *Egyptians* hold against all those opinions, affirming that the first inventer of war, was *Promotheus* against *Orestes* King of the *Lycaonians* for the daughter of King *Solomon:* But I will not insist upon the Original of war, but rather complain upon the evils that it brought with it in the world, and to me lately.

All war may be thus divided, it is either Royal War, Civil War, more then Civil, or Personal, or Visceral War.

The Royal War is that which is betwixt King and King, Kingdome and Kingdome, such was the War betwixt *Alexander* and *Darius*, *Rome* and *Carthage*. Civil War is not betwixt Kingdome and Kingdome, but City and City, Neighbour and Neighbour; such War was amongst the *Carthaginians* betwixt the *Hamonians* and *Asdruball*; in *Rome*, betwixt the *Sillaes* & *Marians*; the *Cæsarians* and *Pompeyans*. War more then Civil, is such as is betwixt Cousin and Cousin, Father & Son, Uncle & Nephew: such was betwixt *Cæsar* & *Pompey* at the battle of *Pharsalia*, where did lye dead the Father killed by the Son, the Brother by the Brother, the Cousin

Cousin by the Cousin; such War was betwixt *Herod Ascalon*, and his two sons *Alexander* and *Aristobulus*; such was betwixt *David* and his Son *Absalom*. Read our *Regio Lucis*.

Particular or Personal War is, when two valiant men fights for the justifying of some matter of consequence: such War was betwixt *Alexander* the great, and King *Porus*, for their interest to the Kingdome of *India*: betwixt *Æneas* and *Turnus*, for the marriage of *Sabina* heritrix to the Kingdome of *Albanie*, betwixt *David* and *Goliah*, betwixt the Emperour *Constantine* and the Emperour *Maxence*. Read our *Elements of Government*.

The Last sort of War, which is; Visceral, (betwixt a man and his own corrupt affections) is of all other most dangerous; in it, the victorious remains conquered, and he that is conquered victorious: of this War speaketh *Iob*, *Factus sum mihi ipsi gravis*. It is called Visceral because it begins and takes end in the very heart of man; in it fights love and fear, abstinence and intemperance, silence and speech, reason and sensuality, sloth and dilligence, wrath and patience, carefulness and negligence, avarice and liberality, mercy and revenge, and many other irreconcilable enemies. Read the *Idea. &c.*

In this dangerous War, man fights not accompanied, but sole; not publickly, but secretly: not against others but against himself. Of this War speaketh the Apostle, *Infelix homo quis me liberabit, de corpore mortis hujus*, I will leave the curious division of War, and shortly speak of that War in general, which is royal.

As it is certain that peace is the nourisher of all happiness, and the arch-blessing that (by the Almighty) is imparted either to Princes or Kingdomes, so it is

as

as true that as there is a time of Peace, there is a time of War, wherein a Prince may justly take arms, but so warily that he wisely expends the weight of the matter he intendeth, the intricate difficulties, and bloody dangers that attend War, that he truly enform himself of the cause that moveth him, of his own ability in maintaining so dangerous and sumptuous a task: he is seriously to meditate with himself and debate with his Counsel, the irrecoverable losses, the *Chaos* of confusion, the multitude of miseries, the inhumane cruelty, the shipwrack of conscience, the spoils, rapes, tyrannies, murthers, cares, dangers, losses, ruines, cries of fatherless and widows, and the Ocean of evils that do accompany all devouring War: let him wisely consider the endless charges that uphold it, the increase and multiplying of it, the easie beginning, the difficil and uncertain issue of bloody War. Read our *Martial Disciplin lib.* 2.

The true survey of these, and other innumerable destroying plagues, that by War are inflicted upon the souls and bodies of men, will check the inordinate desire of ambitious inlarging of dominions, of vain glory, or tyrannous revenge: Let a Prince call to mind the strict accompt he must make for the least drop of humane blood spent in his default, remembring also the shortness, and the frailty of the life of man, the millions of diseases, hourly accidents and fatal blows that daily (beside War) assaults the ruinous cottage, wherein his life is inclosed.

Secondly, He shall descend to the true causes of War, from which he shal seclude the Ambition of *Alexander*, the confidence in the numbers of *Xerxes*, the covetousness of *Crasus*, the crueltie of *Nero*, and private end of *Cæsar*: Gods glorie, the defence of his Kingdomes, the

the undoubted weal and safety of his people, and the enjoying of peace, are the true causes, that ought to sound the Trumpet in *Sion*, and unsheath the regal sword: These made *David* put his hand to the sling and kill the proud blasphemer, *Iudas Machabeus* boldly go against Gods enemies, many brave Princes expose their lives to death for the honour of their supream King, and safety of their Country.

Augustus Cæsar did say that War ought to be commanded by the gods, maintained by Princes, justified by Philosophers, and executed by Captains.

When then no other remedy will serve, a Prince for the causes above named may lawfully take armes, wherein he must be careful that in his own person he be religious, provident, judicious, just, merciful, true, politick, vigilant, skilful, and a strict observer of discipline: so long as *Moses* lifted up his hands, so long had the people victorie, provident *Scipio* did scorn to say, I did not think it should fall out thus. *Alexander* made choice rather of few skilful, then of *Xerxes* confused numbers. Just *Zaleucus* did rather share in one eye with his son then to be tainted with injustice; politique *Servius Pescennius* did watch when his Soldiers did sleep: skilfull *Hannibal* did order his battles to the disadvantage of his enemies. *Alexander Severus* did so strictly observe military discipline that he did severely punish the least contempt thereof. Merciful *Mithridates* did not triumph over his prostrate enemies.

Next, A Prince being in Arms ought not rashly to expose his people to unadvised dangers The Emperour *Lucullus* did oft say, *Se malle unum militem suum è manibus hostium eripere quàm universas hostium fortunas sibi vindicare.*

Hannibal to the same purpose saith, *se magis cunctantem*

Etantem & acquiescentem Fabium quam pugnantem Marcellum formidare.

It hath ever likewise been the care of greatest Princes rather by policies, stratagems and wisdom to overthrow the enemie, then by hazard and uncertain Battle. *Cæsar* loved better the victories that was acquired by counsel then by force. *Lacones si quando stratagemate hoc est callido consilio, superassent hostem, Marti bovem immolabant; sin aperto prælio, gallum; hoc pacto consuefacientes belli duces, ut non solum fortes essent ad prælium, verum ut callidis potius consiliis adversus hostem instructi, victoriam incruentam consequerentur.*

It is also necessary that a Prince or General in most eminent dangers be magnanimous and full of courage, because the quality of War is such, that the fearfulness of one, discourages the others; for certainly where fear is, there is small hope of victory. *Judas Maccabeus* (invironed by the multitude of enemies) was advised to turn back, God forbid, said he, that we should do this thing, to fly from them; if our time be come let us die manfully for our brethren, and let us not stain our honor. Read our *Policy of War.*

Alexandrias Captain of the *Spartans*, being demanded, Why his people made choice of death, rather then to yeild to the enemie? because said he, it is a Law observed amongst them, rather to offer their bodies to death, then to captivity. Read our *Martial Elements.*

Bias (having War with *Iphicrates* King of the *Athenians*, being surprised by an unexpected ambush) seeing his people leave him, did thus encourage, or rather check their cowardice, Tell you, said he, to the living, that I your Captain do die fighting, and I shall tell to the dead, that you did leave me like base Cowards.

It

It was told to *Leonides* that the arrows of the enemies did obscure the Sun; we shall then fight under the shadow, said he. The strength of the *Assyrians* was in their Commander *Belus*, of the *Persians* in *Cyrus*, the *Thebans* in *Hercules*, of the *Hebrews Judas Maccabeus*, of the *Grecians* in *Alcibiades*, of the *Trojans* in *Hector*, of the *Egyptians* in *Ogyges*, of the *Epirots* in *Pyrrhus*, of the *Romans* in *Scipio*, and of the *Carthaginians* in *Hannibal*.

By these and the like it is manifest that no famous Victories and more prosperous success hath been rather attributed to the wisdom and dexterity of Princes and Commanders of Armies, then to the force of Souldiers Arms.

Lastly, A Prince having attained the most fortunate success of War, he is modestly to curb his immoderate joys, insulting pride, and inhumane cruelty; remembring the instability of worldly affairs, and that the event which is happened to him this day, may fall to his enemie the next. When *David* did hear of the death of *Saul*, *Julius Cæsar* see the head of *Pompey*, Great *Alexander Darius* dead in his presence, *Marcus Marcellus Syracuse* burned, *Scipio Numan* destroyed, and *Hannibal* behold the prostrate Embassadors, sorrowful widows, and fatherless children at *Cannas*, they did testifie by their commiserate complaints and bitter tears, the sorrow they did conceive at the fall of their most obstinate enemies. *Epaminandas cum aliàs hilari vultu solitus est in publicum prodire, postridie ejus dici quo feliciter pugnatum est in Leuctris, processit squalidus & submissus; amicis causam suscitantibus, Nihil inquit, sed heri sensi me plus æquo mihi placuisse, ejus gaudii intemperantiam hodie castigo.*

CHAP.

CHAP. XXIII.

Of the meditation and preparation of a King againſt the day of his death.

See the Temple of Wiſdome.

SIth nothing is more ſure then death, nothing more certain then the time, no ſuch cruel and irreconcilable enemie to the ſons of *Adam* then death, it doth follow that there is no better proviſion then in time to provide for death: that there is no ſuch dangerous fight as againſt Death, neither ſuch glorious triumph as over death.

This due preparation againſt the day of death, and victorious overcoming of death (being the Crown of humane actions, of a good life here, and a true badge of aſſured happineſs hereafter) ought to be common to all men, and peculiar to a Prince, for two chief reaſons: firſt, leſt greatneſs, honours, riches, power, and other deceitful vanities, tranſport him and make him forgetful of humane condition, blindfold him in the ſecurity of long life, or make the remembrance of death bitter. *O mors quam amara eſt memoria tua homini pacem habenti in ſubſtantiis ſuis, viro quieto! Ergo ne dederis mihi divitias, tribue mihi tantum victui meo neceſſaria, ne forte illiciar ad negandum, & dicam, Quis eſt Dominus? quis eſt Deus?*

To this purpoſe it ſhall much avail a Prince to conclude with gray-headed *Solomon*, (who had according to his hearts deſire, long enjoyed wiſdome, knowledge, honours, riches, and what elſe might dignifie or exalt him)

him) that all things under heaven are *vanitas vanitatis*; that the onely true comfort and permanent joy in this earthly Kingdome is but in expectation of a better hereafter: that all other pleasures are but vanity, and vexation of spirit.

When a Prince is summoned by sickness or old age (the *Harbingers* of inexorable death) he shall thus meditate and reason with himself.

Death is not to be feared when a good life hath prepared the way: To hear of death is no novelty: that he (with all men) was born to die: that all his ancestors are by death dissolved: What numbers of Monarchs are before him, and that shall follow him: that death is the end of miseries and entry to true happiness in heaven, where uncorrupted treasure and true glory attends him: the earnest desire whereof builded upon a good life, and upright conscience, moved good *Samuel* to prepare himself against the day of his death, and ask whose Oxe, or whose Asse he had unjustly detained, or whom he had wronged.

The hope of immortality and true joyes encouraged patient *Iob* in the extremity of griefs and, dunghil of diseases, to cry out, I *am sure that my Redemer liveth, and he shall stand the last on the earth.* And though after my skin worms destroy this body, *yet shall* I *see God in my flesh.* And to make this assurance perfect he addeth, *whom* I *my self shall see, and mine eyes behold and none other for me, though my reins are consumed within me.*

To these meditations may be added, the weakness, shortness, and frailty of the life of man, subject to sickness, poverty, injuries, and violence; yea miserable man is daily tormented with the chief pleasures of life, delicacie of meats begetteth indigestion and cru-

dity; strong drink, palsie and trembling, lust, stupidity, weakning of the brain; the gout and contraction of the body; riches envy and sorrow, in leaving them; In a word every joy hath his ensuing sorrow, our life is blind, doubtful, and full of troubles; honors swells it, sorrow extenuates it, heat exsiccates it, cold benums it, the air infects it, surfets oppress it, hunger devours it, laughter dissolves it, sadness consumes it, sollitude imprisons it, security dulls it, young age exalts it, youth presuseth it, old age makes it feeble, and death ruines it.

Sith, then the body of man, is but the receptacle and ruinous cottage wherein the soul of man is imprisoned, and is daily assaulted with millions of irreconcilable enemies, the best way to provide a more glorious dwelling place for so heavenly a gueſt, is timely to teach the soul to dispise the body, that she hath no interest in it, is a stranger, a pilgrim, and wearied gueſt, travelling towards her long wished home; and unwillingly detained and imprisoned within the dungeon of corrupt flesh; that because death is the way whereby she must arrive at her long wished haven, she is most willing to acquaint her self with death; to discover the dangerous Ambuscadoes and insnaring traps, that are hidden under the overshadowing groves of greatness and prosperity.

This serious meditation of death, the familliar conversing with death, and timely disjunction of the soul from the bodie is the right preparation to die, and when death comes boldly with a Kingly courage, triumphantly demand him in his face, *O death where is thy sting! Maximilian* the Emperour caused his Tomb five years before his death to be carried whereſoever he did go, that by the remembrance of death, he might dislodge ambitious, foolish, deceiptfull, worldly affections, and be ready

ready with old *Simeon* to receive his safe conduct, and say, *Now Lord lettest thou thy Servant depart in peace, for mine eyes have seen thy Salvation.*

Secondly, A King or Prince ought willingly to prepare himself for death, because the forgetfulness of death increaseth the horror, and augments the fear of unexpected death; for, *omnia repentina graviora sunt, sed præmeditatio futurorum malorum lenit eorum adventum; ergo cum multum prodest provisio & præparatio ad minuendum mortis dolorem, omnia humana sunt Principi meditanda; hæc est illa præstans, & divina sapientia, & præceptis penitus, & pertractatas res humanas habere; nihil admirari cum acciderit; nihil antequam advenerit, non evenire posse arbitrari.*

This consideration of the uncertainty and unexpected coming of death, and careful provision for his coming, is the anvil whereon the Armes that must conquer him are forged; this Armor is of sufficient proof to withstand the furious assaults of rebellious flesh, ambitious or down-throwing pride of the most powerful Princes; it is a careful Servant for the coming of his Master, a never-sleeping watch attending for the chief, and a provident *œconomus* for laying up of true store. Remember O King said *Agapetus* to *Justinian*, that death fears not the splendor of honour or greatness, but impartially devoure Kings and Beggars, therefore before his coming lay up provision in heaven, where no corruption nor earthly thing shall have entry, but shall return to dust & Ashes, from whence they did come, & man born naked shall go hence naked, death shall find him as life leaves him, and judgement shall find him as death leaves him; *non potest male mori qui bene vixit; & plerunque mala mors est, quam mala vita præcessit; nam sicut vita ipsa bonum est, cum virtute vivitur, malum si cum scelere, Ita & mors ex præteritis vitæ actibus ponderanda est.* CHAP.

CHAP. XXIV.

Of Mourning for the dead, and of Christian and Kingly Burials

WHen we are dead, the King will lose faithful subjects; yet we have many enemies that also hate the King. Let such Criticks who condemn mourning Sermons, and funeral honours to the praise of the faithful departed: consider, that ignorance, or singularity is the mother of their errour, and as it is true, that Christians translated from this life, *non sunt amissi sed præmissi*; So is it as true, *fidelibus debito honore, ac funebri oratione parentare, nulla unquam pietas aut Religio vetuit.*

The redoubted groans of our Saviour, at the death of *Lazarus* do demonstrate, that mourning for the dead is a true sign of the pietie of the living. *Stephani martyrium maximis Christianorum planctibus & gentibus fuit coronatum.*

Ieremias did bewail the death of King *Iosias* in the assembly of the people; *Abraham* his wife *Sara*: the whole house of *Israel* did mourn for *Moses* and *Aaron*, thirty days King *David* did lament for the death of *Absalom* his son, and for the death of *Saul* his enemie, the holy Fathers did bemoan the death of their Princes and others their Friends: *Ambrose* did most richly garnish the Herse of *Theodosius* with a Learned Sermon and eloquent oration: *Gregorius Nazianzen, mortuum fratrem Cæsarium laudavit, ejusq; memoriam posteris funebri oratione commendavit. Ierom Damascen.* And all the ancient pillars of the Church did honourably

ably regard the funeral and last honors done to Christians deceased. Read the *Temple of Wisdome.*

I cease to speak of the honors done to Princes after their death, by the Philosophers and ancient heathen, it is dolefully Registred, that at the tragical Funerals of *Achilles* and *Patroclus* killed by the *Trojans*, *Lachrymis non solum arma Argentium rigarentur, sed & arena quoque madescerent.* Old *Solon* did delight to be beloved in his life time, that at his death the sorrowfull complaints of his friends might accompany him to his grave. *Julius Cæsar quester, Juliam Annulam uxoremque Corneliam pro rostris laudavit.*

All Laws do warrant such offices as are done at the Funerals of such as have been profitable to the Common-Wealth wherein they did live, to be *justa* and *jure acta*, and the least defacing of the Sepulchers of the dead, or touch of reproch, hath been holden an offence of higher quality then the ruinating of the houses of the living, or spoken against their persons in their life time: *In jurisprudentia quotiescunque, leges viventium pugnant cum legibus posthumiis semper prevalent posthumia, omniaque juris privilegio fasta favore publico cadunt & vivuntur ab una sola actione funeraria.*

The ancient Christians did account it the extremity of persecution: that they were compelled (*sive supremo honore canticorum & hymnorum*) to bury their dead in silence.

I should exceed the limited brevity that I have injoined to my self, if I should recount the various and superstitious Funeral rites observed amongst the heathen, or the sumptuous and unprofitable charges bestowed amongst some Christians. *Ægyptii condebant mortuos eosq; domi servabant: Persæ cera circumlinentes condiebant ut quam maxime permanerent diuturna corpora: Magorum*

mos

moserat non humare corpora ; nisi à feris antea fuissent laniata. Messagetæ cognatos & propinquos mortuos devorant ducentes honestius ac rectius à se quam à vermibus comedantur.

I leave to speak of the Funeral fires wherein anciently, and yet the bodies of the dead have been, and are consumed to ashes; neither will I speak of the pretious jewels, rich clothes, gold, silver, servants, horse, and other conceited fooleries, wherewith in divers Nations Princes are interred. I do onely allow of such honourable burial of Princes, as is observed amongst Christians, and which is rather honoured and condoled by the tears of all good Subjects, Sermons, Funeral orations, and charitable almes (thereby to incite the succeeding posterity to imitate the vertues of the deceased Prince,) then defaced by superstitious rites, or prodigal profusion of superfluous and unprofitable charges. *Ecclesia fulgeat in parietibus, sed ne egeat in pauperibus, lapides auro induantur, non ut ecclesia filii nude deferantur.*

FINIS.

Read next the Idea of the Law.

Doctor Baylies *challenge to Mr.* John Heydon.

SIR,

HEaring of you abroad, and having read your Books, we therefore thus send to you. It * will not be denied but that the Church of *Rome*, was once a most excellent flourishing Mother Church. This Church could not cease to be such, but she must fall either by *Apostasie*, *Heresie*, or *Schism*.

* *Rom.* 1. v. 8, 12. *Whites* defence of his way, pag. 435. King *James* his Speech in Parliament. *Whitaker* in answer to Doctor *Sands* 2. Demonstrat. *Fulk* in Epist. 2. ad *Thes.* sect. 7.

1. *Apostasie* is not onely a renouncing of the Faith of Christ, but the very name and title to Christianity. No man will say that the Church of *Rome* had ever such a fall, or fell thus.

2. *Heresie* is an adhesion to some private and singular opinion or errour in faith, contrary to the general approved doctrine of the Church; If the Church of *Rome* did ever adhere to any singular or new opinion disagreeable to the common

mon received doctrine of the Christian world, I pray you satisfie me to these particulars, *viz.* 1 By what general Counsel was she ever condemned? 2 Or which of the Fathers ever writ against her? 3 Or by what Authority was she otherwise reproved? For it seems to me to be a thing very incongruous that so great a Church should be condemned by every one that hath a mind to condemn her.

Schism is a departure or a division from the unity of the Church, whereby that bond and communion held with some former Church is broken and dissolved. If ever the Church of *Rome* divided her self by *Schism* from any other body of faithful Christians, brake communion, or went forth from the society of any elder Church, I pray satisfie me to these particulars, 1 whose company did she leave? 2 from whom did she go forth? 3 where was the true Church which she did forsake? for it appears a little strange to me that a Church should be accounted schismatical, when there cannot be assigned another Church different from her (which from age to age hath continued visible) from whence she departed.

Mr. John Heydon *hath answered Dr.* Baylie *in his* Regio Lucis, *and hath routed all the Jesuites, so that those who please may be there satisfied in their doubts; you will there find his modest defence for Episcopacie and King-ship.*

FINIS.

THEOMAGIA:

Or, The

TEMPLE

OF

WISDOME,

{SPIRITUAL, CŒLESTIAL, and ELEMENTAL.}

In which you may finde the Resolution of all manner of Questions.

Being Fitted (and Communicated) to the WORLD

By JOHN HEYDON, Gent. Φιλοσοφ.
A Servant of God, and Secretary to Nature.

Nec omnia, nec nihil.

Psalm xxv. 14.

The secrets of the Lord are with them that fear him.

LONDON:
Printed by *J. C.* for *R. Broom*, at the signe of the Gun in Ivy-Lane. 1663.

TO

Charles Potter Esq;

Gentleman-Usher

To the Queen-Mother, &c.

Noble Sir!

NExt to my own Angel, I confess my self bound to do you service. To fall foul upon the abhorred villanies of Stage-Players, and the underwit-Authors of Comedies and Tragedies, together with the degenerous and intractable Nature of other rude People, (viz. *inconsiderable Astrological Taylors*) *cannot answer you, for it doth not me.*

I do not say I am a stranger to God, Angels or Genii, and their powers in Art and Nature when united, &c. *And therefore that you would send by the hand of him whom you should send, when I am indeed able for these things; I doubt not to have him with*

my mouth, because I mean to leave all my self out. There was never more provocations for all men to speak then now, when all the mischievous acts and deeds of Harlots and Villains, that other Ages did but imagine, are upon the Stage now, and practised as by a Law; and in the mean time, the dumb Asses are taught to forbid the madness of the Prophets.

You do not deny the power of God, Angels or Spirits; and therefore now, do I know of what Spirit you are: but the Body changes the Nature of the Spirit. That the Genii lodge in sundry Airy Bodies, those many and undeniable stories of apparitions do clearly evince; and it is impossible that Air should be so arbitrariously changed into shapes, and yet held together as an actuated Vehicle of Life, if there were not something besides the Air it self that did thus possess it, and moderate it, and could dilate, contract, and guide it as it pleased; otherwise it would be no better figured, nor more steadily kept together then the stinking fume of Tobacco, or the reek of Chimnies.

There is one special faculty of a Spirit, which after penetration it doth either naturally or arbitrariously exert; which is this, to fill the Receptivity or Capacity of a Body or Matter, so far forth as it is Capable or Receptive of a Soul or Spirit: and this affection of a Spirit I will make bold to call (for more compendiousness) by one Greek term ὑλοπαθεια, *which that there may be no suspition of any fraud or affected foolery in words, I will as plainly as I can define thus; a power*

in

in a Spirit of offering so near to a corporeal Emanation from the center of Life, that it will so perfectly fill the Receptivity of Matter, into which it has penetrated, that it is very difficult for any other Spirit to possess the same; and hereby becoming so firmly and closely united to a body, as both to actuate and to be acted upon, to affect and be affected thereby.

And now, honorable Sir, I appeal to you, if matter does not sit as close, nay closer to a Spirit then any one part of Matter can do to another: For here Union pervades through all, but there Conjunction is onely in a common superficies, as is usually fancied and acknowledged; and this Hylopathia, *which is thus in a finite Spirit or Soul, I further adde, may well answer in Analogy to that power of creating Matter, which is necessarily included in the Idea of God, or Immaterial being.*

I shall speak one word of Immaterial substance, and it will make you merry: for discoursing of an Immaterial being, a prating Astermonger asked me if there were any thing so called, or any being sine Materia: *ha, ha, he; an Astrologers question fit for his Almanack next year, or to have been published in his great bundle of waste Paper, to be read by every sot in an Ale-house, when he takes his loathsome Tobacco. But to the seminal forms or plants of Animals, or the Archei, as* The Rosie Crucians *call them: But this Form or Archeus is a thing more simple and plain, and requires a more simple and plain qualification of the subject it works upon,* viz. *that it be onely*

Homo-

Homogeneal and ductible to the tender assaults of that substantial power of life that resides in it.

Nor is this Opinion of the Archei *or Seminal Forms intangled in any such difficulties, but may be easily answered.*

For as for those many pretended intricacies in the instance of the efformation of Wasps out of the Carcase of a Horse; I say, The Archei that framed them are no parts of the Horses Soul that is dead, but several distinct Archei that do as naturally joyn with the matter of his Body so putrified and prepared, as the Crows come to eat his flesh.

Some may demand where these Archei were before: I answer, Can there want room for so small pieces of spirituality in so vast a compass as the comprehension of the Universe? I shall rather reply, Where were they not? the World of Life being excluded out of No place, and the sundry sorts of Souls being as plentiful and obvious there, as those Magnetick particles are in this corporeal World: And you can scarce place your Load-stone or Iron any where, but you will finde their presence by the sensible effects of them; or if you fancy a grosser comparison, they are as cheap and common as dust flying in the Air, in a dry and windy Summer.

These Archei be so many sprigs of the common Soul of the World, or particular subsistencies of themselves: There is no greater inconvenience in acknowledging that it may be either way; for it does not follow that if they be so many branches or di-

stinct

stinct rayes of the great Soul of the World, that therefore they are not that very Soul it self; and if they be not, they may have their pleasures and pains apart distinct from one another: And what is pleasure or pain to them, may happily be neither to their Original, moving her no more then the cherping of a Cricket doth Sir John Hanmer, John Floid *Esq; and your self, when you are attentive to your loud Musick.*

Now, learned and valiant Sir, I presume to submit all to your better judgement. Then suppose I say, they are so many substances, as independent on the Soul of the World, as the Matter it self is (though all depend on God) there is no difficulty at all, nor inconvenience in that position; nor need I trouble my self where they are, or what becomes of them, either before they actuate this or that part of the matter, or after they have done actuating the same, no more then of the parts of the Matter actuated by them. For as every part of Matter is safely kept within the compass of the corporeal World, whether it be acted upon by any Soul or Archeus, or not: so every Soul or Archeus is as safe in the World of Life, and as secure from being exterminated out of the comprehension of Immaterial Beings, whether it act upon any part of the Material World or no: For substance, be it of what nature it will, it cannot perish without a Miracle: And why God should annihilate that which in succession of time may again have opportunity to act its part, and prove serviceable to the World, no man I think can excogitate any Reason.

But

But the Bodies of the Spirits being nothing but coagulated or constringed Air, when they put them in such a posture to appear, as to constringe their Vehicles in a greater measure by far then agitates the single particles of it, that it will then seem not onely cold as congealed water doth, but more piercingly and stingingly cold, by reason of the subtilty of the parts.

And when they not onely strongly constringe their Vehicle in the whole, but also fiercely agitate the single particles thereof, their bodies will become stingingly hot, and imitate in some measure heated Brass or Iron, wherein the particles keep close together, and yet every one is smartly moved in it self.

I am sure I have said nothing, but what I believe; if more sometimes then I well understood, I have company enough; and the acknowledgement of an errour is more ease to me then the committing of it was.

This is my deed of gift, the Temple is yours; and if you regard it not, give it to those that will: and for my present boldness, you may thank your self, you admitted me this familiarity.

But the great Genius of this Temple (if you do not accept him) shall burn a while like those Subterranious Olibian Lamps *under the Earth. Many shall see it, but not now; many shall behold it, but not nigh.*

May 25. 1663.

Your humble Servant,

JOHN HEYDON.

THEO-

THEOMAGIA:

OR,

The Temple of WISDOME.

The Third Book.

AFter we have sufficiently treated of the division of the Earth, and how to make the Figures, and attribute them to the Rulers, Idea's and parts of the Earth, and largely written their several significations in their proper Places; we shall in the next place speak of the Judgement of Horary questions, and also of Nativities. And be you not doubtful of the truth of this Art: for upon my Word and Reputation, all that is written in this Book I have experienced; and what the Rulers and Idea's signifie in the Figures, when they are in the Houses you may judge.

CHAP. I

Of several considerations to be observed for the better judging of a Question.

SOme cannot obtain their Nativities; and here you may be as well resolved, and as truly will things come to pass, as if you knew the Hour of your Birth. These things are fit for the Artist to be acquainted with, for the better judging of any Question propounded.

1. The Radicalness of the Figure, and fitness of the Matter to be Judged.

2. The possibility or impossibility of the matter propounded to be judged.

3. Of the Person or Matter impeding or furthering the business.

4. Of the time in which it may be performed.

CHAP. II.

Of the signification of the Querent and Quesited.

THe Querent is that Person (be it man or woman) that propounds the doubt or question to the Artist: And the first House, and any Figure in it, signifies the Querent: the Ruler and Idea signifies his Stature, Complexion, Condition and Quality, mixed all together.

The Quesited is the person (or thing) enquired after; and the seventh House generally, and the Figure in it, the Idea, and Ruler of it, are the Significators

cators thereof. The Ascendent, Figure, Idea and Ruler, do signifie in that place the Corporature of the Body.

And let every Artist well understand the significations of the Rulers and Idea's, for they gain signification to the Houses and Figures, as you finde in the second Book.

And being well versed in these, observe the Nature of your Question propounded, and give the first House, and the Figure, Ruler and Idea therein, to the Querent; then consider unto what House the person or thing enquired after belongs, and give his Ruler, Idea and Figure to signifie the thing enquired after.

As for Example: Suppose a Person should enquire concerning Riches; the first House signifies his Person; and from the second House, and the position of the Figure, you shall know the condition of his estate.

If one enquire concerning Brethren, *&c.* Then you must take the third House and his Figure, Ruler and Idea, because they have signification thereof.

But if a question be made of or concerning a Father, or Land, or Houses, *&c.* the fourth House hath signification thereof: If of Children, *&c.* the fifth: If of Servants or small Cattel, *&c.* the sixth: If of a Husband, a Wife, Sweet-heart, or of Partnership, Theft, Law, or Controversies, the seventh: If of a Portion of the Wife, or Estate of a Husband, or Death, *&c.* the eighth: If of the Husband, or Wife, Kindred, or of a Church-man, or Lawyer, or Dreams, the ninth: If of a King, Prince, Duke, Protector, Earl, Lord, or Magistrate, or of the Mother, the tenth: If of Friends, or any thing one shall hope for, *&c.* eleventh:

venth : If of private Enemies, or Sorrow and Imprisonment, or of Prisoners, or of great Cattle, *&c.* the twelfth House. Thus according to the true propounding of any question, may the ingenious Artist give a sober and a certain Resolve: And this shall be sufficient to discover the significators, both of the Querent, and the Person or thing Quesited.

CHAP. III.

When a Figure is Radical, and fit to be Judged.

THe Artist before he adventureth to judge a Question, ought first to consider, whether it be proper and fit to be judged: For many times, Persons propound impertinent Questions, with an intent to disgrace and delude Art; and in so doing, they create nothing but shame to themselves.

Then the Artist shall sometimes meet with persons that know not how to propound their desires aright. It is an Argument when such queries are made, that (although they may be asked with a good intent, yet) they are not ripe for Judgement; and the Artist ought to defer his counsel until another time.

Now for the discovery of the knavery of the one, and the unfitness or unpreparedness of the other: observe these Rules following.

If the Ruler and Idea, which governs the Figure in the first House, *&c.* shall describe the Person of the Querent exactly; you may conclude the Figure Radical, and the question propounded fit to be judged: when *Rubeus*, *Cauda Draconis*, or *Amissio*; you must have

have a care what you say, for the Querent hath been tampering with others about the business propounded, or else the question is forged; and therefore not fit to be answered.

If *Populus* or any Figure go out of the first to a □ or ☍ of the Figure of the seventh, the Querent is a Knave, and so let him go.

When *Tristitia* or *Carcer* be in the Ascendent, or first House, in ill company and Aspect; either the matter propounded is false, or past all hope.

If the Figures be equal, and the Witnesses and Judge promise as much to the one as the other, you must defer your judgement until another time.

CHAP. IV.

Of the Possibility or Impossibility of the Matter.

WHatsoever is propounded, carrieth in the face of it, both a Negative and an Affirmative; that is to say, it may be either concluded, or not: For all things under the Sun are contingent; and it is as honourable for an Artist to give a Judgement in the Negative, if the Figure deny the wished desire, as in the Affirmative, when the Figure promiseth it, although not so pleasant as the proponent. But the possibility or impossibility of bringing to pass the Matter propounded, you may know by these Rules following.

Businesses are brought to pass divers ways, *viz.* when the first Figure in the first House signifying the person propounding, and the person or thing propounded, are in good places of the Figure, or when the first Figure goes into House of the thing demanded or quesited, and

again beholds the first Figure or House by a ✶ or △, from places they delight in: The thing sought after will be brought to pass.

If the Significator of the thing promised, be well dignified, and doth behold the first House; the Matter will be brought to perfection before it be expected.

If the first Figure, admit it were *Albus*, did in amounting grow from the first House to the second; that is to say, that he be in the second, or be like unto the first, where *Albus* is: It signifies by vertue and power of the Ruler and Idea that is attributed to it, much gain by Arts and Sciences, fortunates the Querent or Native in Merchandize, in all kinds of writings, and by his ingenuity he shall attain great honour from men of authority.

When the Significators of the Querent and Quesited, *&c.* are now beholding, it is an ill sign of ever bringing the thing enquired after to perfection.

When the Significators shall behold each other by □ or ☍ from hateful places of the Figure, or shall be in □ or ☍ of *Carcer*, *Tristitia*, *Puer*, or *Rubeus*; it is seldome known any thing is brought to pass.

When ill Figures shall be in the House signifying the thing enquired after, or afflicting the Significators by company or Aspect; the business propounded will take no effect.

CHAP.

CHAP. V.

Of the Person, or Matter, furthering or impeding the Business.

WHen you have projected your Figure, and finde an obstruction in, or a furtherance of your business, observe the Figure impeding, or adjuvant; and say, the let or furtherance shall come from such a person or thing signified by the House the Figure, Idea and Ruler do govern.

If *Puella* be assisting or impeding, and be in the third, you may say, a Sister, Kinswoman, or Neigbour will be the occasion of good or evil portended by the business.

If *Fortuna Major* be in the second, tell the Querent that Money must be his onely advocate in the thing he enquires after: If *Rubeus* be there, want of Money will starve the business, *&c.* These Rules ought well to be nnderstood.

CHAP. VI.

Of the time wherein a Business may be performed.

BEing desirous to know, when or in what time a thing may come to pass, after you see a possibility thereof; you must consider whether the Figures signifie Years, Months, Weeks, Daies and Hours.

If the House be moveable, and the Idea that governs the Figure in it be moveable, it will be a week and

odde days before the busines be perfected; and in the hour the Figure governs that day, it will be done.

If the House be common, and the Figure and Idea common; it will be a Month or five Weeks before the thing be done.

If the House, Figure and Idea in it be fixed; that it will be a Year and three Months before the thing come to effect, according to the Years, Months, Weeks, Days and Hours the Figures signifie.

CHAP. VII.

Of Mo'es, Marks and Scars of the Querent and Quesited.

THe knowledge of the Marks, Moles, &c. of each Querent by Art; is a good way to verifie your Figure, and prove it Radical, as we shewed before.

If the Figure that rules the hour, be in any of the four Angles; and the Moles, &c. of the Person enquiring correspond exactly with the Schean erected: The Artist may safely proceed to judgement. Now the Rules observable, are these following.

Having projected your Figure, consider the Figure in the first House, and the Idea and Ruler that governs it, and what part or member in mans body they govern: for the Querent hath a Mole, Mark or Scar in that part of his body. Example: If *Puer* be in the first House, it is a cut in the head or face, or burn, or red Mole: If *Conjunctio*, it is on the belly, *viz.* a Mole, Mark or Scar: If *Puella* be in the first, it is on the Reins, *viz.* a Mark, &c. If *Rubeus*, the Secrets.

Consi-

Consider if the first Figure go into any other House out of the first, the Querent hath a Mole in that part also: Consider *Populus*, and whereſoever ſhe is, that House and Figure tells you in what part the Querent hath another.

What Figure is in the ſixth Houſe, notes uſually a Mark, Mole, or Scar in the Member it ſignifieth, as you may read in the 26 Chapter of the firſt book: If *Carcer* or *Triſtitia* ſignifie the Mark, *&c.* it is generally an excreſcence of a dark obſcure or black colour.

If *Acquiſitio* or *Lætitia*, it is uſually a purple or blewiſh Mole: If *Puer* or *Rubeus*, it is commonly ſome Scar, Slaſh or Cut, chiefly in a Houſe governed by a fiery Idea; and ſometimes a reddiſh Mole or ſpots of Gunpowder: If *Fortuna Major*, or *Fortuna Minor*, generally of an olive or cheſnut colour: If *Amiſſio* or *Puella*, of a hony-colour.

If *Albus* or *Conjunctio*, whitiſh or lead-colour: If *Populus* or *Via*, white, and of the colour the Figures ſignifie that behold them: *Caput Draconis*, white; *Cauda Draconis*, black or red: If the Figure be Maſculine that repreſents the Mole, Mark, *&c.* it is on the right ſide of the Body; if Feminine, judge the contrary.

If the Significator of the Mole, *&c.* be in the firſt, ſeventh, eighth, ninth, tenth, eleventh and twelfth of any queſtion; it is then viſible to the eye, and other forepart of the Body: but the other Houſes ſignifie the Mole is not to be ſeen, but is on the back-part of the Body.

If ill Figures be in the firſt, the Querent is uſually blemiſhed: for the Face is ſignified by the firſt, let what Figure ſoever be in it.

Theſe Rules will hold true upon the Body of the Queſited *Mutatis Mutandis*. As ſuppoſe one ſhould enquire

enquire of a Mistris, or sweet-heart, or wife, &c. and in the Members those Figures signifie, she shall have Markes, Moles, or Scars.

The Hebrew, Caldean, Greek, Arabian, Latine and Egyptian Doctors of this Art, teach you, as we did in the first Book, to frame the Witnesses and the Judge. The first Witness they put for the Querent: And if it were good, and agreed with these on the right side; and if the Judge were even and good, and agreed with the second, third, fourth, ninth, tenth; they said the signification of the demand should come to a good end: But the left Witness was contrary; and if the Judge consented to it, and the Figure on that side; the question or thing sought after should come to an ill end.

But because we could never finde truth in the VVitnesses, we never regarded their Judge, because we finde no reason for what they said: and so let them pass. VVe will give judgement upon the twelve Houses, as we have experienced to be true.

CHAP. VIII.

Judgements proper to the first House (i. e) Ωεζων.

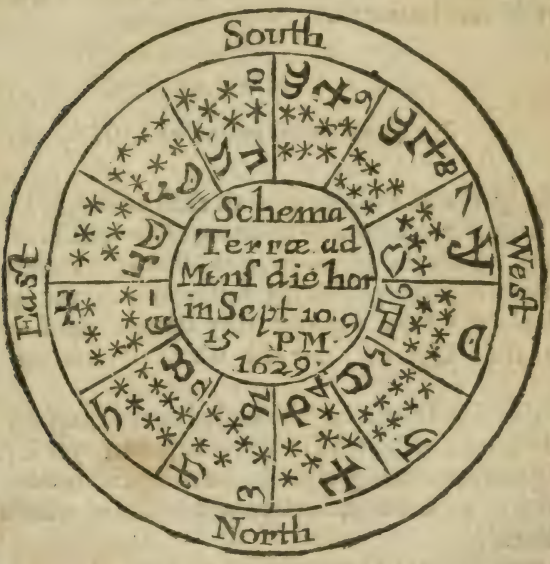
THe first House signifies the life of each person, his Temperature and Corporature; and in the questions, these be attributed to it.

1. Of the length of the Querents life. 2. Of the good or evil attending life. 3. When or in what time shall the Querent undergo a change. 4. What part of the Querents life is like to be best. 5. To what part of the world may he direct his affairs to prosper in them?

6. A

6. A person having a minde to speak with another, shall he finde him at home? 7. Of an absent party, if dead or live. 8. Of a Ship at Sea, her safety or prejudice, *&c.*

These particulars being explained, will give sufficient light unto the Artist, whereby he may judge of any other demand proper unto this House. To compleat this Book, read our *Holy Guide.*



Of the length of the Querents Life.

IN the Resolution of this question, you must observe the Figure in the East part of the Earth or first House: and if you finde him so free from the ill Aspects of ill Rulers

Rulers and Ideas, and from the fourth, sixth, eighth and twelfth Houses, you may safely judge the Querents life will be long. If the first Figure go into the fourth, eighth or twelfth Houses with ill company, you may judge the Querent shall not live long.

When the Significators, *&c.* shall be evilly Aspected from good places of the Figure, or the benevolent Figures friendly greet, the Malevolencie threatned will be abated: But if it be from evil Houses in the Figure, and the benevolent afford no help; much danger of a short life is to be feared.

II.

Of the good or evil attending Life.

THe good and evil that attends each person, is known from the fortunate or infortunate projection of the Figure. *Read the Harmony of the World.* When benevolent Figures possess the first house, or the principal places of the Figure; they declare much good unto the Querent, in the whole course of his life.

If the first House be befriended by the company of good Figures, although ill Figures behold it, yet it presages good unto the Querent in the course of his life; in as much as an accidental evil cannot rebate or withstand an essential.

But when the ill Figures shall possess the places aforesaid, or by Aspect afflict the Significators aforesaid; the person interrogating will be subject to a troublesome life.

If any Astrologer ask how the Rulers and Idea's behold one another in their Figures, in the twelve parts or houses of the Earth by Aspect: it is not onely because they

they are governed by the Stars, as some fondly conceive, but because Ἡ φύσις τῇ φύσει τίρεται. Ἡ φύσις τὴν φύσιν νικᾷ. Ἡ φύσις τὴν φύσιν κρατεῖ. And so agrees with the soul of man, which is ruled by God, whose Effigies it is: And so the Idea's are overcome, and made natural to us in the Figures, which are like the body, which is natural; but yet receives heat and motion from a divine principle, as the other received their influence we speak of in the first Book.

If *Carcer* or *Tristitia* be in the East-Angle, the Querent will be melancholy and pensive, and subject to perplexities from aged men, *&c.* If *Puer* or *Rubeus*, he will be cholerick, and lie liable to oppression by Knaves and Theeves; and sometimes by the Villany and Treachery of Kindred, he may suffer. If *Cauda Draconis*, he is never free from scandals and disgraces: when the assisting Figures are in good Houses, the good will be more permanent. Have great regard to the places where the Figures are, and how they go ont of one House into another; for from thence is known by what means the Querent shall be fortunate or unhappy.

You must observe, that as the Malignant Company or Aspect of Parts or Houses evil, prevent the good that is signified: So the friendly and benevolent Houses and Aspect of Figures, mitigates much of the mischief portended: by considering of which, according to the strength of the Figures assisting or afflicting, the Artist may finde the Magnitude, smalness or Mediocrity of the good or evil that attends each Querents life.

III.

In what time the Native or Querent may expect a change.

THe Time, the Figures signifie; and if fixed Figures governed by fixed Idea's of a violent Nature, possess the principal parts of the Figure, chiefly the first House or tenth House; that number these Figures are attributed to, presage sudden and unexpected mischiefs. VVhen good Figures possess the before-mentioned places, they demonstrate sudden good unto the Querent.

We will now make a Table, whereby you may know the number of the Figures, and what names they signifie.

The

The first Rule.

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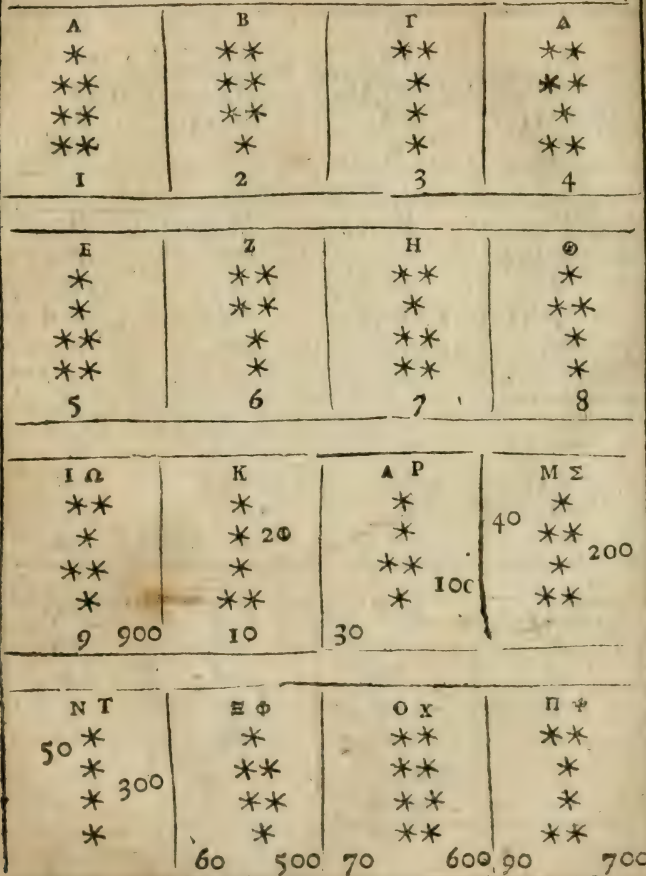
	354		

The

The second Rule.



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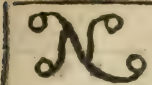

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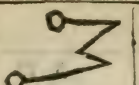

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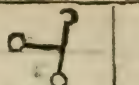

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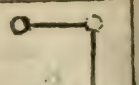

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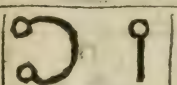

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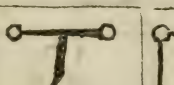

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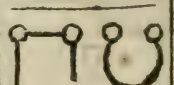

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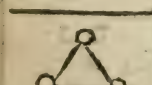

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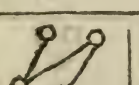

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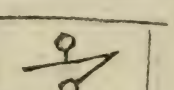

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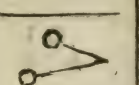

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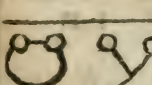

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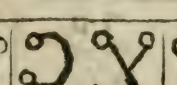

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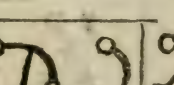

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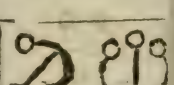

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To know the Name of any Person, that is to say, with what Letter or Syllable to know the number and name of all things.

IF ye would know the name of any Person, or of a Thief which hath stolen any thing, or of a Town, in which a person shall be fortunate, or of a man which doth write Letters, or of a Guardian-Genius, or of Angels, or of superiour powers, and of the Rulers and Idea's of the Earth, in several places; or how long a Person shall live; when a thing will happen; how long a Town, Castle or House shall continue, or Family; when the happiness of the Person shall be, when unfortunate, &c.

Of that Figure which is in the first House, ye shall take the first syllable; likewise of that of the tenth: take also the second and third syllable of the letters of the Figure, which ye shall finde in the fourth House: and so shall ye finde the name which ye desire.

Or thus: take the Letters of the first and seventh Figures; and as often as ye take the said Letters, so often move your Figure; and then if you finde it not, take the Letters of the tenth.

You must understand that the first Figure doth signifie the first letter of his name, whom ye desire to know; the seventh and tenth signifie the letters of the middle of the name; the fourth and fifth the letters of the end.

And let no man wonder, that by the numbers and names many things are found out: For the most high God created all things by number, name, weight and measure: from whence the truth of this Art hath its Original, which were not instituted casually, but by a certain Rule: Hence St. *John* in the *Revelation* saith,

Let him which hath understanding compute the number of the name of the Beast, which is the number of a Man. These which were inspired into every one at his Birth, by the very Heavens, with the conjunction of the Stars, and brought by a power into the body, as ye may read at large in *The Harmony of the World.* God himself, though he be onely one in Essence, yet hath divers names which expound not his divers Essences or Deities, but, certain properties flowing from him; by which Names he doth pour down, as it were by certain Conduits on us, and all his Creatures many benefits and divers gifts by Idea's. Ten of these Names we spake of in the first Book, which give vertue to seven and twelve, which are seated in seventy two Places, twelve Vestments inclose them in their places in every Species; and in these we finde seventy two Names, both of Angels and of God: And if you proceed further out of all places of Scripture according to the fourth Rule, you will finde so many names of Idea's Divine and Natural, as the number of those Names is.

From these therefore, besides those which we have reckoned up before, is the Name of the divine Essence, *Eheia*, אויה, which is translated ὤν; from hence they call God Τὸ ὄν, others Ὄων; that is, the being. *Ha*, הוא, is another Name, signifying the Abyss of the God-head: Which the Greeks translate Ταυτὸν, the same. *Esch*, אש, is another Name, soundeth Fier; and the Name of God *Na*, נא, mitigates perturbations and troubles; there is also the Name *Jah*, יה, and the Name *Elion*, עליון; and the Name *Macom*, מיקם; the Name *Caphu*, כפו; the Name *Jimon*, ימנ; the Name *Emeth*, אמת, which is interpreted Truth, and *El* the Seal of God: and there are two other Names *Zur*, צור, and *Aben*, אבן; both of them signifie a solid work, and one of them expresse the Father with the Son. And many more Names you may

may finde in Rules extracted out of the Holy Scripture, where many words retracted by certain of their Letters make up one Name, or one Name dispersed by each of its Letters, signifieth or rendereth more. Sometimes they take the four Angles; the first Figure of them signifieth the first Letter or Vowel, the tenth the second Vowel, the seventh the fourth Vowel, the fourth Figure the last Vowel.

Sometimes Names are gathered from the heads of words, as the Name *Agla*, אגלא, that is, *the Mighty God for ever*, taken from this verse of the Holy Scriture אתה ריבד לער לם אדבי: In like manner the Name *Jaia*, יאיא, from this verse, הוהא להינו יהזהרהר; that is, *God, our God is one God*: In like manner the Name *Java*, יאוא, from this verse יהי אזר ויהי אוד; that is, *Let there be light, and there was light:* In like manner the Name *Ararita*, אראריתא, from this verse אהרושא ראש ייהורו תמויה וואהד הדותד; that is, one principle of his Unity, one beginning of his individuality, his vicissitude is one thing: and this Name *Hacaba*, החבא, is extracted from this verse, יהכה שבה והא; *The holy and blessed One:* In this like manner, this Name ישו is found in the heads of these two verses, *viz.* יביאש לוהילי; that is, *Until the Messiah shall come*, and the other verse יבון שמווית; that is, *His Name abides till the end:* Thus also is the Name *Amen*, from this verse לאבו הדשעום; that is, *The wicked not so*, but the Letters are transposed: So by the final Letters of this verse, לימה שמומה; that is, *To me, what, or what is his Name?* Sometimes these Names are extracted from all the Figures, one by one; even as those Names of God are extracted from those three verses of *Exodus*, beginning from these three words, יומעזי באווס; the first and last verses being written from the right to the left; but the middle con-

trariwise from the left to the right: And sometimes a word is extracted from a Word, or a Name from a Name, by the transposition of Letters, as *Messia*, משיח, from *Ismath*, ישמה, and *Michael*, מיכאל, from מלאכי, *Malachi*.

Sometimes also by reason of the equality of Numbers, Names are changed, as *Metattron*, מטטרון, for *Sadai*, שד: for both of them in *Albus* make three hundred and fourteen: So *Jisi*, יאי, and *El* אל are equal in number; for both of them with *Puella* and *Letitia*, make thirty one. This is the Art which *Moses* and the Prophets used; and it is not to be rashly discovered to any. Therefore of these we will say no more, but pray to God that he of his goodness would reveal, what we may not teach you; for they are the mysteries and conveyances of Gods Omnipotencie: Not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immoveable number and Figure, and breathe forth the Harmony of the God-head, being consecrated by the Divine assistance: Therefore the Creatures above fear them; those below tremble at them; Angels, Rulers and Idea's reverence them; every Creature doth honour, and every Religion adore them.

Therefore the Religious observation of the Rulers, Idea's and Figures in the twelve parts of the Earth, doth yeild us great Wisdom and Virtue, and even Deifies the Union, and gives a power to work wonderful things in Nature: Therefore we may not for any Reason whatsoever change the characters of the Rulers, Idea's and Figures; for they bear the Image of the Heavenly powers, and distribute their vertue to every Species in the twelve parts of the Earth.

Therefore seeing they receive their power from God, as we read in *Exodus*; in every place in which mention

is

is made of my Name: *I will be with thee, and bless thee*; And in the book of *Numbers*, the Lord saith, *I will put my Name upon the Sons of Israel; I will bless them.*

Therefore these Rulers, Idea's and Figures have not their power in Operations from themselves, as they are Characters, or Telesms, or Figures; but from the occult Divine Powers, working by them in the Mindes of those who project them: By which Divine Powers, or Names, the secret Power of God, as it were through Conduit-pipes is transmitted into the Rulers, Idea's and Figures; and by most pure conversation of the Divine Names are made the habitation of God, and capable of the divine Influences: Whosoever therefore useth rightly these Rules and Figures, with that purity of minde, in that manner and order as they were delivered, shall both obtain and do many wonderful things.

IV.

What part of the Querents life is like to be best.

FOr the resolution of this question, you are first to observe in what part of the Figure the fortunate Ruler and Idea's are incorporated into good Figures; and according to their position Judge.

If propitious Figures be in the first House, the twelfth or eleventh Houses; the Querent will be most happy in his infancie: If in the tenth, ninth, eighth, in the second part of his age: If in the seventh, sixth, or fifth, of his middle age: If in the fourth, third, second, his latter days will be most happy.

When the Significators of life are strong, and signifie long life, you may to every house allow twelve years,

if the Figures be fortunate by company, Houſe and Aſpect; for then it is poſſible the Querent (if he follow the Rules in my Book, which is publiſhed, and wears the name of *The holy Guide*) may live more then one hundred and fifty years; if God bleſs him to underſtand our ſecret happineſs.

V.

Toward what part of the World may the Querent direct his courſe to proſper?

WE know it to be an evil Epidemical for perſons to undertake Voyages, and other weighty matters, *&c.* much to their prejudice and diſadvantage. And although all places are alike to him that made the Earth, yet they are not ſo to men that poſſeſs it: Therefore it will be requiſite for thoſe that judge queſtions of this kind to obſerve theſe following Rules, or at leaſt as many of them as he ſhall uſe.

The Earth is divided into four quarters, Eaſt, Weſt, North, South; and theſe four quarters are again ſubdivided, *viz.* The firſt Houſe is full Eaſt, and the twelfth Houſe being next unto it turns Eaſt and by South, the eleventh next unto that is South-eaſt, and the Mid-heaven is South, *&c.* According to the quarters of Heaven, thus divided and ſubdivided, you are to look in which of thoſe places you finde the promiſing Figure, *&c. Viz. Acquiſitio, Lætitia, Amiſio, Puella, Populus, Via.*

Now the part of Fortune is very obſervable, and it is found thus: Adde all the points of the Figure together, and divide them by twelve; and what remains denotes the place where you muſt put the part of Fortune if;

If one, in the first House; if two remains, it is in the second; if three, in the third House, *&c.* And this is the character of it, ⊕.

If it be in the first House, it imports much gain to happen to the Querent by his own labour and industry, especially if with good Figures in good company; but if it be with ill, it much abates its good significations.

To the place where these good Figures are, the part of Fortune directs the Querent.

If good Figures be in the tenth, and *Pars Fortunæ* direct the Querent South; if they be in the ninth, tell the Querent it is his best way to go South-west; if in the West, it is good to go West: and so of the rest.

Consider seriously the Nature of the Querents desire, whether it be for Health, Riches, long Life, Honour, Friends, *&c.* that he hopeth to enjoy by his undertaking; and by rightly understanding the question, you shall answer the Querents desire more readily.

If it be for Health he would remove his habitation, where or in what quarter the Figure in the first House removes, and is fortunate by company and Aspect, direct him that way: If for Riches, take notice of the second and ⊕: If for honour, consider *Fortuna Major*, and what Figure is in the tenth: If Friends, observe the Lord of the tenth: and so may you answer any question safely.

VI.

VI.

A person having a minde to speak with another, if he shall finde him at home?

When you would speak with a Person that you have familiar and constant dealing with, and he no ways related unto you; take the seventh House and his Figure to signifie him, the seventh from the East: for the East-Angle always signifies the Querent.

If *Puella* be in the seventh, and from thence go to the tenth, or if she be in the first or fourth Houses; the person you would speak withal his at home.

If any Figure in the seventh remove into any of the succedent Houses, the party is not at home, but he is neer home, and may be easily found; the Ruler, Idea, Figure and House direct you where to speak with him.

Note that if the Person you would speak with be a relation, then you are not to take the Figures as you did before, but the Figure which signifies such relation: As if he be a Brother, then the third you must look unto: If a Father, you must read the fourth, and so what Figure is there, and into what Angle it goeth: If a Son or Daughter, the fifth, &c. And according to their positions, judge as you were taught before.

VII.

VII.

If an absent party be dead or alive.

HErein you are to consider what relation the Querent hath to the party Quesited, and to take your signification accordingly, as is formerly shewed; but if there be no relation between them, take the first House and the Figure that is projected in it: And if *Populus* or *Via* be in the Figure, let these signifie the party absent, and judge thus:

If any Figure in the first (or *Populus* or *Via*) be in the eighth with ill company and aspect, the absent party is dead. If *Populus*, *Via* and a Figure in the first, or any of them shall be in the second and eighth, or in the sixth and twelfth Houses; the absent party is dead.

If a Figure in the first go into the fourth, or *Populus* or *Via* in the seventh in □ Aspect to the fourth, it shews great danger, if not death.

If a Figure in the first House, which is Lord of that House, or *Populus* be in the fourth or eighth in ill company, or in their falls; you may say, the party absent is dead.

If none of these happen, but on the contrary, you finde *Populus* and the first Figure strong and fortified by good company and aspect from good Houses; you may judge the party Quesited is alive and very well.

If the Lord of the first, that is, the Figure projected in the first House, go into ill Houses, *viz.* the sixth, the party is sick; if into the eighth, he is dead: but afterwards if you look into the tenth, and finde them removed into it, or into the ninth or eleventh Houses in good company and aspect, he hath been sick and in danger of death,

death, but now is well and past danger; and by varying your Rule his condition will be found.

VIII.

Of a Ship at Sea, her safety or prejudice.

THis Question by the Hebrew, Caldean, Greek, Arabian, Latine and Egyptian Doctors, is attributed to the ninth House: But the Learned men of our Nation, as *John Digby* Esq. and Captain *Blackman*, know the judgement belongeth to the first House; as they have proved by experience.

The parts of the Ship are thus divided, and attributed to the houses.

The first House signifies the Breast; the second House under the Breast towards the Water; the third House the Rudder or Stern; the fourth House, the Floor of the Ship or Bottom; the fifth House, the Top above Water; the sixth House, the Belly of the Ship; the seventh, that part above the Breast in the Water; the eighth, where Mariners abide, the Cook-room and Powder-room; the ninth, the Mariners, the hold where the Merchants goods are stowed; the tenth, the Ends of the Ship; the eleventh, the Governour or Captain; the twelfth, the Oars.

After observation made of this division, you are to consider what Figures are fortunate, and what unfortunate at the time of your Question propounded; for the persons or parts of the Ship thereby signified, are either well or in danger, according to their fortunacy or unhappiness.

The Figure in the first House, and *Populus*, if she be in the Figure, are generally significators of the Ship and the burden she bears: If the first Figure or *Populus* or

Via

Via pass into other Houses, that signifieth the persons that sail in her; otherwise the first and ninth signifie the Ship and Mariners: And if in a question propounded you finde all these fortunate, you may judge the Ship sails well, it is well victualled. If *Caput Draconis* be fortunate, the men are in a good condition, and they will make a prosperous voyage.

But if on the contrary, you finde them all afflicted, you may judge the Ship is cast away, and all that is in her lost. If *Rubeus* be in the first House, and *Cauda Draconis* in the eighth with *Puella*; and the Figures of the twelfth, sixth or fourth move to evil Aspect of *Cauda Draconis* or *Rubeus*, who is proper Lord of the eighth: All these are dangerous presages, that the Ship is cast away or lost.

If any shall enquire of the success a Ship shall have in her voyage upon her setting forth, you must then behold the Angles of the Figure; and if you finde all them or the major part fortunate, and the unfortunate Figures cadent, or in an abject condition; you may judge the Ship and her Lading to have a fair Winde unto the intended Haven.

But if the infortunes be in Angles or succedent Houses, she will meet with Men of War, Pyrats, or suffer shipwrack, or some prejudice in her voyage; and the misfortune will fall upon that part of the ship or person or thing in the same signified by the Figure and House which ill Rulers and ill Idea's govern. If the ill fortunes threatning danger shall be *Zazel*, the Vessel will be split or sunk, and the men in danger of drowning. But if the infortune *Barzabel*, and he in his Figure and Idea in the eighth House, frowning with ill Aspect upon the significator, he portends the same mischief that *Zazel* did.

But if fortunate Figures smile upon either of the aforesaid

foresaid places, and the Angles with good company, especially the East removes into a good House; and if *Populus* and *Via* be free from misfortune, it denotes, although the Ship should be cast away, yet by assistance of the long-Boat and Skiff, and other fortunate helpes, the major part of the men and goods will be preserved.

But if *Barzabel* do afflict the Figures in Angles and the dispositor of *Populus*, the Saylors or Mariners will lower their Top-sails, Main-sail, and Fore-sail, Half-Mast high, often tacking about ship, and standing off to Sea for fear of their enemies. *Et si hoc Malum habuerit aliud damnum in figura accident inter eos interfectiones, percussiones, vulnera, furta, & prædationes in substantiis, & rebus quas ferunt*, &c.

But if to adde to this evil, there happen any other evil in the Figures, there will be quarrelling, controversies, wounds and thefts among the ships company; they shall cozen and cheat one another; and this will chiefly happen to be located in those Figures, which dispose of the parts in the upper division of the ship.

But if *Zazel* do afflict after the same manner, as before we said of *Barzabel*, there will be many thefts committed in the ship, and most of the forementioned mischiefs, but no blood shed.

And if the infortunate Figures signifie the bottom or lower part of the ship, *viz.* the Hold, it presages staving against something, drowning, or a leak.

If the Idea unfortunate be in the Mid-heaven, and *Barzabel* afflict, the ship will be burnt either by fire within, or by thunder and lightning without her, or by *Helenj* Star, or by some unhappy Meteor falling out of the Air. Of this you may read in my Book, called, *The Holy Guide.* If *Barzabels* Figures and Idea's shall be

be in those places are governed by Idea's we call humane from their nature, the burning of the ship shall be occasioned by a fight; who shall by grapling with her, tear and despoile her: and the danger shall begin in that part of the ship signified by the Idea which governs the house the infortunate was placed in the Figure. But if *Zazel* shall by his Idea's in Figures be the Afflictor in stead of *Barzabel* and his Idea's and Figures, and he posited in the South Angle, the Vessel shall suffer by violent cross winds.

Etiam si domus Ascendentis in hoc fuerit fortunatus, erit reditus cum salutem ac bono successu: at si infortunatus, cum Malo & Damno. If the Lord of the Ascendent in your Figure shall move his Figure of his Idea into another fortunate place, the ship shall come home safe: but if infortunate, she will suffer loss and damage.

If the Ruler of the second shall remove his Idea and Figure from his own second; and the Ruler of the Figure of the Part of Fortune, shall remove the Figure cadent from them, or in □ or ☍ to them; it then presages want of victuals and things necessary. And if they shall be found in Aquatical places, there will be a paucity of fresh water. If in those Houses are attributed to Earthy or Airy Idea's, they will be put to it for want of victuals and fire, by reason of which they will be much discouraged.

And these I hope will be sufficient directions for your better conduct through all manner of Questions of this Nature, belonging to the first House and to a ship.

CHAP.

CHAP. IX.

Questions belonging to the second House Αναφορά.

THe second House, is the House of substance; and these questions following are attributed to it, *viz.*

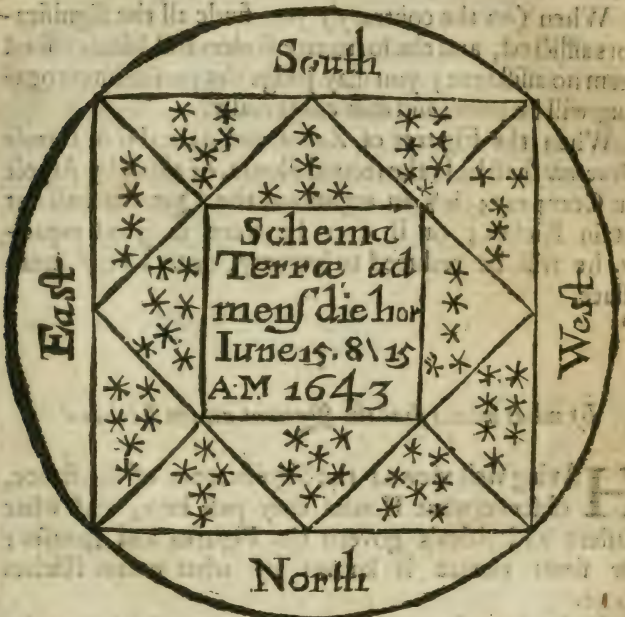
1. Shall the Querent be rich or no?
2. By what means shall he attain riches?
3. The time when.
4. Shall he obtain the goods or Money lent?
5. If he shall obtain the wages or stipend due?

And these being explained, will lead the Artist the ready way to judge any Question of this Nature.

I. *Shall*

I.

Shall the Querent be rich or poor?



IN resolving this question, you must observe the Figure that is in the second House, and his Idea and Ruler and ☉, and their projections of Aspects.

When you finde all the Significators free, and assisted by the company of good Figures, you may conclude the Querent will attain unto a very convenient degree of fortune, and shall escape poverty. *Albus* being a good Figure in the first House, and his companion *Fortuna Major* a good Figure in the second, promise a good

competent estate; and because the second goeth into the eleventh House, the Querent will be very much esteemed of his friends, and obtain what he hopeth for.

When (on the contrary) you finde all the Significators afflicted, and the fortunate Rulers and Idea's afford them no assistance; you may judge the person interrogating will be poor, and that continually.

When the Figures of *Zazel* and *Barzabel* or *Cauda Draconis* shall be in the second House, or afflict by Aspect or Company; it's an argument the Querent shall not attain Riches; or if ever he were in good capacity, he will be reduced to beggery, or to a very mean estate.

II.

By what means shall the Querent attain Riches?

HAving well viewed the Significators of substance, observe what Houses they pass into, and what Rulers and Idea's govern the Figures and Houses; for from thence is known by what means Riches come.

If the second or other Significators of substance be fortunately in benevolent Aspect of good Figures, or if the first go into the second, the Querent shall attain to great Riches without much labour, in a manner unexpectedly.

☉ in the second, signifies a prosperous and happy estate, and shews much gain from his employment and business, and that he shall have the love of friends, and gain by them, *&c.* They shall prevent (and keep off) much prejudice and danger from him, and suffer nothing of evil to infest or trouble him.

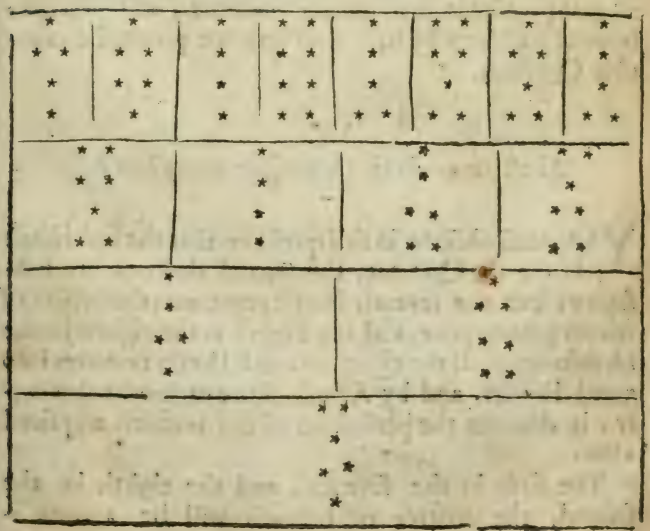
III.

III.

The time when a man may expect a thing.

COnsider seriously your Significators and your Figure of Numbers: fixed Idea's prolong the business, bi-corporeal Figures shew an indifferency, or the time to be neither months nor years: moveable Figures hasten the matter. You may measure out your time by the Idea's and Figures into years, months, weeks or days, as we directed you before. *Here follows an Example.*

A Figure of the year 1663. *For the Duke of Buckingham.*



BEing at dinner the eleventh of *February*, at *John Digby* Esq. his house, with the Duke of *Buckingham*, my Lord of *Oxford*, and other Lords and Gentlemen; amongst other discourses the Duke propounded some questions to me; and (being willing to do him service) I projected this Figure ye see, and gave him my judgement the next time I did meet him; which was a little after, one night at Mr. *Werg*'s house at the Sun-Tavern in *Aldersgate*-street; saying, Sir, I have examined the Powers above and below, and do finde (the last day of *March*, or first of *April*) *One of your servants will endeavour to kill you*, and you shall be in great danger: which thing truly happened to him indeed, as we all know.

Now you may see what an admirable Art this is, and all that practise it shall finde it infallible, and shall gain honour and fame by it. And now we proceed to another Question.

IV.

Shall a man obtain the goods or money lent?

YOu must observe in this question, that the first House is for the Querent, the second denotes his substance; but the seventh House represents the person of whom you enquire, and any Figure in the eighth House his sustance: If the eighth and first House removes into good Houses, and by Aspect salute each other lovingly, it denotes the perfection of the business enquired after.

The first in the seventh, and the eighth in the second, the matter or business will be accomplished,

And

And if fortunate Figures be in the powerful places of the Scheam, the matter or busines promised by them will be accomplished.

Hæc autem omnia supradicta intellege de rebus quæ tractantur, vel sint inter Minores & etiam inter Communes personas, sicut sunt habitatores civitatum, castrorum, villarum, & similium, quæ non sunt inter personas quarum quarum una excedat aliam, Multum, &c. saith *Des Cartes.* All these things shall then have place, and prove true, when the matter in question aboveſaid is amongst ordinary persons, or with such people with whom there is a community or dealing, as Londoners with Londoners, or Citizens with Citizens, Countrymen with Countrymen, one Tradesman with another. From this judgement exempt Kings, Princes, Noblemen, and such who pay debts slowly, and whom the Law takes little notice of.

VI.

If the Querent shall obtain his wages or stipend that is due from the King or great Lord.

BEhold the first House and his Figure, and the second, and what Figure is there, and behold the tenth and his Figure, which is the proper significator of the King or Nobleman, *&c.* And the eleventh House and his Figure shall signifie the substance of him or them. If the first be in the tenth, and the second in the eleventh House, or removes into such places where they behold each other with a smiling Aspect, the Querent shall obtain his desire.

If none of the things be in the Figure, the Querent will rarely obtain his money or wages enquired after.

CHAP. X.

Judgements pertayning to the third House &c.

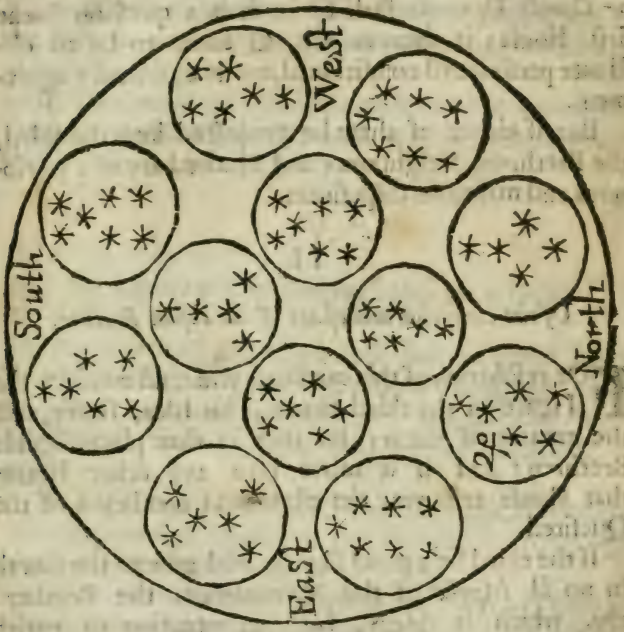
THis House judgeth of Brethren, Sisters, Kindred and Neighbours, *&c.* and of Inland-journeys, and Rumors; and these questions are proper to this House, *viz.* Shall the Querent and his Brethren, *&c.* and neighbours agree or accord?

2. Shall the Querents Inland-journeys be prosperous?
3. Of the condition and estate of an absent Brother.
4. If Reports and Rumours nois'd about, be true or false.
5. Of the advice of a friend, *&c.* if good or bad.

I. *Shall*

I.

Shall the Querent and his Brethren, &c. and Neighbours accord?



YOu are to give the first House unto him that enquires for his significators: then the third House, and what Figure you finde in it, unto the person quesited: and then resolve the question thus:

If the first Figure be a good Figure, and go into the third House with good company.

When a fortunate Figure is in the first House, and the

third Figure of the same Element, triplicity and friends; it's an argument of a good disposition in the Querent, and speaks him willing to accord with his Brethren, Kindred and Neighbours; and they will assuredly agree and live lovingly together.

When the Figures of *Zazal*, *Barzabel* and their Idea's, or *Cauda Draconis* shall be in such a question in the first House; it denotes the Querent to be an obstinate person, evil conditioned, averse to friendly agreement.

But if either of them be projected into the third, the Brethren, Neighbours and Kindred are of a poysonous and malitious disposition.

II.

Of the condition and estate of an absent Brother.

FOr resolution of this question, you must consider the Figure in the third House, his Idea, Ruler, and the natures of them; for they in that place signifie Brethren: and if it move into any other House, that House tells you the estate and condition of the Quesited.

If the third be a good Figure, and go into the fourth in no ill Aspect of the Malevolence; the Brother, *&c.* which is absent, hath an intention to enrich himself in the place where he is: for the fourth House is the second from the third, *&c.*

But the third going into the eighth with ill company and ill Aspect, the Brother is dead, or will die shortly.

III.

III.

Shall the Querents Inland-journeys be prosperous?

IF the second and third House be good Figures, and the first be of the same Nature and in good aspect to the first, it denotes the Journey enquired after to be pleasant.

Ill Figures in the third House shews but an unlucky Journey to the Querent, and very ill success therein.

IV.

If Reports or Rumours noised be true or false.

IF the Lord of the third and first be good Idea's and Rulers, and they incorporated in good Figures in good company and Aspects, and all the Angles are fixed Figures, the Report or Rumour is true.

Ill Figures in the first and third Houses afflicted by ill company and Aspect; if the Figures be strong, yet the Rumour is false.

When the Angles of the tenth and fourth Houses are fixed, although the Rumours and Reports be ill, yet they will prove true.

V.

Of the advice of a Friend, &c. whether good or evil.

MAny Neighbours or Friends, *&c.* seeing a person in a streight or in a troubled condition, will advise and

and perswade with him, what he had best to do in such or such a Case, *&c.* Now if you would know, whether he or they intend faithfully or perfidiously, project your Figure as you were taught in the first Book; you may frame the two Witnesses and the Judge if you will, but it needs not.

Behold the tenth House, (that being the House signifying advice) and see if any fortunate Rulers, Idea and Figure accidentally be posited there: That place being naturally the House of *Zazal*, and his Idea *Hanael*, but possessed by another good Figure, that is, the friend of *Hanael* and *Carcer*, you may judge the counsel or advice serious and good, and it will not be amiss for you to follow.

But if *Rubeus* or *Cauda Draconis*, or other ill Figures shall be found in the tenth House; the friends that pretend counsel intend knavishly, and are lyars and vain deceitful fellowes.

CHAP. XI.

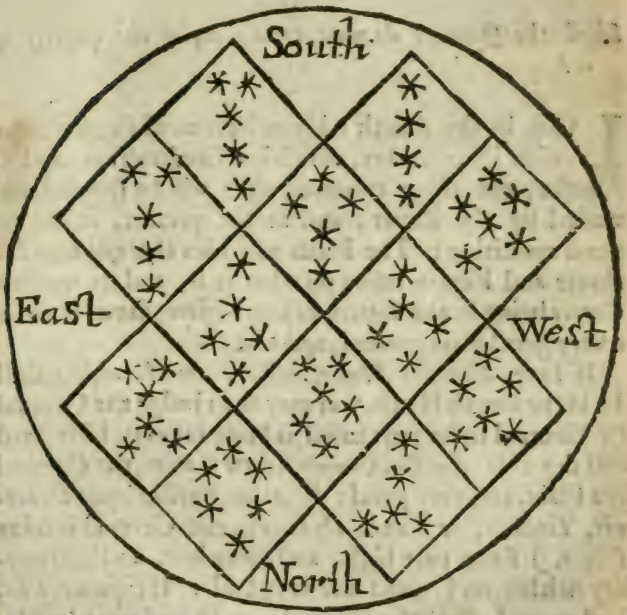
Judgements of the fourth House.

THis House is called Ἀντύγιον, the North-Angle of the Earth, and giveth judgement of Possessions, Inheritances, Lands or Houses, and of things hid or mislaid of the Father, *&c.* And these questions are proper unto it, *&c.* 1. Shall the Querent purchase the House or Land? *&c.* 2. Shall the Querent do well to take it? Of the quality of it. 3. If it be good to remove, or abide where one is. 4. Of Treasure hid, if attainable, and who keeps it. 5. Is there treasure in the place supposed? 6. Shall the Querent enjoy the estate of his Father? 7. Of a thing mislay'd, how or where to finde

finde it. These Examples will lead the Artist to understand how to resolve any Question of the like Nature.

I.

Shall the Querent purchase the House or Land?



IF the first Figure go into the fourth House, it declares the accomplishment of the thing, without impediment, let or hinderance.

The first House signifieth the Querent or Purchaser; the seventh House the seller; give the fourth House and

Populus

Populus or *Via*, if either of them be in the Scheam, to signifie the thing to be bought or purchased, and the tenth House to signifie the price thereof.

If the company, Aspect and removing of the Figures be good, you shall judge the bargain will be made and concluded between them.

II.

Shall the Querent do well to take it, of the quality of it?

LOok in the fourth: if you have an ill Figure there with ill company, which is a Conjunction, and ill Aspects, the thing enquired after will be spoyled and wasted by the Buyer; and at the present, it is in no good condition: The Ruler and Idea that governs the House and Figure tells you what it is, and its quality. *Carcer* being in the fourth of this Figure, shews it to be a very good plain ground, and a fat soyl.

If *Puer*, *Fortuna Major*, *Minor*, or *Acquisitio* shall be in the fourth House, you may then judge the Ground (if Ground to be purchased) is Mountainous, hilly, hard and dry: If *Amissio*, *Conjunctio*, or *Carcer*, the Ground is a Plain, and very good: If *Albus*, *Puella*, *Caput Draconis*, *Tristitia*, or *Cauda Draconis*, the Ground is mixt (*i. e.*) some part high, and some low, and is in quality neither very good nor very bad: If *Populus*, *Via*, *Rubeus* or *Lætitia*, the Ground is moist, and over-burdened with much Water.

III.

III.

If good for one to remove or abide where he is.

THe first House signifies the Querent, admit it be *Caput Draconis*; the seventh House signifies the place unto which he would go; the fourth House and the Figure, the Land or House, *&c.* of the Querent; the tenth House signifies the profit of removal.

Good Figures in the first and fourth, it's good for the Querent to stay where he is, if an ill Figure in the seventh. The seventh a good Figure, and the fourth and first ill Figures, and with ill company and Aspects; tell the Querent it is his best way to remove, for he will get little by continuing where he is.

IV.

Of Treasure hid, if attainable.

I Always observe in Questions of this Nature, if fortunate Figures be in the fourth, that there is Treasure hid: If the first Figure be good and in good company, and so go into the fourth; the treasure hid will be found by the Querent: and if there be any spirit, keep it: if you arrest him under the command of a fortunate constellation, you may remove him where you please; as you may read in my Book of *Genii, Angels, and Spirits bodied, and of unbodied Souls.*

V.

V.

Is there Treasure in the place supposed?

IN this question let the Ascendent signifie the Querent, when *Acquisitio*, *Lætitia*, *Puella*, or *Caput Draconis* is in the fourth, any of them declares treasure to be in the place supposed.

If *Fortuna Major*, or *Fortuna Minor* signifie the Treasure, it is Gold or Jewels, *&c.* If *Populus* or *Via*, it is Silver: If *Carcer* or *Tristitia*, it is Lead, or Coals, or a quarry of Stone, such as is in *Warwick-shire*, at a place called *Tardebick* in the *Shawes*, neer the Church; there is found the best in *England:* there is also much Treasure in that Quarry-pit. And thus you may judge according to the place supposed: If *Rubeus*, *Puer*, or *Caput Draconis*, there is Brass or Iron or such like: If *Acquisitio* or *Lætitia*, Tin, such as is found in *Cornwal* and *Devon-shire:* There is a good Vein betwixt *Sidmouth* and *Newton*, *Bowood* and *Bulverton* Hill-end: If *Puella*, Womens Ornaments: If *Albus* or *Conjunctio*, Pictures, Medals, Books, *&c.*

VI.

Shall the Querent enjoy the Estate of his Father?

MAny severe Fathers, having been wanton and full of merry frolicks in youth, curb and bridle their sons too close, fearing the son should verifie the Proverb of *So like the Father, that he is the worse again:* But I like the old saying, *An unhappy Boy makes a good Man.* Many there are in my days, that have occasion to ask

ask this Question: the Artist may resolve them according to the Rules following.

If the second go into the first, and the first go into the fourth; the Querent will enjoy the Estate of his Father; if they stay in their places, and move no further.

If one Ruler govern the first and fourth Figure, and another Ruler being his Friend, govern the second and fifth Figures, and they be all of an Element; the Querent will suddenly receive some of his Fathers Estate. An ill Figure in the fourth House declares the Father to be close-fisted, and that he cares not to part with any thing.

VII.

Of a thing mislaid, how or where to finde it?

HAving projected your Figure, and rightly considered of your first House, *&c.* you may proceed to judgement after this manner, *viz.* If the second Figure be in an Angle, the thing missing is within the House of the Querent: but if the second Figure be in the first, the thing missing is in that part of the House, which the Querent himself most frequents.

If the second go into the eleventh House, it declares the thing hid or mislaid to be in the Hall, Parlour, Banquetting-House or Dining-Rome, if a Gentleman ask the question.

If the Tradesman ask it, it is in the Shop or Counting-House.

If the second go into the tenth, the thing is in that part of the House, where the Querents Wife or Maid-Servants use most to be; if in the sixth, where his servants have most to do, *&c.* To

To judge of the nature or quality of the place, you must observe the nature and quality of the Figure and Idea, which if they be Aiery, the thing wanting is in the upper part of the House: If fiery, it is neer a Chimny, or where Iron or Flint-stones lie: If Earthy, it is neer some Pavement or Floor, or some low place: If Watry, it is neer some Sink or VVash-House, or in some mooriſh moist place, *&c.* You must also observe the Quarters the Idea's and Figures govern, for that directs you to the right Angle or part of the House where the thing is hid or mislaid: The Figures are thus to be observed in their government.

Puer East, *Fortuna Major* and *Fortuna Minor* East and by North; *Acquisitio*, East and by South; *Populus* and *Via* North, *Rubeus* and *Cauda Draconis* North and by East; *Lætitia* and *Caput Draconis*, North and by West; *Puella* and *Caput Draconis* West; *Tristitia*, West and by North; *Albus* West and by South; *Carcer* and *Cauda Draconis* South; *Amissio*, South and by East; *Conjunctio*, South and by West. For better instruction, turn back to the fourteenth Chapter of the first Book: for these things are experienced: and *Eugenius Theodidactus* will not prostitute this sacred Art to every Mechanical desire.

CHAP. XII.

Of Judgement belonging to the fifth House.

THis House called Ἀγαθὴ τύχη of the Greek Artists, because it giveth Judgement of Children, Messengers, Plays and Delights, and hath these questions to be resolved from it. 1. Whether a woman shall have children? 2. In what time may she conceive? 3. If a wo-

Woman enquiring be with child. 4. If she be impregnated of a Boy or Girl? 5. Shall she have Twins? 6. When will the birth be? 7. Of a Messenger sent of a message. 8. Shall the Querent gain or loose by play?

I.

Whether a Woman shall have Children?

NOw he that knows how to resolve these questions, cannot be to seek to resolve any that belongs unto this House. Behold now the first House, which in this Figure is *Acquisitio*: If it had been in the fifth, or in the fourth or sixth Houses, the Querent should have

Children; and if none of these happen, behold what Figure smiles upon the first, fifth and seventh Houses; and if that be a good Figure, it's an argument that the Querent may have Children. Another testimony of Children is if the second goeth into the fifth House; that being a good Figure: and the first and seventh promise hopeful Children.

Cauda Draconis, *Carcer* or *Tristitia* in the fifth, or beholding the fifth, generally denies Issue: If *Barzabels* Idea's and Figures be in □ or ☌, it portends the same.

II.

In what time may the Woman conceive?

SOme hold that if the first go into the fifth, the Querent may conceive in the first year: If in the second, the second year: If in the tenth, the third year: If in the seventh, the fourth year: If in the fourth House, the fifth year. Consider whether the Figures that are Significators of days, weeks, months and years are strong or weak; and so you may judge of the time.

III.

If a Woman enquiring be with childe.

IF the Figures, *Genii* or Ideas of Geomancy concur, you judge as followeth.

And if *Hismael*'s Idea's and Figures, the natural Significators of children, be either of them in the first House, or fifth, seventh or eleventh Houses, no ways afflicted by ill Aspects, it denotes the Querent to be with childe. Ill Figures in the fifth House, as *Zazal* and *Barzabels* Figures, or *Cauda Draconis*; the woman enquiring is not with childe.

IV.

IV.

Is the Woman impregnated of Boy or Girl?

TO resolve this question, you must observe the first House, the Ruler that gives vertue to that Idea and Figure, and the fifth House; and that Ruler, Intelligence or Angel of God, that is sent amongst other to govern the Earth: See what is there: If the first and fifth Figures, Idea's and Rulers be Masculine, the Querent is with childe of a Boy: If Feminine, she then goeth with a Girl: And this is certain, if Feminine Figures in Feminine Houses, behold the first and fifth with good Aspect: The like may be judged, if Masculine Figures in Masculine Houses, if they behold the first and fifth Houses.

Amongst the powerful Messengers of God, seven rule the Stars, the twelve Signes, and the twelve Houses in the Heavens; and seven are commanded to govern the Earth, & all things therein contained, according to the saying of one *Abeneſi:* ΟΥΡΑΝΟ ΑΝΩ, ΟΥ 'ΑΝΟ ΚΑΤΩ, ΑΣΤΡΑ ΑΝΩ, ΑΣΤΡΑ ΚΑΤΩ, ΠΑΝΟ ΑΝΩ, ΠΑΝΤΟΥΤΟ ΚΑΤΩ, ΑΑΥΤΑ ΑΑΒΕ, ΚΑΙ ΕΥΤΥΧΕ. That is: *Heaven above, Heaven beneath; Stars above, Stars beneath; all that is above, is also beaneth: understand this, and be happy.*

And God commanded them to set his Idea upon all things in Heaven above, and in the Earth beneath, and in the Warter under the Earth; and they obeyed, and it was even so. And God commanded these Messengers, Intelligences or Rulers, Idea's to every Species, and to every thing, both in Heaven and in Earth; and every Species hath it's Idea, Natural and Divine. Now the Natural Idea's and Figures receive the influences of the Divine, and of the Messengers: And these Messengers have twelve particular Idea's which they delight in, and

these twelve are set over the twelve parts of the Earth which they govern: and of these some are called Masculine, and other Feminine; the Masculine are *Zazel*, *Hismael*, *Barzabel* and *Sorath*; the Feminine are *Kedemel* and *Hasmodai*: *Taphthartharath* is convertible in nature; and is either Masculine or Feminine according to the Figures company and aspect that are with him, and behold him.

We told you before in the first Book what Idea's were Masculine, and which were Feminine. Now we will tell you the Natural disposition of the Figures: *Puer*, *Albus*, *Fortuna Major* and *Minor*, *Caput Draconis*, *Amissio*, *Acquisitio* and *Tristitia* are Masculine: *Puella*, *Populus*, *Via*, *Conjunctio*, *Rubeus*, *Cauda Draconis*, *Carcer*, *Lætitia*, are Feminine: These being heeded, the sex is easily discovered.

V.

Shall she have Twins, or more then one?

CONsider what Figure is in the first House, and what is in the fifth House, *&c.* For if the Idea's be in Bi-corporeal or double-bodied Figures, the Querent may have two Children.

Fruitful Figures in the first and fifth, in good Aspect of good Figures and fruitful, it is then possible the Querent may have three Children.

The time when the Birth will be, the Figures signifie in their number and nature, moveable, common or fixed.

VI.

Of a Messenger sent of an Errand, &c.

IF any one enquire of you concerning a Messenger, *&c.* Give the first House and his Figure to him that sent the Messenger; the seventh House and that Figure in

in it, to signifie him to whom the Messenger is sent; and the fifth Figure, the Messenger and his management or ordering of his business.

When the fifth Figure any ways beholds a good Figure in the first or seventh Houses, you may then judge the Messenger hath effected his business, and is returning again.

If he move into the quesited second, which is the eighth, and then be in the second, *dic quod defert substantium, sive sit significator Fortuna, sive infortunium:* he then brings money with him, let the Figure be good or evil: If the fifth Figure shall go to the □ or ☍ of either of the Infortunes, after he is separated from the Lord of the seventh; the Messenger will receive some prejudice or impediment in his returning home again.

If there be found an infortune in the ninth House; *dic quod iter est minus tutum propter Latrones,* you may then judge that the Messenger will not travel safe, but will be in danger of prejudice by Theeves. *At si contrarium hujus invenias, contrarium judica:* but if on the contrary you finde a fortune in the ninth, judge the contrary.

VII.

Shall the Querent gain or loose by play?

THe first Figure, Idea and Ruler shall signifie the Querent: the fifth, the Play or Game: the seventh House, the Person you are to Play or Game withall.

If the first go into the fifth House, and the seventh go into the second House, the Querent will gain by play.

If the Part of Fortune be in the second, and the Figures of *Hismael* or *Taphthartharath* in the fifth, and cast

good Aspect to the first, second and Part of Fortune, it shews gain by play.

If the second be afflicted by either the company or aspect of ill Figures, or the □ or ☌ of *Kedemel*, or the Figure of the fifth; the Querent will then loose by play: If *Cauda Draconis* be in the second House, and although a Figure of *Taphthartharath* be in the seventh, and remove into ✶ or △ to the first House, yet the Querent will be cheated and abused in his play: And this is sufficient to instruct how to judge any question belonging to this House.

CHAP. XIII.

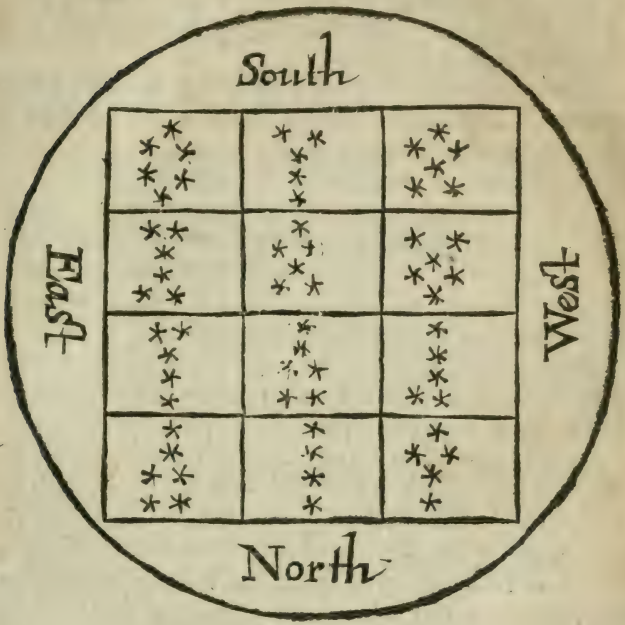
Judgements belonging to the sixth House.

THe sixth House giveth judgement of sickness, Servants and small Cattle; and by these Examples you may judge of any other question. 1. What part of the Body is afflicted? 2. Is the disease in body, or minde, or both? 3. Shall the distemper be Chronique or Acute? 4. What is the cause of the distemper? 5. Shall the sick party recover, or die of the disease? 6. Of servants, shall they prove just or knavish? 7. Of small Cattle, shall the Querent thrive by them or not? *&c.*

What

I.

What part of the body is afflicted?



THese Rules are experienced by Doctor *Anthony* himselfe: And I believe he hath gathered his Herbs out of this *Pratum* or Medow of the Idea's, a place we well know; it is a Garden, and the Mountain of the seven Mettals. Here Doctor *Anthony* found how to make his *Aurum potabile*, that hath since his death cured so many thousands of all sorts of people. And something *Moses* hath spoken to this purpose; and thus it is written: *And Moses took the Calf, which they had made*

made, burnt it in the Fire, and grinded it to Powder, and strowed it upon the Water, and made the Children of Israel drink of it. Certainly here was a strange kind of Spice, and an Art as strange as the Spice it self: This Calf was pure Gold, the Israelites having contributed their Ear-rings to the Fabrick.

Let any man in *England* now living, tell me by what means so solid and heavy a body as Gold may be brought to such a light powder, that it may be sprinkled on the face of the Water, and afterwards drunk up. If any man think he can bring such a thing to pass by fire, let him try, and cure one man when he hath done, of an Ague with it: Verily these Mysteries, with some other, which we will not for all the world put to paper, have made us almost displease our dearest friends, to whom notwithstanding we owe a better satisfaction. Had it been our fortune barely to know but these things, as most men do; we had perhaps been less careful; but we have been instructed in the nature of Angels and Spirits, (as they say) which are visible, and will speak with us, and which are invisible; and how to body them into Figures, and other secret circumstances, which few upon Earth understand. We speak not for any ostentation, but speak a truth which our conscience knows very well. We had not spoken this in our defence, but that we were assaulted and told to our face, we were bound to discover all that we knew. Therefore we leave this discovery to God: Let it be your study now to understand this Book and my *Regio lucis*, and to enter into the treasure thereof; for then you may know Spirits, and understand the nature of invisible things.

Now having projected your Figure, you must observe the first and sixth Houses, for they are natural Significators of the desease; and then the first House afflicted by

by an ill Figure, the distemper lies in the head, and also in that member or part of the body represented by the Figure and Idea.

If *Populus* be in your Figure, or *Via*, and afflicted by the infortunes, say the party is grieved in that part of the body the Figure afflicting governs, from the House of his own Idea: the same understand of the sixth. *Zoroaster.*

II.

Is the disease in the body, or minde, or both?

THe first House, his Ruler, Idea and Figure, *Fortuna Major* and *Populus*, hath signification of the spirit or minde.

Now if you finde the first House afflicted, *Fortuna Major* afflicted, and the fifth House, and an ill Figure in the fourth; you may conclude the distemper hath seized the whole body and minde also, of the sick party. See *Piso.*

If *Zazel* afflict the first House, and *Fortuna Major* or *Minor* at the same time in □ or ☍ of him, the sick party is troubled in minde chiefly about the things of the world, and about losses and crosses in estate. See *Piso.*

Hismael being Ruler of good Figures, may be in evil Houses or parts of the Earth; and then he afflicts the Significators (for you must know, *Hismael* as he may be disposed, may be an infortune and do mischief, even as *Zazel* and *Barzabel*) the Querent is troubled in minde, about Religious Tenents. If *Kedemel*, it is about Love-toys: If *Barzabel* or *Taphtharthartharath*, it is twenty to one but the sick party is Frenetique: by this Example you may understand where the disease is.

III.

III.

Shall the disease be Chronique or Acute?

IN the Resolution of this, you are to consider the complexion of the person, his age, and the time of the year; for the knowledge of these conduce much to the discovery of the certainty of the matter propounded: Diseases in *Autumn* and Winter, are usually reputed Chronical or Long, but more Long in Winter then in *Autumn:* In Spring and Summer, Acute or Short, but more Acute in Spring then in Summer. So infirmities afflicting young persons, or those in the first half of their age; likewise Melancholy and Phlegmatique persons are subject to Chronical diseases; but Sanguine and Cholerick persons to Acute. But because Sir *Christopher Heydon* in his Book of Astrology, hath given you the Reasons of these things, we refer you to them for instruction. For the Nature of the disease in this Art is taken from the Ruler and Idea that possesses the Figure in the first House and sixth House: And the length or shortness of the disease, is known by the Figures moveable, common or fixed.

An ill Figure fixed in the sixth, presageth a lasting sickness; a moveable Figure in the sixth, gone after into the tenth House; and if the Figure be good, as *Fortuna Major*, *Aurum Potabile* will cure the party of his disease: *Phroates.*

If a Figure in the first House or the sixth remove in ✶ or △ to a good Figure, in the tenth, it denotes the disease to be speedily cured by good Medicine, and shews it to be of no long continuance.

But if the first or sixth Figure, or either of them, remove and be in □, ☍ or company of ill Figures, the disease will be both long and tedious: and if this happen

in

in fixed Figures, the disease will be the longer. *Philostratus.*

IV.

What is the cause of the distemper?

THe cause of the distemper is known from the position of the significators of sickness aforesaid, in either of the four Triplicities; for therein they shew the predominant humour that is peccant. *Jarchas.*

If in your Figure, they or the most of them are moved into Houses governed by fiery Idea's, they declare the distemper to have its Original from Choler; whence Fevours and all such diseases proceed. *Cornelius Agrippa's Telismes.*

But if the Significators be altered into Airy places, blood is then predominant in the body, and the disease is thence caused; as Gouts, Leprosies, *&c.* If in Earthly, they declare the cause of the disease to have its original from Melancholy; and those diseases are usually long and tedious, as Consumptions, Agues, *&c.* *Zephar Kimcim.*

If the Significators be governed by Watery Idea's and Figures in Watery Houses, it denotes the infirmity to proceed from cold and moist causes, as Flegm; and the diseases principally are Coughs, Ptisique, and all noxious diseases of the stomack. *Agrippa's Telismes.*

When the projections of the Significators cannot throughly inform you of the Nature of the distemper: Consider the nature of the Rulers as well as the Idea's, Figures and Houses; for they much assist in the discovery of the cause of a disease. *Phroates.*

V.

Shall the sick party recover, or die of the infirmity?

IN your Figure, if the first go from good, the party will grow every day worse then other; and if Aspected by the □ or ♂ of ill Figures in the fourth and eighth Houses, the party dies: But when your Figure is ill, and removes to good places in good company and aspect, there is great hopes the infirm party will recover.

The significators of sickness no ways afflicted, but free from the ill Aspects of the Malevolents, declare great hopes of the recovery of the sick. Any Figure in the first, and *Fortuna Major* in the sixth, seventh and twelfth, the party dies. *Gerrard.*

If a Figure projected into the eighth remove into an Angle, and the first remove cadent or afflicted by infortunes, it presages Mortality.

If a Figure in the first House remove into the eighth, it declares the irrecovery of the sick.

If the eighth shall be in the tenth, and the first in the fourth, sixth or seventh Houses, afflicted by ill company and aspect; the party shall surely die.

VI.

Of Servants, shall they prove just or knavish?

THe tenth House is generally the House of the Master or Lord, *&c.* But when this question is by a Master propounded unto you, give any Figure that is projected in the first House to signifie him, and the Figure in the sixth to signifie the Servant: and if amity and love be betwixt those two Figures, their Idea's and Rulers, and the Rulers and Idea's that naturally govern the Houses

Houses; say the Servant shall prove just and honest. Judge the contrary, if you finde Figures of a contrary quality in those places, and accidentally are projected there.

VII.

If the Querent Shall thrive by small Cattle?

IF a Figure in the first go into the seventh, and the sixth be in the second House, the Querent may buy Hoggs, Sheep, Goats, Coneys: If ill Figures be there, you must judge the contrary. And now let these Examples be sufficient to teach you how to give judgement upon a Figure made for any other question belonging to this House.

CHAP. XIV.

Of the seventh House.

FRom this House or part of the division of the Earth, and other things, Artists enquire of Marriages, Partnership, Law-suits, publick Enemies, *&c.* of Thefts, Fugitives and Strays: And these you shall have briefly treated of by way of Example, that you may know how the better to judge of the rest. 1. Shall the Querent marry? 2. If marry, how long first? 3. Shall the Querent marry more then once? 4. What manner of Person shall the Querent marry? 5. Shall they accord after Marriage? 6. Shall the Marriage be effected or not? To resolve these questions or any other of what nature soever, you must project as you were taught in the first Book, and make your Figure as for Example, and judge as followeth.

I.

I.

Shall the Querent marry?

South.

North.

CONsider herein the first House, for that always signifies the party enquiring, and the Ruler, Idea and Figure in it: *Malchidael* and *Puer* with the Ruler *Barzabel* naturally Rule this House; but accidentally *Populus* is here projected: her Idea and Ruler signifie the party enquiring shall marry. Who is signified by *Populus*, is of a low or little stature, the upper parts of more bigness then the lower; a round visage, sickly, pale, a whitely complexion, the hair a dark brown, a chesnut

chesnut and variable, and she shall have many children.

The seventh House, and the Idea and Ruler that governs the Figure that is accidently projected into it. But *Zuriel* and *Puella* are naturally commanded to govern it.

Now here we finde *Tristitia* and his Idea and Ruler, which exactly describes the Querents husband. And the two significators being in △ Aspect to each other; we Judge the Marriage will be effected, *&c.* If the first or seventh be in ✶ to each other in their Motion, the Querent no question will marry.

If all the significators be ill Figures, and of ill governors in □ or ☍ to each other, you may conclude the party enquiring is averse to Marriage, and in plain terms he or she will not marry.

II.

If the Querent Marry, how long first?

FInding the significators applying by a friendly Aspect each to other, consider if in the Oriental or Meridional parts of the Earth, you may judge the Querent will be married suddenly: if their motion be Occidental or Septentrional; it will be much prolonged, and a great while before accomplished.

If the Figures and their Idea's and Rulers be in moveable places, and be also moveable: They do very much accelerate or hasten the matter. In this judgement moveable Figures that are governed by moveable Idea's give weeks and days; common give months or weeks; fixed Figures give years or months. *Et sic de cæteris.*

III.

III.

Shall the Querent marry more then once?

IF the significators of Marriage be double-bodied, they declare the Querent (be it either man or woman) to marry more then once.

If the significators be in ✶ or △ with good Figures, it portends marriage to the Querent more then once, chiefly from the fifth, seventh or eighth Houses.

But if you finde the significators of marriage in fixed places, and fixed, and in Aspect with not above one Figure; you may tell the Querent (let it be either he or she) that it presages marriage no more then once.

IV.

What manner of person shall the Querent marry? And how qualified?

SEe what Figure is projected in the first House, and what Idea and Ruler governs it, and in what Aspect it is, and observe what House it is, and accordingly describe the person either man or woman; for it will be such a one the Querent shall marry.

If the first be in company or Aspect with *Puella*, say the person is pleasant, affable. If with *Sorath*, the person is noble, of a great spirit, and imperious. If with *Barzabel*, the person is many times rash and furious, and subject to choler and passion. If with *Zazel*, the person is inclinable to melancholy, yet prudent and gravely wise. If with *Hismael*, you may say the person is just, honest and religious. If with *Taphtharharath*, the person is subtle and cunning, *&c.* Mix your judgement

mix your judgement with the quality of your significators, and their Nature is known the better.

Consider the dignities and debilities of the Rulers, Idea's and Figures aforesaid; the shape, qualifications and temperature of the person whom the Querent shall marry, will be the better known and discovered.

V.

Shall they accord after Marriage?

THe first Figure, his Idea and Ruler in company ✶ or △ of the Figure that is in the seventh, or *Kedemel*, argues much pleasure and delight after Marriage, and shews they shall agree well, and not quarrel at all.

But if they shall be in □ or ☍ each unto the other, it shews much quarrelling and contention to happen after marriage: And if they shall be in □ or ☍ of the infortunes, chiefly in all places of the Figure, the same.

The Figures of *Zazel*, *Barzabel* or *Cauda Draconis* in the Ascendent or first House, shews the Querent to be imperious after marriage, and by his or her obstinacy will occasion much discontent and trouble: But if they, or either of them be in the seventh House, the person whom the Querent marries will be the occasion of the trouble and discontent. Any of the Figures of benevolent Rulers possessing the seventh House, the person, and a friendly reception of the seventh and first, notes a good agreement after marriage.

VI.

Shall the Marriage be effected or broken off?

IF the first or Ascendent have a good Figure in it, and by motion in ✶ or △ of the first Figure, or in any of the Essential dignities of the Figure, the marriage intended shall be brought to perfection; chiefly if it shall be from good places of the Earth. We might have added divers questions more relating to marriage: but he that understands these, cannot be to seek in judging any other of this nature.

Now let us teach by these Examples to judge of Partnership, publick Enemies, Law-suits, of War, *&c.* 1. Shall two Partners agree in their partnership? 2. Shall the Querent or his adversary overcome in a Law-suit? 3. Shall a person return safe from the Wars? 4. Shall the City, Town, Tower or strong Fort hold out that is besieged, or shall it be taken? 5. Shall the Querent have publick Enemies?

I.

Shall two Partners agree in their partnership?

THe first and seventh Houses being friends according to Nature; and if good Figures accidentally by motion be projected in the first and seventh; which agree as well with the Houses and their Rulers, Idea's and Figures, as accidentally by projection, declare that the Partners shall agree in their Partnership, and gain well by their undertaking the same.

If they shall be enemies by accident, they are friends naturally. And in this case, if the first be a better Figure then the seventh, and better dignified by motion, company and aspect; it signifieth the Querent to thrive best

best in the Partnership: But if the seventh be a good Figure, and better then the Ascendent or first, the quesited gains most.

Barzabel or *Taphthartharath*, Lord of the second, afflicting by aspect or company a Figure in the eighth, the Querent will cheat and cozen his Partner: but if either of them shall be Lord of the Figure of the eighth, and shall afflict the second; the Partner shall cheat and cozen the Querent.

He whose significators are strongest and best Figures, and by motion in the best places of the Earth, shall thrive best in the Partnership: But he whose significators are weak, and in evil places of the Figure, shall do worst in the Partnership.

II.

Shall the Querent or his adversary overcome in a Law-suit?

IF the Ascendent or first House be of better Figures then the seventh, or in better company of aspect; there is great hopes the Querent will overcome in the suit of Law, and worst his adversary.

If a Figure in the seventh be more powerful in dignities then the Ascendent or first Figure, the Adversary will overcome.

If the first and seventh Houses and their Figures shall be afflicted by the infortunes, neither party shall overcome; but they shall be both ruined, if they proceed to tryal of the suit: but if they be both assisted by the fortunate Rulers and Idea's in their Figures and Houses, some friends will take up the business, and will end the matter or suit amongst them.

Both significators in their Essential dignities, as *Barzabel* in the first, and *Kedemel* in the seventh: These persons so signified by the Figures are too high to hear

of an agreement, if they have a Law-suit: But if in their motion they apply to each other, the matter will be taken up amongst themselves: he whose significator doth apply shall seek peace, and prove himself the better Christian.

III.

Shall a person return safe from the Wars?

IF the first be a good Figure strong and potent, free from the ill company and aspects of the infortunes, it is an argument of great security to the Querent, and that he shall return safe from the Wars.

If the first Figure in motion fall cadent in the Earth, or be afflicted by ill Figures; advise the Querent to stay his March, and give his Commission up to his General.

Zazel and his Idea and Figure in the first House, presageth much loss and damage to the Querent, if he go to the Wars, because there he hath his fall. If *Barzabel* be in company, or in □ or ☍ and weak, *&c.* the Querent shall be wounded.

IV.

Shall the Castle or place besieged be taken or not?

THe Ascendent or first House, and the Ruler, Idea and Figure accidentally projected in it, are for the besiegers: The fourth House for the City, Town, Castle or Tower; and the Ruler, Idea and Figure that is in it, for the head-Officer: The fifth House, and the Governors of the Figure, *&c.* for the Ammunition, Souldiery, and the assistance they either have or may expect.

If the first be strong, and in company of the fourth or tenth

tenth in the second; it is then an argument the walls shall be scaled and the place taken.

If the fourth remove into a place not beholding it, or be afflicted of the infortunes; it is an argument the Castle will be taken, and the Governours thereof subject to danger.

If ill Figures be in the fourth House, the place besieged will be taken by treachery and baseness, and that in a short time.

If a Figure in the fourth be in the second, first or tenth, the Governour no doubt hath received a good sum of money for the delivery of the place, and in short time will surrender it.

But if none of these Aspects happen, but on the contrary the fourth House and his Lord shall be fortunate, and free from all manner of impediments, and that the fourth be in no manner of amity with the first; the City, *&c.* then besieged shall not be taken by the Army begirting it.

V.

Shall the Querent have publick Enemies?

ALthough there be but few persons in the world but have publick Enemies; yet I presume there may be some (although they are rare to be found) that have none; considering that he is cursed that all men speak well of. And we look upon a person evil spoken of and envied, to have some notable parts beyond other men: but to finde whether a person have enemies or not, these Rules following will shew you.

If the first be not removed, or if it be in motion fallen into ☐ or ☍ of the seventh House, the Querent hath publick enemies, or there are such persons living

ving in the world that would do him a mischief, if opportunity were offered.

Those Figures are enemies that are □ or ☍ to the first, and the Rulers and Idea's signifie the quality of them: the Houses they are in, help your judgement much in this point.

The Figure in the seventh House teaches you to know what manner of person he is or she is.

To know whether the Querent or his publick enemies shall overcome; observe those Rules of the Plaintiff and Defendant in Law-suits; *Mutatis Mutandis* we have experienced them.

Let us teach you by these Examples how to judge a question of this Nature, as we before taught all manner of questions, and resolved some for your direction.

1. Of Fugitives or Strays, shall they be found or not? 2. Which way are they gone? What distance? 3. Things lost, if recoverable or not? 4. What is the Thief? Of the age and sex of the Thief. 5. Are there more Theeves then one? 6. Be they strangers or familiars? 7. In what time shall the thing stollen be recovered? We hope by these judged, you will be able to judge any other question.

I.

Of Fugitives or Strayes, shall they be found or not?

Taphthartharath and *Hasmoday* are naturally the significators of Fugitives and Strays (and why?) for no other reason, but because these two are swift in motion

tion, and give activity and speed in all things. Now the seventh House, and the Ruler and Idea that governs the Figure that is accidentally projected, particularly are significators thereof, unless the thing strayed be a Beast, &c.

If the first and seventh be in company or good aspects, it declares the Fugitive, &c. to be coming home again.

But if the aforesaid significators behold each other by □ or ☍, or shall move into those places, where they have no aspect at all; it denotes the Fugitive to be unwilling to return again, and an unlikelyhood of the Querents having him again. If the seventh VVheel about the third or ninth Houses, you may judge the Fugitive is gone a journey, and will not suddenly be found again. If a Horse, Ox or Cow, &c. be strayed, observe what is in the twelfth House; and observe the same Rule as before, onely with the change of the Figure of your House.

The seventh Figure by projecting falling into the twelfth House of the Figure or question, denotes the Fugitive to be under the bonds of Restraint, perhaps in prison: *Barzabel* projected so, argues the same.

If the second Figure shall be found in another House, the Beast, &c. or thing strayed is taken into custody, and driven and sold.

If the sixth or twelfth move into the ninth or tenth; it argues the Beast strayed to be either in the pound, or under the command of some Officer.

The seventh, twelfth or sixth, fortunated by the good Figures of *Hismael* and *Kedemel*, and their Idea's Figures fortunate in the second, fifth or eleventh Houses, or *Fortuna Major* in △ unto them there, they are very likely to be found again.

II.

What way are they gone? What distance?

IF *Hasmoday* or any other significator of the Fugitive or Stray, *&c.* in the tenth House, they are South; in the seventh, VVest; in the fourth, North; in the Ascendent, East.

If the significators be in watry Houses, and Idea's watry incorporated into their Figures; the Strays, *&c.* are Northward, and in some moist morish place: If the Idea's and Figures be Airy, they are VVestward, and in Mountainous and high places: If Earthy, they are Southward, and in melancholy desert places of Woods, *&c.* If Fiery, they are Eastward, and in open places, where ground hath been lately digged up, *&c.*

III.

Of things lost, if recoverable or not?

FOrtunate Figures in △ or ✶ to the first Figure or second, or of the Part of Fortune, and posited in the first or second House, declare a recovery of the thing lost; either of the fortune Figures in the first and second, are very certain arguments of a recovery of the thing or things lost.

But if the seventh shall remove into the eighth, or if the first and second cannot agree, or if *Sorath* be in your Figure, and *Hasmoday*, not beholding each other, or ⊕; or when they are under the Earth, there can lie no restitution of the goods lost.

IV.

IV.

Who is the Thief? and of his age and sex.

THe Figure in the seventh hath naturally signification of Theft and Thieves.

Now they usually observe the nature of the second, and what Figure afflicts him of a contrary Ruler and Idea, and that signifies the Thief.

If the Figure be masculine afflicting the substance, it denotes the Thief to be a man: If the Figure be Feminine, and move into a Feminine quarter, you may judge the Thief is a woman.

Zazel significator of the Thief, shews the Thief to be old, except in the first, twelfth or eleventh Houses; *Hismael*, *Barzabel* and *Sorath*, about thirty, or somewhat more; *Kedemel* and *Taphthartharath*, youthful; *Hasmoday* according to her age in the Figure Oriental, young; Occidental, more aged. And thus much may instruct you how to finde the age and sex.

V.

Are there more Thieves then one?

MAny Figures afflicting the significators of substance (it matters not whether they be peregrine or not) shew many Thieves, or more then one.

If the significator of the Thief be in ✶ or △, with double-bodied-Figures, there are more Thieves then one.

The Angles fixed, and the significator of the Thief fixed, in no aspect with any good Figure, save with the significators of substance or ⊕; these denote but one Thief.

VI.

VI.

Be they Strangers or Familiars?

IF the Ascendent move into the third or fourth House, accuse your own household-servant; and this is proved by experience.

If the significator of the Thief be in the third or ninth House, it shews the Thief to be a stranger: *Sorath* signifies a Father or Master: *Hasmoday* the Mother or Mistris: *Kedemel*, the Wife or a Woman: *Zazel*, a Servant or a Stranger lying there by chance: *Barzabel*, a Son, Brother or Kinsman: *Taphthartharath*, a Youth, a Familiar or friend: And thus must you judge.

VII.

In what time shall the thing stollen be recovered?

SEeing testimony of recovery in your Figure, you may discover the time thus.

If the significators be moveable, you finde a Table at the latter end of this Book, that will tell you which Figures signifie years, which months, which weeks, and which days, *&c.*

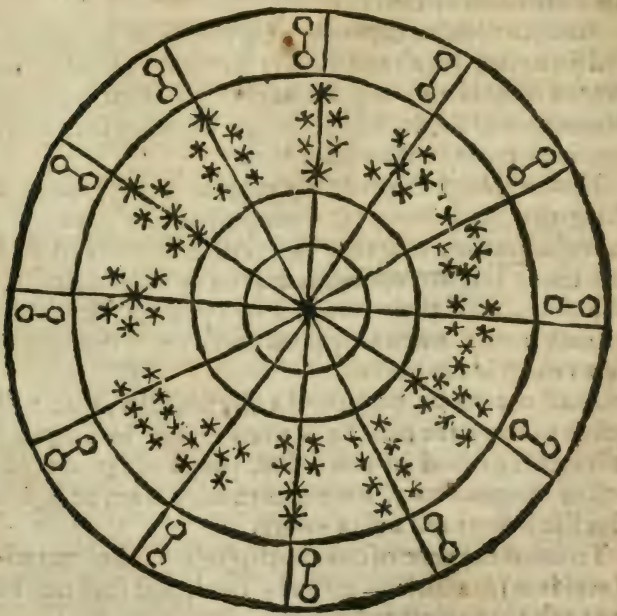
CHAP. XV.

Judgements proper to the eighth House.

THis House is of death, and hence we enquire of the death of each Querent, and the manner thereof, *&c.* It also signifies the dowry of the wife, because it is the second from the seventh. By these questions, we shall teach you how to judge others. 1. Of the time of death

death of the Querent? 2. What manner of death may he die? 3. Shall the Querent obtain the wives portion? 4. Shall the Querent or his wife die first? *&c.*

And now we hope, after we have briefly given judgement of some questions through all these twelve parts of the Earth, any capacity by varying these Rules, may also resolve any demand. And this we do really out of affection to our country. And here followeth a Scheam



of the Earth, and Rules given how to resolve any demand. And here we note unto ♂, because this House takes notice of the death of flesh; for as the Wiseman teacheth,

teacheth, *Tempus pariendi, & tempus moriendi: There is a time to be born, and a time to die.* Daily experience teacheth us, that whatsoever hath a birth, presently passeth away & hasteth towards death. And every thing that hath a beginning, doth necessarily and unavoidably roul towards its end: And this agrees with the Doctrine of the holy Apostle Saint *Paul*, *Heb.* 9. 27. *Illud statutum est Hominibus ut semel morientur: It is appointed unto all men once to die:* And they that live the longest, die at last. And those whose lives are envied, do no more but die a little before the rest.

Some live longer then other, by reason of propitious and fortunate Idea's and Rulers fortified by God at the time of their birth; which makes them by nature more strenuous and stable, and of longer duration then those who incorporate unfortunate ones.

Now although death be the portion of every man and thing that hath life; yet some persons are so peevish, rash and fearful, that they dare not be acquainted with the time; but are willing to pass on in a contented slavish fear, as if their Nescient or Non-visibility could protect them; when alas, poor wretches! death steals upon them at unawares.

Shall not he be accounted a silly Souldier, that will refuse to know the time he is to encounter his Enemie? It is rather a brand of cowardise, then a badge of boldness or magnanimity, for a man to wink when he fights. Our life is short and full of vanity.

To know the time of our death, (or any other material accident) is a blessing given by God, and shall man be so sottish as to reject it?

—It was the saying of the late King *Charls* (who was a Priest and Prophet, in his ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, in the last Chapter) *I know my life is the object of the Devils and wicked mens malice; but yet under Gods sole cu-*

stody

stody and disposal, &c. He was envyed, and died a little before his enemies. And it was also long before, the prayer and request of that King, Priest and Prophet *David*, unto the King of Kings, to be acquainted with this very thing: *Fac ut experiar, Jehova, finem meum, mensura dierum meorum quid sit, experiar quam durabilis sum:* (i. e.) *Lord*, saith he, *let me know my end, and the number of my days, that I may be certified how long I have to live.*

Surely had not this enquiry been lawful and attainable, yea had it not been of great worth and excellency, and admirable use thereof to be made, the holy Prophets would never have spoken of it, nor prayed for it. But to pass by this Angelick use hereof, as, that a man may meet his God and Saviour with joy, and joyfully exclaim in the very ears of death, πῦ σου θάνατε, τὸ κέντρον; πῦ σου, ᾅδη, τὸ νῖκος; *O Death, where is thy sting? O Hell,* (the Hebrew word is *Sheol*, a Pit) *where is thy victory?*

We will come to instance in something that may be more taking with mankind, and then we will give judgement upon some Questions belonging to this House, *viz.* the earthly uses and advantages that may be made hereof: (for such is the corruption of mankind, that it will reject every thing that carries not present profit with it.)

First in purchasing of Lands or Houses for Life, the length of his life may be considerably profitable to him, as common experience testifies.

Secondly, by knowing the length of his life, he may so order and dispose of his Earthly estate, that he may prevent much strife and contention about the same after his death, which usually (the more is the pitty) happens in such cases.

Lastly, his prudence in this kind will eternize his memory after death; which otherwise may be buried in oblivion

oblivion (after a short time) in a coffin made of the curses of his neerest Relations; and by such means the covetous Administrator or Administratrix will be prevented of couzening the Children, and the unconscionable Executor the Orphan; Brother cannot intrench upon the liberty or estate of Brother. Every man will know his own, and Families may remain in quiet, peace and concord. Let us now return and resolve our questions.

I.

Of the time of the death of the Querent?

IN the resolve of this question, you are to consider the first House, and what Figure is accidentally there; and let the Ruler and Idea that governs it signifie the Querent: the eighth House and the Ruler, Idea and Figure that governs it, to signifie the death of the Querent.

If the first be free from the ☌ of ill Figures, the Querent may live an indifferent long life. If the aforesaid significators, or either of them, shall shall be in company or good aspect of the Fortunes, and a fortunate Figure in the first; all these presage the Querent according to nature may live to a considerable age.

Finding all the significators free, as in the forementioned Aphorisms, you may conclude the Querent will live so many years, as the Figures, Idea's and Rulers signifie.

But if you finde the aforesaid significators afflicted, either by the infortunes, or by the fourth, sixth, eighth or twelfth Houses; you may then conclude the parties life to be of no very long continuance. And according to your foregoing Rules, measure Time, moveable Figures and Idea's, VVeeks, common Months, fixed years, &c.

And

And so may you discover the length (according to natural causes) of the Querents life.

II.

What manner of death may the Querent die ?

THe Ruler and Idea that is incorporated into the Figure of the eighth, shall shew the manner of death the Querent shall be subject unto, together with the Figure beholding him or them.

If the aforesaid significators shall be *Hismael* or *Kedemel*, and they strong, they portend a gentle death unto the Querent.

Zazel being significator, prenotes death by some violent Tertian, or some Ague, Dropsie or Consumption: *Barzabel*, by Fevers or VVounds: *Sprath*, by Pleurifies, or by some obstruction of the Vitals: *Taphtharthartharath*, by the Ptisique, Frenzie, Madness Lethargie, *&c.* *Hasmoday*, by drowning, or by diseases proceeding from cold moistures.

III.

Shall the Querent obtain his Wives Portion ?

EVery Querent is signified by the Ascendent or first House, and the second House doth signifie his substance; the Quesited is signified by the seventh House; and the eighth House hath signification of the Quesiteds substance in this question.

A good Figure in the eighth, in ✶ or △ to the first, and no ways afflicted by the ☌ of any unfortunate Figure, declares the Querent shall have a good estate with his wife, and shall have it without trouble. *Hismael* or *Kedemel*, any of their Figures, or the Dragons head projected in the eighth House, and no ways afflicted,

&ted, argues the Querent shall have his wives portion without any manner of trouble.

The Part of Fortune is the number of all the points divided by twelve; and what remains, tells you in what House it falls; and if eight remains, you must place ⊕ in the eighth House; and there if good Figures behold it by ✶ or △ Aspects, the Querent shall have the dowry of his Wife; and it is very considerable also.

If the second and eighth Figures being in ☌ move to any good Aspect, this argues the Querent to obtain his wives dowry without difficulty.

But if there be □ or ☍ between the significators, the Querent will not obtain the portion of his wife without difficulty.

If *Zazel* or *Barzabels* Figures be in the eighth House in ill aspect of the first or second, there will be much discontent about the wives portion; the Dragons Tail portends the same.

A woman enquiring concerning the estate of a man she is to marry; these Rules will serve sufficiently: For the Ascendent is all one for the woman as it is for the man: If a woman enquire, and the seventh House must be for the man, and the eighth for his estate.

IV.

Shall the man or wife die first?

IN this question behold the Ascendent or first House and the seventh, and see which of them goeth to □ or ☍ of the eighth, or to the ill Aspects of the unfortunate Figures, and so judge.

If it be the first Figure that suffereth this affliction, say the man (if a man be Querent) shall die first. If the seventh Figure goeth first to these afflictions, the woman will die first.

Which

Which of the significators is strongest and most powerful in the Figure? the party signified thereby shall live the longest. And thus much may serve to teach you how to judge any question belonging to this House.

CHAP. XVI.

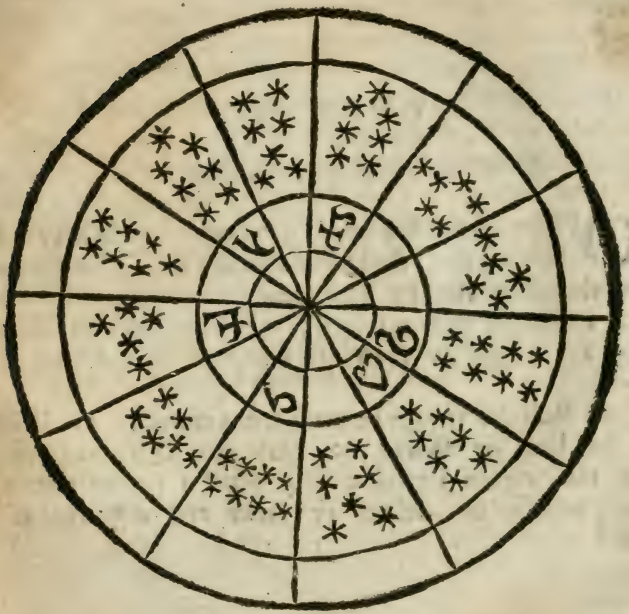
Questions belonging to the ninth House.

OF Voyages to Sea; their prosperity or infelicity: of Science *&c.* And of persons and things Religious, be the ninth House: And these four questions following explained and resolved, will give light sufficient to any thing in the ninth Chapter of the second Book.

1. Shall the voyage be prosperous or not? 2. Will it be long or short? 3. May the Querent profit by the Science intended? 4. Shall a person obtain the benefit he desires or seeks and enquires after?

I.

Shall the Voyage be prosperous or not ?



WHen the ninth Figure shall be unfortunate, it denotes many hazards and dangers to attend the Voyage : If *Zazal* be afflicting, the person enquiring will be subject to sickness and loss of goods : And if *Barzabel* or the Dragons Tail afflict the ninth House, they declare danger by Thieves or Pyrats ; sometimes it portends cozening and deceit in the Ship, one among another.

If the ninth House be fortunate and strong, much good and great success is promised to the Querent in the

the Voyage; and that he shall make a happy return.

The first and the ninth in ✶ or △ with each other, argues an admirable voyage.

But if they shall be in □ or ☍ void of all reception, you may judge the Querent will have an inauspicious voyage of it, and before he return thence again, will wish he had let it alone.

If the first go into the tenth, that being the second from the ninth; you may tell the Querent that he shall gain great store of wealth in the voyage.

If the Ascendent or first Figure shall remove into abject places of the Figure, or in □ or ☍ to abject Figures; the person will fall sick in the journey, and the voyage will be most unfortunate.

II.

Will the voyage be long or short?

THis Rule is experienced by Captain *Blackman*; for I made a Figure, and gave him a certain judgement upon it.

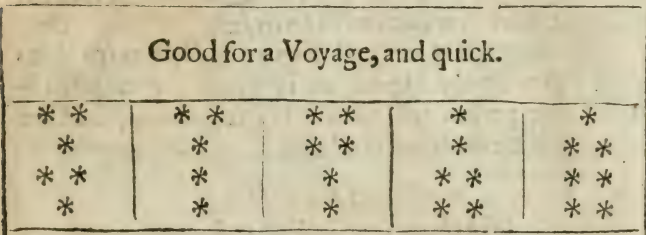
The significators of the voyage and Querent moveable, denotes the voyage to be short and quick: if they in motion fall occidental, there will be some obstruction: when the Ascendent or first House regards the ninth with good Aspect, these are arguments of a good voyage, considering the length, the Querent will make a short and prosperous voyage.

The first and ninth fixed Figures prenote a very long voyage unto the Querent; common Figures, Months; moveable Figures, Weeks, &c.

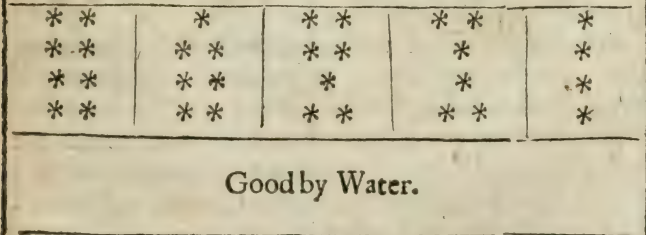
Orderly following, we have set for you all the qualities and properties of the sixteen Figures, to the end that whosoever would learn this Art, that he be ignorant of nothing which concerneth the perfect knowledge hereof: so that if you do understand these Tables,

you may also understand the first and second and third Book of this Work. And note that all the Figures, which have more points on high then below, be entring in and good, except *Tristitia*; and those which have more points below then on high, be going out and evil, except *Lætitia*; and those which have as many above as beneath, be mean, except *Carcer*. And these be their natural signification.

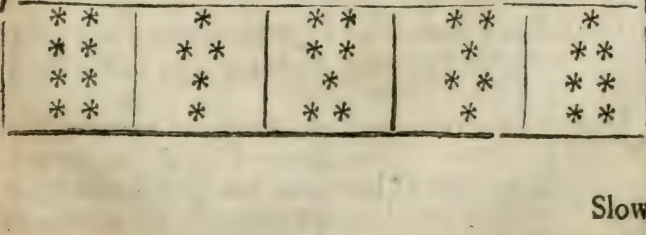
Good for a Voyage, and quick.



Good by Land.

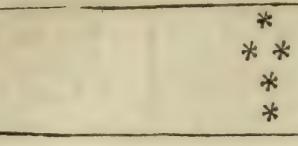


Good by Water.

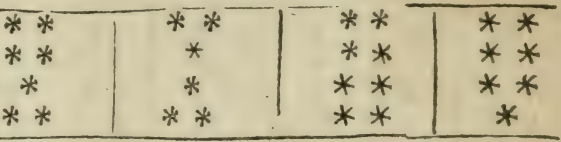


Slow

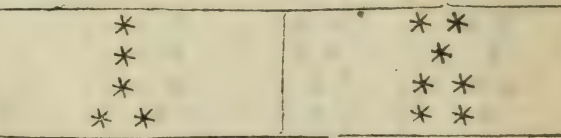
Slow for a Voyage, but profitable.



Ill for the Way.

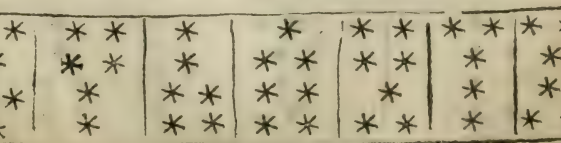


Robbing by the Way.

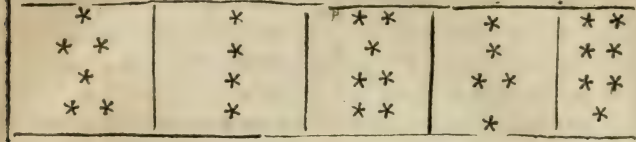


Ill for Fear.

Good for Honour and Dignity.

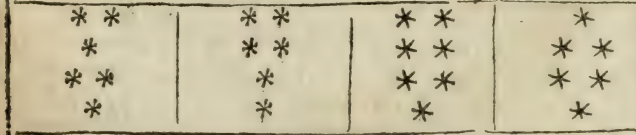


Ill for Honour.



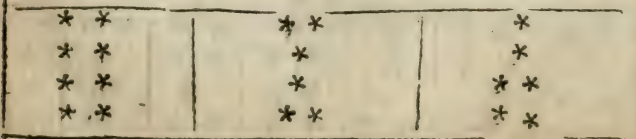
Good to have Liberry, and come out of Prison.

Ill to come out of Prison.



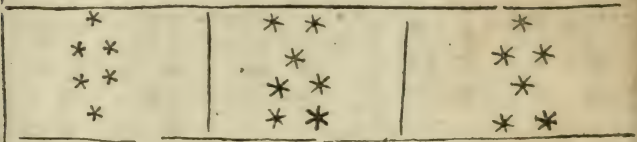
Mean to come out of Prison.

Good for the Body.

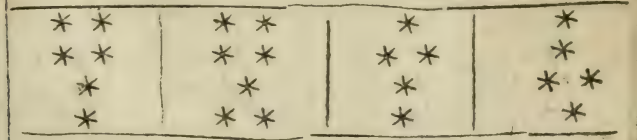


Better then before.

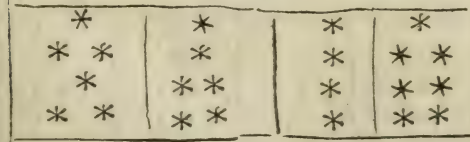
Evil for the Body.



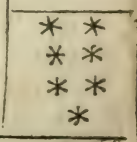
Mean for the Body.



Good for a Woman with Child.



Child die.



Mean for Child Birth.

Good for Marriage.

Best

Mean.

Good for Love of Women.

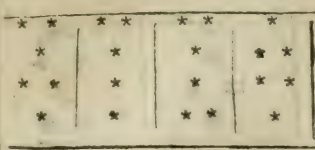
Ill for Womens Love.

Ill for Marriage.

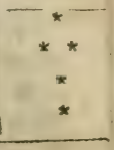
Good Figures for dread and fear.

God

Good to recover a thing ſtollen.

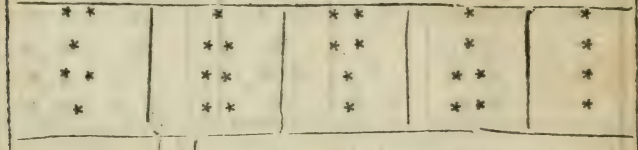


Mean.

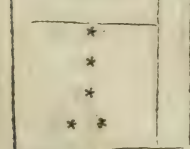


Ill for a thing ſtollen.

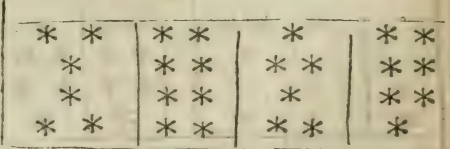
Good to take ſhipping.



Mean.



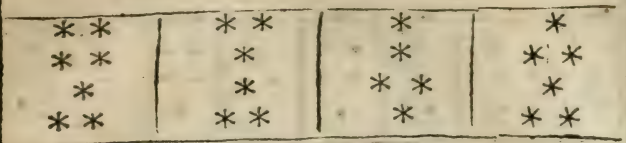
Ill for they ſhall be drowned.



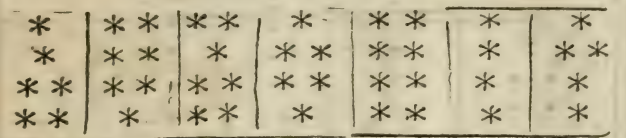
Good Figures to remove.

Mean.

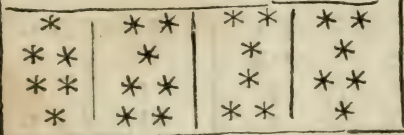
Mean to remove.



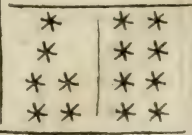
Ill to remove.



Good Figures in suspition of War.

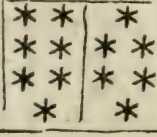


Evil.



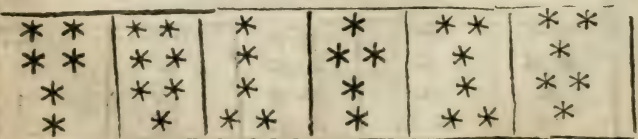
Good for Victory.

Evil.

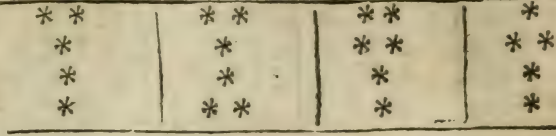


Mean.

Signifying Showres.



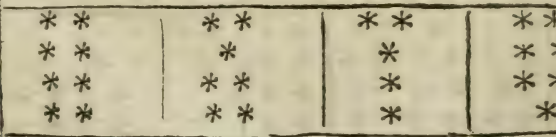
A good end by ill beginning.



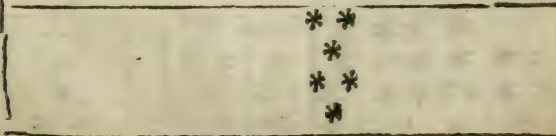
Ill for good Fortune.

Amendment of Sickneſs.

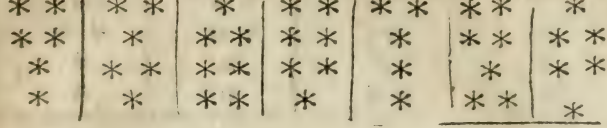
Ill for ſickneſs, and good for bloody Flux.



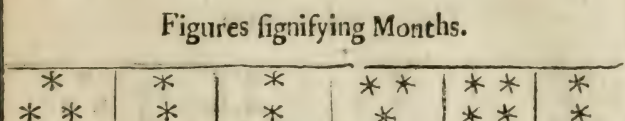
Death in the eighth.



Good Figures for the Year.

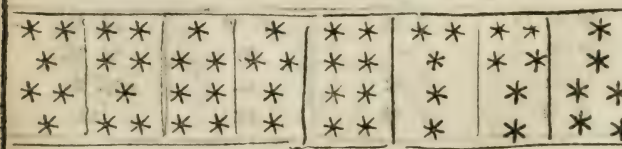


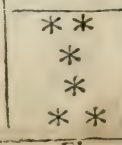
Figures signifying Months.



Weeks.	Days.	Hours.
*	* *	*
*	*	* *
*	*	*
* *	* *	* *

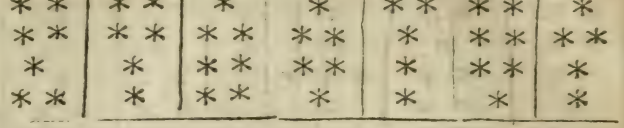
Good Figures signifying Loyalty.



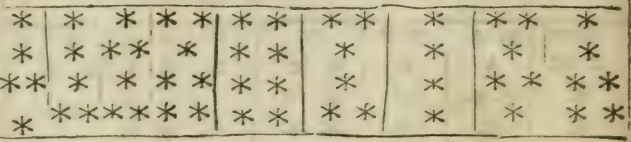
Evil Figures signifying Evil.	Mean.
	

Figures

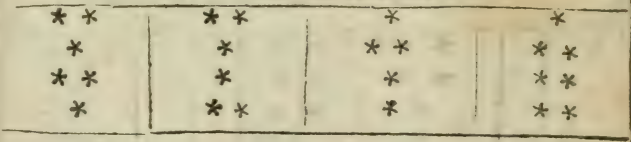
Figures of Chastity and Virginity.



Figures of Incontinencie and Lechery.

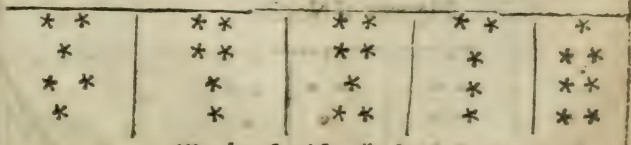


Figures of true Love.



Figures signifying false Love.

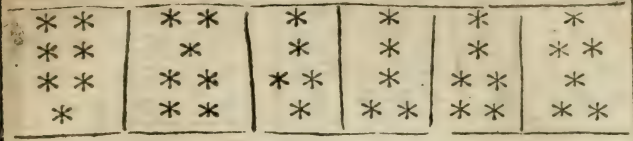
Figures signifying there is no Thief.



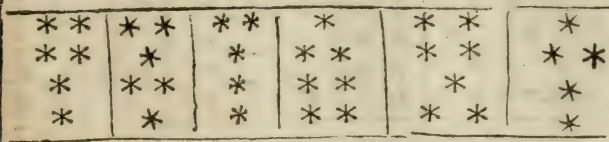
All other signifie Theft.

Figures

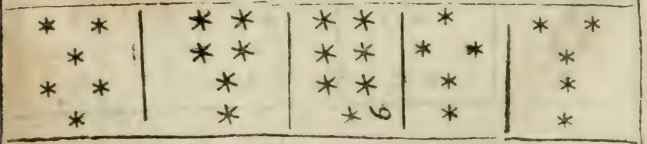
Figures signifying War.



Figures of Peace.



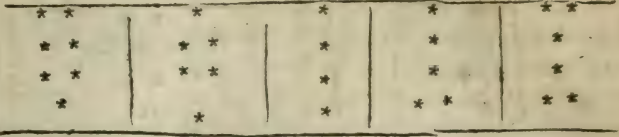
Figures of gain.



Figures of loss.

Figures of Nobility.

Figures of Ignobility.



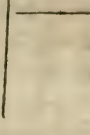
Figures of Life.

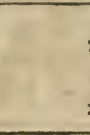
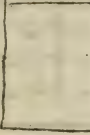
Figures of Death, if the eighth agree.

Figures of Liberality.

Figures of Covetousnes and Avarice.

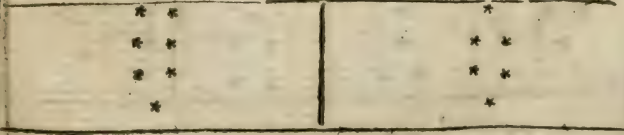
Of

Of Justice.	Prudence.
	

Force.	Temperance.
	

Good Figures to buy Cattel.

Loss to buy Cattel.



III.

III.

May the Querent profit by the Science intended?

YOu are to give the first House to signifie the Querent, the ninth House and the Figure that is projected into it, to signifie the Science enquired after; and according to their position and configurations, you are to judge of this question.

The first in company ✶ or △ to the ninth, either in or from Angles or succedent Houses, gives great hopes to the Querent, that he shall gain or profit by the Art or Science he enquires after; and if they be fortunate Figures, you may be sure of your judgement.

But if none of these things happen in your Figure, but on the contrary there happen a □ or ☍ between your significators; you may then conclude the party enquiring will not profit by the Art or Science intended.

VVhen the unfortunate Figures, or *Cauda Draconis* shall be in the first or ninth House, or afflicting their company in ill places of the Figure; you may conclude the person enquiring will not gain much by Science.

IV.

Shall a Person obtain the Benefice? &c.

IT is notoriously known, that the Clergy are not more Sanctimonious then other persons: for God in the beginning framed two Images like himself, *viz.* The World and Man, that in one of these he might sport himself with certain wonderful Operations, but in the other he might enjoy his delights: who seeing he is one, hath created the world one: seeing that he is infinite, hath

created the world round: seeing he is eternal, he hath created the world incorruptible and everlasting: seeing he is immense, he hath created the world the greatest of all things: seeing he is the chiefest Life, he hath adorned the world with vital seed, begetting all things out of himself: and seeing he is Omnipotent, by his will alone, not by any necessity of Nature, he hath created the world, not out of any foregoing matter, but out of nothing: and seeing he is the chief goodness, embracing his word, which is the first Idea of all things, with his choicest will, and Essential love, he hath fabricated this Eternal world after the example of the Internal, *viz.* Ideal world: yet sending forth nothing of the Essence of the Idea, but created of nothing that which he had from Eternity by the Idea. God also created man after his Image: For as the world is the Image of God, so man is the Image of the world. Hence some think that it is spoken, that man is not created simply the Image of God, but after the Image, or the Image of the Image of God; therefore he is called Microcosm; that is, the lesser World. The World is a rational Creature, Immortal; Man in like manner is rational, but mortal; that is, dissolvable and subject to passions; and therefore may be benefited by this Book, and the Science herein taught: For (as Sir *Christopher Heydon* saith) seeing the world it self is immortal, it is impossible that any part of it can perish. Therefore to die is a vain name, and even as *vacuum* is no where, so also death: therefore we say a man dieth when his soul and body are separated, not that any thing of them perisheth, or is turned into nothing. Notwithstanding the true Image of God, is his Word; The Wisdom, Life, Light and Truth existing by himself, of which Image mans soul is the Image, in regard of which we are said to be made after the Image of God, not after the Image of the World,

or

or of the Creatures: for as God cannot be touched, nor perceived by the ears, nor seen with the eyes; so the soul of man can neither be seen, heard nor touched: And as God himself is Infinite, and cannot be compelled by any, so also the Minde of man is free, and cannot be enforced or bounded.

Further, as God comprehendeth this whole world, and whatsoever is in it, in his Minde alone; so mans Minde comprehendeth it even in thought, and that which is peculiar to him alone with God: as God moveth and governeth all this world by his beck alone, so mans minde ruleth and governeth his body. Therefore it was necessary that the minde of man thus sealed by the Word of God, should put on also the corporeal man, after the most compleat example of the world: Therefore man is called the other world, and the other Image of God, because he hath in himself all that is contained in the greater world; so that there remaineth nothing which is not found even truly and really in man himself; and all these things do perform the same duties in him, as in the great world: There are in him the four Elements, with the most true properties of their nature: And in him an Etherial Body, the Chariot of the Soul, in proportion corresponding to the Heaven: There are in him the vegetive life of Plants, the Senses of Animals, of Celestial Spirits, the Angelical Reason, and the Divine Understanding, and the true Conjunction, and Divine possession of all these things flowing together into one. Hence in sacred Letters man is called every Creature; and not onely man, being made another world, doth comprehend all the parts thereof in himself, but also doth receive and contain even God himself. Hence Mr. *Thomas Heydon* saith, that the soul of man is the Temple of God; which thing St. *Paul* also more cleerly expressed, saying, *Ye are the Temple of God:* and the

same sacred Scripture testifieth in many places: Therefore man is the most expres Image of God, seeing man containeth in himself all things which are in God; but God by a certain eminency containeth all things through his power, and simply, as the cause and beginning of all things; but he hath given this power to man, that he should in like manner contain all things; but by a certain Art and composition, as the Knot, Tie and Bond of all things: Therefore man onely rejoyceth in this honour, that he hath a Similitude with all, Operation with all, or Conversation with all. He symbolizeth with the matter in a proper subject, with the Elements in a fourfold body, with Plants in a vegetative Virtue, With Animals in a sensitive faculty, With the Heavens in Etherial Spirit, and influx of the superiour parts on the inferiour: With the Angels in Understanding and Wisdom; with God in containing all things, he is preserved with God, and the intelligences by Faith and Wisdom: With the Heavens and heavenly things, by Reason and Discourse: With all inferiour things, by Sense and Dominion, and acteth with all, and hath power on all, even on God himself, by knowing and loving him: And as God knoweth all things, so also man can know all things intelligible, seeing he hath for an Adequate object *Ens* in general, or (as others say) Truth it self; neither is there any thing found in man, nor any disposition, in which something of Divinity may not shine forth; neither is there any thing in God, which may not also be represented in man: Whosoever therefore shall know himself, shall know all things in himself; especially he shall know God, according to whose Image he was made; he shall know the World, the resemblance of which he beareth; he shall know all Creatures, with which he symbolizeth; and what comfort he can have and obtain from Stones, Plants,

Plants, Animals, Figures, Elements, Heavens, from Spirits, Angels, and every thing; and how all things may be fitted for all things, in their time, place, order, measure, proportion and harmony, and can draw and bring to himself even as a Loadstone Iron.

And *Ficinus* in his Book teacheth, that no man can come to the perfection of this Art, who shall not know the principles of it in himself: But by how much the more every one shall know himself, by so much he obtaineth the greater power of attracting it, and by so much operateth greater and more wonderful things, and will ascend to so great a perfection, that he is made the Son of God, and is translated into that Image which is God, and is united with him; which is not granted to Angels, the World, or any Creature, but to man onely, *viz.* to have power to be made the Son of God, and to be united to him; but man being united to God, all things which are in Man, are united; especially his Minde, then his Spirits and Animal Powers, and vegetative faculty: And the Elements are to the matter, drawing with it self even the body, whose form it hath been, leading it forth into a better condition, and an Heavenly Nature, even until it be glorified into Immortality. And this which we have spoken, is the peculiar gift to man, to whom the dignity of the Divine Image is proper, and common to no other creature.

But there are some Parsons who study this Art, and make those powers of mans Memory, Understanding and Will, the Image of the Divine Trinity; others of the Presbyterian Clergy going further, do place this Image, not onely in these three faculties, which they call the first Acts, but also in the second Acts; And as the Memory representeth the Father; The Understanding the Son; The Will, the Holy Ghost: So also the word produced from our Understanding and Love, flowing from our

Will, and the Understanding it self having a present object, and producing it, do set forth the Son, Spirit and Father.

And the more Zealous Protestant Episcopal Ministers teach, that moreover, all our members do represent something in God, whose Image they bear: And that even in our passions we represent God; but by a certain Analogy, Episcopacie is the best Religion, and that which teacheth the Idea of the Law. But to our matter: we read of the Wrath, Fury, Repentance, Complacencie, Love, Hatred, Pleasure, Delectation, Delight, Indignation of God, *&c.* And we have above spoken of the Members of God, which may be congruent.

Also Divine *Plato* in *Phlebus* confessing the Divine Trinity, describeth it Understanding, Life and Brightness, which elsewhere he calleth the Word, Minde, and the Spirit; and saith, that man is made after the Image of God, doth represent the same Trinity; for there is in him an Understanding Mind, a verifying Word, and a Spirit, as it were a Divine Birightness diffusing it self on every side, replenishing all things, moving and knitting them together: But this is not to be understood of the natural Spirit, which is the middle, by the which the Soul is united; the flesh and the body, by which the body liveth and acteth, and one member worketh on another: Of the which Spirit we have spoken before; but we here speak of the natural Spirit, which yet in some sort is also corporeal; notwithstanding it hath not a gross body, tangible and visible, but a more subtle body, and easie to be united with the Minde, *viz.* that Superiour and Divine one which is in us. Neither let any wonder, if we say that the rational soul is that spirit, and a corporeal thing, or that it either hath or savoureth something of corporeity, while it is in the body,

and

and useth it as an instrument: If so be, that you shall understand, what, amongst the Platonists that Etherial Body of the Soul, and Chariot of the same may be. Therefore in like manner they place three things in Man, which they call the Supreme, Lowest and Middle. And as we say the Rulers, Idea's and Figures, so the Supreme is that Divine thing which they call the Mind, or superiour Portion, or illuminated Intellect. *Moses* in *Genesis* call th it *the breath of life, viz.* breath from God, or his Spirit inspired into us. The Lowest is the sensitive Soul, which they also call an Image: St. *Paul* the Apostle nameth it, the Animal Man: The Middle is the reasonable Spirit, knitting and tying together both extreams, *viz.* The Animal Soul with the Minde savouring of the Nature of both extreams, yet it differeth from that Supreme, which is called the Illuminated Intellect, the Minde, Light and Supreme Portion: It differeth also from the Animal Soul, from the which the Apostle teacheth us, that we ought to separate it by the power of the Word of God; saying, *The Word of God is powerful and lively, more penetrating then a two-edged Sword, piercing even to the dividing of the Soul and Spirit:* For as that Supreme never sinneth, never consenteth to evil, and always resisteth errour, and exhorteth to the best things: so that Inferiour Portion and Animal Soul is always overwhelmed in evil, in sin and concupiscence, and draweth to the worst things; of the which St. *Paul* saith, *I see another Law in my members, leading me Captive to the Law of sin.* The Minde therefore the Supreme Portion is never damned; but when its companions are to be punished, goeth away unhurt into its Original: But the Spirit, which by *Philo Judæus* is called the reasonable Soul, seeing it is by its Nature free, and can according to his pleasure adhere to either of them, if it constantly adhere to the Superiour

Portion, is at length united and beautified with it, until it be assumed into God. If it adhere unto the inferiour Soul, it is depraved and becomes vitious, until it be made a wicked Spirit. But thus much concerning the Minde and Spirit.

Now let us see concerning the speech or word: Prince *Phroates* thinketh this of the same value for immortality: for speech or word is that without which nothing is done or can be done; for it is the expression of the Expressor, and the thing expressed; and the speaking of the Speaker, and that which speaketh is speech or word: and the conception of the Conceiver, and that which conceiveth, is the word; and the writing of the Writer, and that which writeth, is the word; and the forming of the Former, and that which formeth, is the word; and the creation of the Creator, and that which createth, is the word; and the doing of the Doer, and that which is done, is the word; and the knowledge of him that knoweth, and the thing known is the word; and every thing that can be spoken is but a word, and it's called quality, for it carrieth its self equally towards all, seeing that it is not one thing more then another, equally bestowing on all, that they may be that which they are, neither more nor less; and its self being sensible, doth make it self and all things sensible, as light maketh it self and all things visible: therefore the word is called by *Des Cartes*, the bright Sun of the Mind: for the Conception by which the Mind conceiveth it self, is the intrinsecal word generated from the mind, *viz.* the knowledge of it self.

But the extrinsecal and vocal word, is the off-spring and manifestation of that word, and a spirit proceeding out of the mouth with sound and voyce signifying something, but every voyce of ours, speech and word, unless it be formed by the voyce of God, is mingled with the

Air,

Air, and vanisheth: but the Spirit and Word of God remaineth, life and sense accompanying it.

Therefore all our speech, words, spirit and voyce, have no power in this Book, unless they be formed by the Divine Word. My Lord *Bacon* in his *Advancement of Learning*, saith, *That there is not any Vertue, either Natural or Mortal, unless through God.* And in another place he affirmeth, That *our Understanding being good and sound, can do very much on the secrets of Nature; if so be that the influence of the Divine power be present, otherwise nothing at all.* So also our words can do very many miracles, if they be formed by the word of God, in which also our universal Generation is perfected, as *Esay* saith, By thy countenance, O Lord, we have conceived, as women rightly conceive by the countenance of their husbands, and have brought forth spirit. Hither in some sort belongeth that which is delivered by the *Rosie Crucians*, *viz.* that *Johannes de Spagnet* of this Opinion brought forth a Virgin out of his side.

And amongst the Mahometans there is a constant opinion that many whom at *Muggadore* and *Sapphee* in their tongues they call *Nefe Sohli*, are born by a secret manner of Divine Dispensation without carnal Copulation, whose life is therefore wonderful and impassible, and as it were Angelical, and altogether supernatural. But these trifles we leave: onely the King *Messias*, the Word of the Father made flesh, Christ Jesus hath revealed this secret, and will further manifest it at a certain fulness of time: therefore a minde very like himself.

As a Priest saith of the Clergy-man Mr. *Linacre*, in these Verses:

God gave Man Reason, that like Deities
He might bring forth Gods with Capacity.

O happy he, that knows his worth, and how
He equal is unto the Gods above.
They repress Dangers, make Diseases fly:
They give Presages, and from Misery
Deliver men: reward the good, and ill
Chastise, and so the will of God fulfil.
These are Disciples, and the Sons of God
Most high that teach his Word abroad.

Who are not born of the will of Flesh, or of Man, or of a Menstruous Woman, but of God. But it is an Universal Generation, in which the Son is like the Father in all manner of Similitude; and in the which, that which is begot is the same in Specie with the begetter: And this is the power of the Word formed by the Minde, and received into a subject rightly disposed, as seed into the Matrix for the Generation: but I say, disposed and rightly received, because that all are not partakers of the Word after the same manner, but others otherwise: And these are the most hidden secrets of this Art, which ought not to be further published.

But *è diverticulo in viam*, we have deviated too far, we must turn into our road again, and teach you how to give judgement upon a Figure, and resolve any Question, either past, present, or to come; we have onely urged by this way of προοίμιον, or preface unto this most considerable Art, for to satisfie the tender consciences of the Vulgar persons, into whose hands we know this Book will come: possibly it may prevent also the prejudicate opinions of the better Learned, against the sacred Art, most choice and excellent, by very few understood, to teach them, we shew in our ensuing Aphorisms.

Now give the Ascendent or first House, and the Figure

gure in it, to signifie the Parson or Clergy-man, because he is Querent: and let the ninth House signifie the Parsonage or other Ecclesiastical preferment sought after.

If the first and ninth be in Conjunction or good Aspect, gives great hopes that the Minister or Querent may obtain the Parsonage or Benefice sought after.

If the principal significators be in ✶ or △ Aspect, in mutual reception; denotes the Querent shall obtain the Benefice with little trouble.

When the first shall be joyned to Figures of *Hismael* or *Sorath*, or in ✶ or △ to either of them; the Querent shall obtain the Benefice sought after.

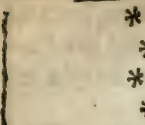
But if none of the Testimonies happen, it will be a very difficult matter to obtain the Parsonage desired.

Ill Figures in the ninth and first, or afflicting the ninth or first Figures, shews much trouble and vexation to Vicar or Curate, or the Parson that enquires after the Benefice, and it will never be obtained. Fortunate Figures, in fortunate Houses befriending the significators, give hopes of the business enquired after: infortunate Figures being in fortunate Houses, and afflict the significators of the business, will not come to any thing.

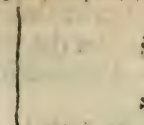
Of Dreams.

IF a man hath dreamed a Dream, and he hath forgot what it is; or if you would know what another thinketh, make a Figure and judge as followeth, according to the Rule in the second Book.

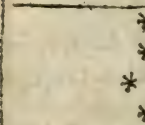
The



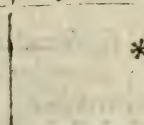
The demand, Dream or thought was for Silver.



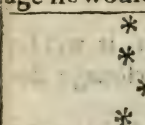
The Dream was of Money, Voyage, or a thing lost, or touching Cousins.



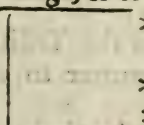
Of a thing he did love, or of a Friend, or of a Voyage he would take.



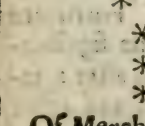
Of Mirth, or of a Woman with Child, or of Marriage, or of a Journey.



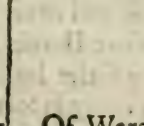
Of a Womans death, or of Money.



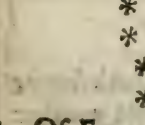
Of a red thing, or of blood.



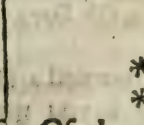
Of Merchandize, changing of Lodging, or of an Union.



Of Wars, or of things of Malice.



Of Fear, Death, or of Gain.



Of changing from one place to another.

Of

Of Marriage, or of an Assembly.

Of the Loss of Money, and of the Way.

Of some Person which is with some Lord.

Of a thing bought, lost or stollen: of Sickness and invocation of Spirits.

Of Imprisonment, Sickness, or a thing hidden.

Of some suspition.

The Thought was of Women, Money, or of Beasts.

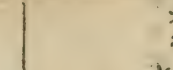
Of something lost, strife or debate, or of the way.

Of sickness, of things lost, or of imprisonment.

Of a great Robbery, of Company, of Imprisonment, or of the way.

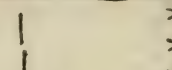
Of

Of Fear, Fortune, or Gain by Women.

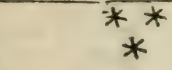


Of Changing of Lodging.

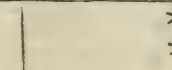
Of the way, or of things sad and melancholy.



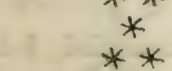
Of something he is in doubt of, of a Voyage, or things lost, of Money.



Of Gain to be had by traffick, or moving from place to place, or of Childbirth.

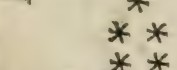


Of some Journey to be made, or of some loss.



Of Bloodshed, or of a red thing, or of some fright.

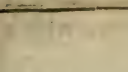
Of a Woman, Money, or of Love.



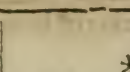
Of some good and merry thing.

Of fear, or of the displeasure of friends.

Of



Of Women, or of Money, or of Cattle.



Of some body that he loveth, or of the Way, or of melancholy by reason of Sickness.

CHAP. XVII.

Judgements pertaining to the tenth House.

THe Honour, Office or Dignity, Profession or Magistery of each Querent, is known from the tenth House: And these interrogations are commonly propounded, *viz.* 1. Shall the Querent obtain the Office or Dignity desired? 2. Shall he remain in the Employment he possesses? 3. What Magistery or Profession will be best for any one to follow?

I.

Shall the Querent obtain the Office or Dignity desired?

YOu must always remember to give the first House and what Figure you finde there, to signifie the Querent; let him be of high or low degree: and the tenth House, and what Figure you finde there, shall represent the Office, Honour or Dignity sought after.

If therefore the first Figure shall be joyned to the tenth, or shall friendly regard the tenth by a ✶ or △, the Querent shall obtain the Dignity sought after by his industry, and the means he will use.

If the first Figure shall move with the earth, and her Rulers and Idea's into the tenth, and not afflicted, the Que-

Querent shall obtain the Honour and Office, *&c.* which he seeks after.

Fortunate Figures in the tenth having power in the Ascendent, declare the Querent shall obtain the Office or Dignity desired.

But if none of the aforesaid Configurations happen among the Significators aforesaid, you may conclude the honour and preferment sought after by the Querent, will not be obtained: No, although he have the greatest promises and most probable hopes that is possible a person can have of any thing.

II.

Shall a person remain in the Employment he possesses?

When a person is in an Employment, Office, *&c.* and is jealous of being turned out, see if the first and tenth Figures are in company with good Figures, and in good Aspect together; you may conclude, finding a good projection of Figures, that the Querent shall enjoy the place he at present possesses.

If the first Figure go into the tenth, it prenotes the Querent to keep and remain in the place he at present possesses.

But if the first shall be in □ or ☍ by place and nature with the tenth Figure, it portends the Querent in danger to loose the Office or Employment he holds or possesses.

III.

What Magistery or Preferment will be best for any one to follow?

This question is onely fit to be propounded by such persons that are capable of a Profession, *&c.* and not by those that live and move in a higher sphere; and when

when a person convenient and proper propounds the Question, either for himself or Friends, *&c.* you may answer him according to these following Aphorisms; you are to consider the Ascendent or Figure that is in the first House: for the person enquiring, and the Figure in the tenth: and *Barzabel* and *Kedemel*, for the Trade and Profession of the Querent, *&c.* And consider the Aspects between their Figures and the first.

If the Figures governed by fiery Idea's, happen to be significator; you may judge the Querent will do well in any Profession that relates thereunto, according to his capacity of Birth: as if he be of quality suitable, let him turn Chymist, Physitian, Jeweller, Chyrurgeon, Gold-smith, Silver-smith or Apothecary. If of a mean condition, he may make a good Armorour, Cutler, Smith, Baker, Glass-maker, and the like.

The significators in Aireal Figures; if the Birth of the Querent be not mean, he may make a Lawyer, Arithmetician, Accomptant, Geometrician or Surveyor, Scrivener, Clerk, Astronomer, *&c.* But if he be of a mean Parentage, he may make a good Haberdasher of small Wares, a Millener, a Painter, a Draper, or one that may deal in all retail Commodities.

But if the Idea's shall be in Earthy Figures, the Querent may make a good Farmer or Husbandman, Gardner, Groom, Grazier, Farrier or Coach-maker, Butcher or Brick-maker, Joyner or Carpenter, Turner or Shoo-maker, Collier, Carter, Shepherd, Neatheard, Day-labourer; and indeed any kinde of servile Work or Employment.

If the Idea's of the Profession shall be in Watery Figures and significators, it may denote the Querent

to do well in Brewing, Malting, in selling Wines, in Victualling, in turning a Fish-monger or Saylor; he may make a good Water-man, or do well in any thing that belongeth to the watery Element.

If the first and tenth Figures shall be in ✶ or △ Aspect, that must be the Profession he shall follow: If the Rulers, Idea's, Figures and Elements agree in nature and quality with the Genius of the Querent *(i. e.)* if they move to good Houses and there stand.

But if the significators of Trade shall be afflicted in cadent places of the Figure, and in □ or ☍ to each other; you may then say that the Querent will not thrive by his Trade or Profession.

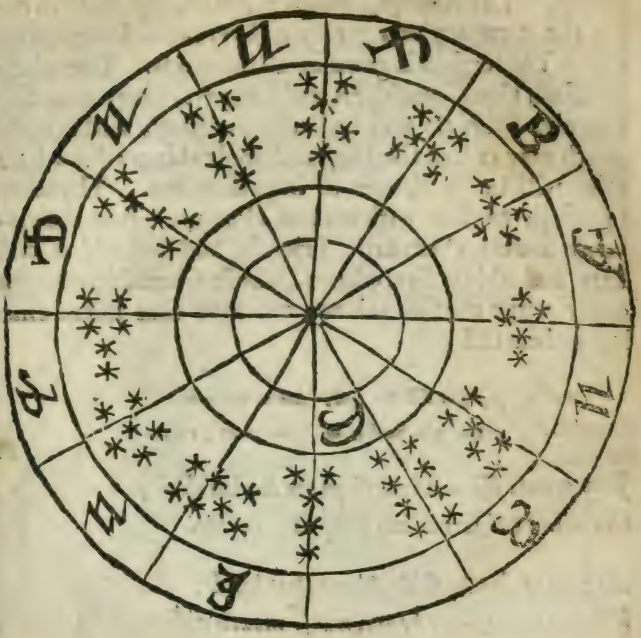
And thus much may serve for the judgement of the tenth House.

CHAP. XVIII.

How to judge a Figure of the Day.

NOw we are among Friends, let us see whether the day will be pleasant and youthful for sport.

The



The first Figure is *Fortuna Major*; and because it is associated with *Acquisitio*, which is a good Figure, signifieth a pleasant Morning, and that about seven a clock he shall receive Money. The third, which is *Albus*, is good to make a short voyage, and signifies that Letters shall bring good newes; it is also good for all the demands which may be made upon Friends and Kinsfolk. The fourth, which is *Caput Draconis*, signifieth to Sup with the same Friends that he Dined withal, and that he received Money of. The fifth, which is *Populus*, signifieth a great Woman will not be pleasant, but froward in the company. The sixth, which is *Acquisitio*, signi-

fieth the love of the Drawers, and that they bring good Wines. The seventh, which is *Puella*, signifieth to enjoy the company of a merry and vertuous Lady at supper. The eighth is good in all demands. The ninth signifieth that Counsellers and Lawyers, Clegy-men and Learned Scholars will be in the company, and in their mirth may talk of the King and noble things; for which they will be in danger of imprisonment. The tenth signifieth to dine with men of Honour. And the eleventh makes them true Friends, and such which will hate and abhor Sycophants, whose friendship remains onely while the Sun shines: we love that friend that is true hearted.

Ἐχθρὸς γαρ μοι κεῖνος ὁμῶς Ἀΐδαο πυλῆσιν
Ὅς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν ἄλλο δ' ἑτάξει.

Jam gravis illi mihi nigri quam limini ditis,
Ore aliud qui fert aliud sub pectora celat.

As vale of death, so do I hate that kinde,
Whose tongue from heart, whose mouth dissents from minde.

The twelfth, which is *Conjunctio*, signifieth that the person shall receive no damage from his enemies: And because the tenth is a good Figure, it signifieth mirth about noon: And because the seventh also is a good Figure in △ to the eleventh, he shall sup with the same he dined with, and they will drink together until midnight. And this is the manner to judge a Figure for the fortune of the day.

A

A Figure of the Week judged.

EVen now as the Figure before is for an Example to make a Figure to know the fortune of the day in any queſtion propounded; ſo ſhall this be for Example of thoſe queſtions propounded, to know what ſhall happen that Week. And here followeth a Scheam of the

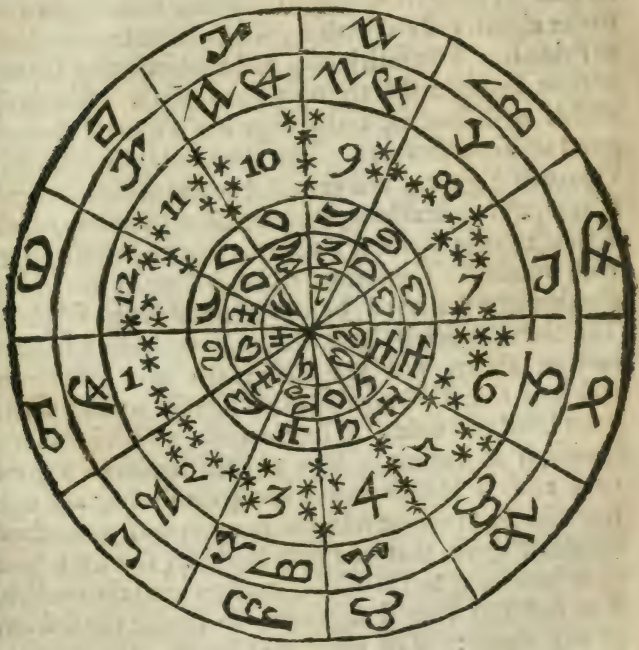
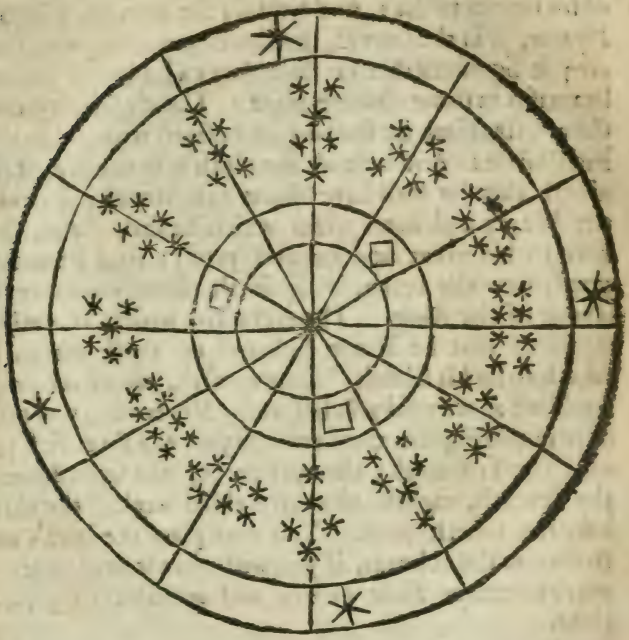


Figure: Within the firſt Line is all the Idea's that naturally govern the Houſes: In the ſecond Line is all the Idea's that govern the Figures that are accidentally projected in the third Line: In the fourth Line are the Rulers that naturally govern the Houſes and the Idea's: In

the fifth Line are those that govern the Figures: In the sixth place are the Co-significators: And because *Puella* is in the first, and her Idea and Ruler be friends to the natural significators, it signifieth that the Week shall have a very good beginning. The second, which is *Fortuna Minor*, signifieth that there will be but small profit. The third, which is *Cauda Draconis*, sheweth that one of the Kinsfolks of the Querent is discontented. The fourth, which is *Carcer*, which goeth into the eighth and eleventh, signifieth discontent or death of Friends. The fifth is *Via*, and signifieth that Letters will be brought shortly with good news. The sixth, which is *Conjunctio*, and a Figure of Figures, sheweth good and loyal servants. The seventh is *Amissio*, and a Figure of Figures, but very ill, because of the Co-significator, and natural Idea, and accidental Figure, which do not agree in Element; and therefore signifieth anger with women. The eighth, which is *Carcer*, sheweth of the death of a Friend, or else of something of Spirits. The ninth, which is *Caput Draconis*, signifieth a hope to receive Mony, and yet not receive it. The tenth, which is *Caput Draconis*, doth signifie to dine with a great Lord this week. The eleventh, which is *Carcer*, signifieth as before. The twelfth signifieth a good time to buy Horses and other great Beasts, and that Enemies shall become friends. But you must understand by this Figure, that the first signifieth the sixth hour after Sun-rising, and so of all the others unto the twelfth: The first and second together, do signifie the first day of the week: The third and fourth, the second; and so of the others in proceeding from two unto two.

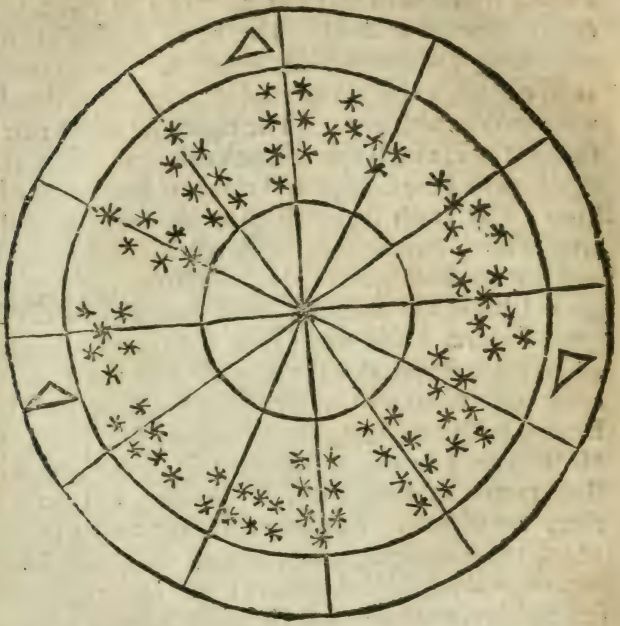
A Figure of the Month, for a Gentleman at White-Hall.



THe first Figure is a Figure of joy, called *Acquisitio*, signifieth the beginning of the Month to be good: and because she is accompanied with *Populus*, which is the Figure of the Element of the Water, it signifieth that the ways shall be very foul. *Lætitia*, which is the third, signifieth peace and concord amongst Friends and Kinsfolks. The fourth is *Puer*, and signifieth a mediocrity in all affairs and business. The fifth is *Fortuna Major*, and signifieth to take pleasure in fine Cloathes, trimmed with God-lace and such Ribbon;

and to eat and drink, and feast, and to have acquaintance of women. The sixth, which is *Carcer*, and goeth into the eighth and twelfth Houses, signifieth the death of some of his servants, or to be held prisoner, or else some of his Horses to die: And because the seventh, which is *Populus*, is in the second, and is accompanied with *Carcer*; it signifieth that he shall Marry a Lady fair bodied, beautiful in some obscure place. The eighth, which is *Carcer*, signifieth he shall do his business with great Wit and Policie: And because the ninth is in the first, it signifieth that he shall have Money this Month; and that the Wages and enterprizes which he shall make, shall turn to his great honour and profit: And because it goeth into the tenth, it signifieth thereby to have the favour of the King. The eleventh, which is *Amissio*, signifieth that he is not beloved of those whom he taketh to be his friends. The twelfth, which is *Carcer*, signifieth as we told you before. Moreover, you must note in this Figure, that in this Figure the three first signifie the first week; the next three, the second week; the seventh, eighth, ninth, the third week; the three last, the fourth week. You may place the Idea's and Rulers in the Scheam, if you will; but it needs not, if you remember their natural and accidental significations.

A Figure for the Year $165\frac{7}{8}$. *for the King.*



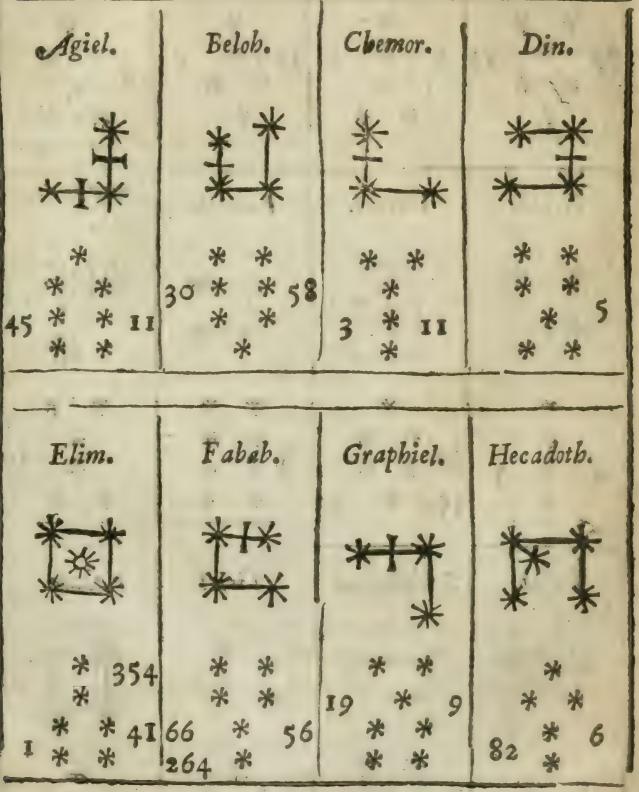
THis present Figure sheweth that the King shall be fortunate this year by reason of *Acquisitio* his Idea and Ruler in the first House: and because the said Figure is good, and passeth into the eleventh; it doth signifie that the King shall come to a point with his Enemies, and obtain many Friends. The second, because it is a good Figure, signifieth that he shall have more money then he had other years before, and then he shall gain much. The third signifieth durty travelling, and wearisome. The fourth being an ill Figure, signifieth that he shall be angry about some Lands, Woods and

and Houses that will be destroyed in the War: And because the fourth goeth into the tenth, it signifieth that another would keep his Lands from him by force, when *Oliver Cromwel* is dead. The fifth, signifieth that he will be angry with one of his kinsfolks. The seventh is an ill Figure, and signifieth that his enemies will endeavour to War with him. The eighth signifieth that he shall not be in any danger of death this year. The ninth signifieth that the Clergy will this year stand affected to him. The tenth signifieth that his Servants shall be true to him. As touching the eleventh, because the first and that are both governed by one Ruler, it signifieth good friends and faithful. And because the first is a good Figure, I said when *John Booker* and I disputed about government, that the King in *May* 1660, would come again to his own, as Mr. *John Empson* at the Fiery Beacon in Dukes-place, Mr. *Errington*, Mr. *Flood*, and Mr. *Edward Edwards* at the Fountain, over against the Rose-tavern in *King-street*, *Westminster*, and many others can witness. And since that, the 29 day of *June* 1660, the King being at supper with the Duke of *Buckingham*, and our self being there; the Duke again verified this Art, and hath found it infallible, being as it were *Rosie Crucian Axiomata*. Now it is not lawful for me to tell you what shall happen in *England: hei mihi!* I dare not: I would all the Kings friends were as faithful as the Duke of *Buckingham*, the Lord of *Oxford*, Sir *John Hanmer*, Sir *Ralph Freeman*, and noble Colonel *Samuel Sandys* late Governour of *Worcester* in the Wars.

CHAP.

CHAP. XIX.

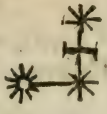
The Alphabet of Angels and Genii, or the writing and Language of Heaven.



Jah.

79 13

Kne.



2 8

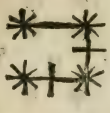
Labed.

120 64

Mehod.

6

Nelah.



2 5

Odenel.

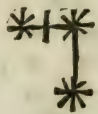
39

354 43

Pamiel.

5 7

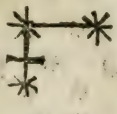
Quedbarschemoth.



10

Relah.

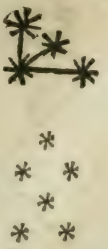
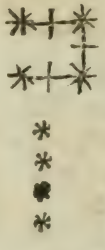
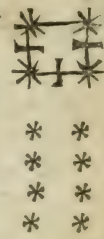
Schethalim.



Tiriel

Vabam.

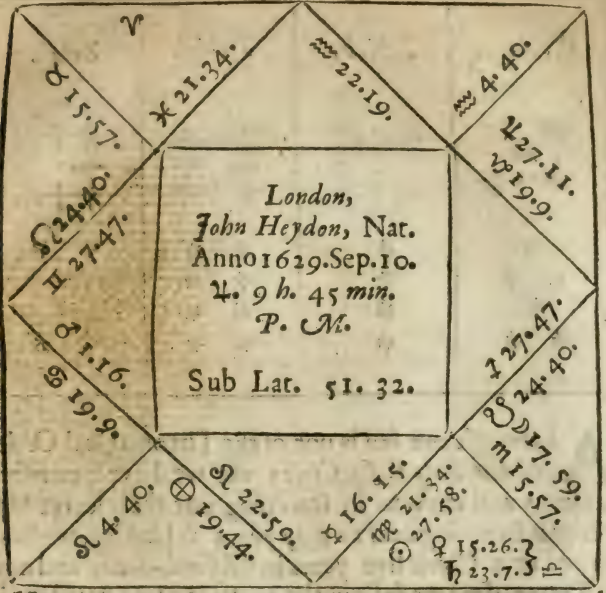
Wasboga.

Wasboga.	*Xoblab.*	*Yschiel.*	*Zelab.*
			

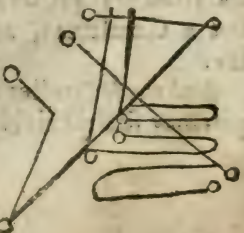
ALthough our self is not of the Theomagical Order of the *Holy Rosie Cross*; yet we have been very studious and curious in searching out their secret Mysterious Learning near twenty years: besides, we have served as a Clerk five years in *Cliffords-Inne*, and now in Terme-time we follow the practice of an Atturney in the *Kings-beneh* at *Westminster*. But this is our Vacation-Recreation, and it is profitable to our Practice in the Law; and by these Arts we gain credit: for we will undertake no cause that shall go against us; let the Plaintiff or Defendant pretend what they will, we know beforehand what good or evil will end the business; and so we (contrary to others) endeavour peace, save money and trouble; yet we do not profess our self a Scholar, but a Gentleman, and that very few Artists can do, *&c.*

And these Studies and Actions are natural to us, as you may see by this Nativity following.

London,

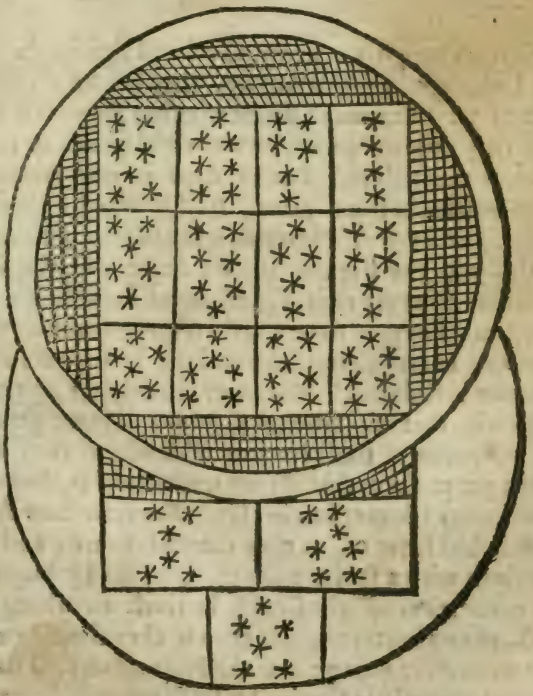


Now there's an Astrologer would needs have 29 degrees of *Gemini* to be my true Ascendent, having no other reason for it, but that he had made my Nativity and Sir *Chr. Heyden*'s like each other: this I attribute to a kinde mistake; but to rectifie his errour (yet I am no pedant, but the business concerns me otherwise, I scorn it) I have 27 degrees of *Gemini* ascending, *&c.* as you may see by the Figure; and this is the character of my Angel Guardian, whose name is *Malhitiriel*, as you may read in *The Harmony of the World.* It is not our happiness to know any man that understands these Divine *Rosie Crucian* Arts, *viz.* Astromancy and Geomancy, Telesmatical Images, and our Theomogia in their Nature.



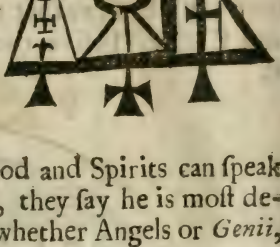
Next

Next, for an Example, in all your works you must be careful that the Figures of Astromancy and Geomancy agree Harmoniously, otherwise you will never make a Telesme, nor can you finde what characters the Angels and Rulers of the Heaven and Earth delight in. You must also observe that the Metal must be spermatick and Calloe, before the Astral Agent will rest upon it.



Albus

Albus is in the first House, and his Ruler and Idea are of the Nature of *Gemini* and *Mercury* in *Virgo:* and this is his Character drawn from the Figures.



Now although we know God and Spirits can speak any Language, yet this before, they say he is most delighted in. But many doubt whether Angels or *Genii*, since they be pure Spirits, use any vocal speech or tongue amongst themselves. But St. *Paul* is our Authority, when he saith in some place, *If I speak with the tongue of men and Angels:* Now this is the Idiome before, and by this and the Figures do we finde out the Angel Guardian of every man, Celestial and Terrestrial. And seeing all Tongues have and do undergo various mutations and corruptions; this and the *Hebrew* do always continue inviolated. Moreover, an evident sign of this opinion is, that though each Genius and Intelligence do use the speech of those Nations with whom they do inhabit; yet to them that do not understand it, they never speak in any Idome, but in this. But now how Angels speak is hid from us, as they themselves are; and what man doth with a sensible voyce, they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce: So the *Platonists* say, That *Socrates* perceived his Genius by sense indeed; but not of this body, but by the sense of the Etherial body concealed in this: after which manner *Averroes* believes th

Ange,

Angels were wont to be heard and seen by the Prophets. That Instrument, whatsoever the virtue be, by which one Spirit makes known to another Spirit what things are in his minde, is called by the Apostle St. *Paul*, *The Tongue of Angels:* Yet oftentimes also they send forth an audible voyce, as they that cryed at the Ascension of our Lord, *Ye men of* Galilee, *why stand ye here gazing into the Heaven?* And in the Old Law, they spake to divers of the Fathers with a sensible voyce: but this never, but when they assumed bodies, as you may read in *The Harmony of the World*, and in *The Holy Guide*. Let us proceed to other Questions.

1651. *August* 4.

WE set sail from *London* to *Sally* along the Coast of *Barbary*, the 13 day of *April*, 1649, and had

good weather, outward bound. From *Barbary* we stood off to Sea with a fresh Winde for *Chrisley* in *Arabia*, and feared no body but Prince *Rupert*, because we were of great force: *viz.* forty Guns all Demi-Cannon and Demi-Culvering, and Sachers; and one hundred lusty able Mariners, besides Gentlemen and Merchants, that were Passengers. Now no Turks Man of War durst come near us: so in a Months time we came to Anchor; and being one day in privy council with the Gentlemen, Captain and Merchants, and other Officers of the Ship, the Captain desired to know whether the King of *England* were well or not: so I favoured him with this Figure, and gave my judgement thus: The King is very well, he will come into *England*, and in *September* his Army will be worsted at *Worcester*, and he will be forced to shift for his life; which thing grieves me. Now all our Friends in *England* are very well, and we shall make a good Voyage with the loss of one man; we shall have stormy weather homeward. Next morning as soon as the Sun had saluted the Sea, we loosed our Fore-top-sail, weighed, and made all full sail until we came down the River *Euphrates* to lower *Babylon*; and from thence came home, and found every thing true, as they had written from the Figure: And thus to the honour of Art let this be spoken.

April

April the 20. 1658.

DUring the Tyranny of the late Times, I was continually in trouble, sometimes in *Lambeth*-House, sometimes in the Tower, sometimes in *Joshua Leadbeater* the Messengers house; and yet the enemies of God and the King conspire against me: but I shall see their destruction: Now they help each other to ruine the Kings best Friends, and rout out his most faithful, as you shall finde hereafter.

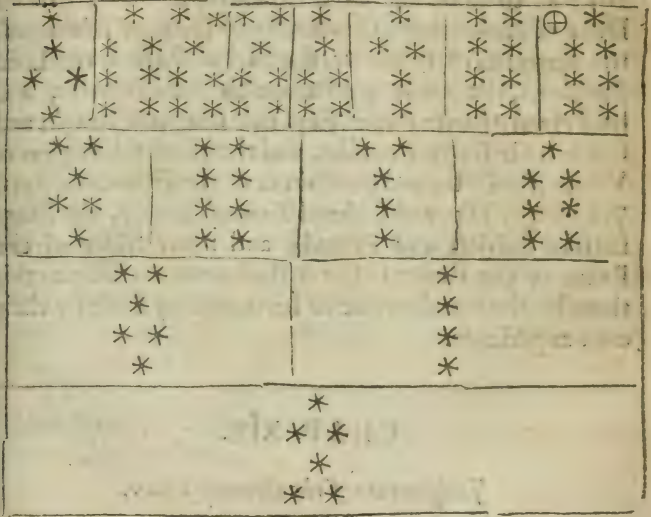
In these misfortunes was I many years, besides it cost me above 1000 *l.* and my Father 2000 *l.* But at last being

ing in company of discontented Lords and Gentlemen, one asked me this question, *Sir, shall I be beheaded?* another says, *Shall I be hang'd?* and thus every man feared death, but my self: And yet *Oliver* swore to my face he would be the death of me; but I feared not to tell him, that it did not lie in his power, although I was then before him; so he committed me, saying, *I shall see this trick; keep him close prisoner.*

And I answered their question thus: Gentlemen, let none of you be melancholy or affraid, *For our publick Enemie*, Oliver Cromwel, *will die the third day of* September; *and of our company, poor Doctor* Hewit, *that is gone from us to the Tower, he will suffer.* Glad was Captain *William Hill*, Major *Claudius Malbrank*, Major *Thomas Revel*, and *Edward Edwards*; and although the last was not a Prisoner, yet he can witness this to be a truth; and he lives at the *Fountain in King-street, Westminster*, near the Rose-tavern, and the rest live near him: if the Artist desire Attestation, he may have it. Let this be also the tohonour of Art; and so we proceed to another question.

A Figure in the year 1659.

For my very loving Friend, Major *Berkenhead* a Gold-smith, at the Anchor in *Holborn*, near *Fetter*-Lane end.



THis Gentleman desires to know whether Mr. *Monk*, now Lord General; or Mr. *Lambert*, then called Lord *Lambert*, should have best; and by my Figure I found that *Monke* must be fortunate; and I said, *That he would come into* England, *and that King* Charles *should again come into* England, *and be Crowned.* Another Figure I made, and found *Acquisitio* in the first and tenth, 1658, and gave my judgement; that in *May* 1660, *He would come into* England; as Mr. *Empson*, at the Fiery Beacon in *Creechurch*-Lane; Mr. *Errington*,

Mr. *Flood*, and many more can witness, to the advancement of Art. Above a hundred thousand times have I experienced this Art, and never failed, if I took care to examine what my Figure signified: And if at any time I should mistake, we are all but men; and therefore may err possibly sometimes. There are now many Dukes, Marquesses, Earls, Lords and Knights, favour this Art; as to name the most Honourable *George Villiars* Duke of *Buckingham*, *Charles Stuart* Duke of *Richmond*, the Marquess of *Worcester*, the Earl of *Oxford*, the Lord *Buckhurst*, the noble and Valiant Sir *John Hanmer*, and his Friend *Charles Potter* Esq; the Learned Knight and Colonel Sir *Ralph Freeman*, and the chief Champion of Valour, the Pillar and proclaimer to the Honour of Arts, *John Digby* Esq; and Colonel *Samuel Sandys*, the Kings faithful Subject and Friend; and many more of the Peers of the Realm: but I shall name no more at this time; let the Readers like or leave, as they finde by their own experience.

CHAP. XIX.

Judgements of the eleventh House.

THis House giveth judgement of the Friends of each Querent; their faithfulness or fidelity, and of his hopes, *&c.* The Questions that be most common unto it, be these, *viz.* 1. Shall the Friends of the Querent prove faithful to him? 2. Shall the Querent obtain what he hopeth for?

I.

Shall the Friends of the Querent prove faithful?

HAving projected your Figure as you were taught in the first Part, observe the Ascendent or first house, and his Figure; and the Ruler and Idea are for the Querent, and the eleventh for the friend of the Querent. Now if both these Figures be of one Element, and governed by such Rulers and Idea's that naturally love one another, and they be in ✶ or △ Aspect, the friend will prove just and faithful; especially if they move into good places of the Figure.

If the first move into the eleventh, it shews affection between the Querent and his friend: and if good Figures behold them, the same.

On the contrary, if you finde the first moving into an ill house, in □ or ☍ of the Infortunes in the eleventh, you may judge the Querents friend is not faithful to him.

The Dragons Tayl in the eleventh house, shews the friends of the Querent to be very deceitful, let them pretend never so fair.

II.

Shall the Querent obtain what he hopeth for?

WHen a person hath hopes of a thing, and is unwilling to declare what it is, yet would be resolved what the effect thereof may be, and accordingly propounds the question aforesaid; you are to give the first and his Figure, Ruler and Idea, to signifie him; and the eleventh, and the Ruler and Idea that is attributed to that Figure, to signifie the matter or thing hoped for.

If the first and eleventh be good Figures, and natu-

rally agree in amity, and regard each other from good houses by ✶ or △, you may conclude that the thing the Querent hopeth for shall be accomplished; especially if the Figures be fixed.

If the Figures be moveable, he shall either have nothing of what he hopes for, or else so little, that he had even as good have been without it: If Bi-corporeal Figures, he shall then have onely a part of what he hopeth to obtain.

If the significators be in □ or ☍, you may then judge the matter hoped for will hardly be brought to perfection; or if it be, the Querent will have so many incumbrances and perplexities with it, that he will be willing to shake it off again, for the evils sake that attends it.

But if in the propounding the question, the Querent telleth you the particular thing he hopeth; you must then take your signification thereof from its proper place, and so vary your aforesaid Aphorisms in your judgement. And thus much for the eleventh House.

CHAP. XX.

Judgements belonging to the twelfth House.

WE judge by this House of private Enemies, Captivities and Imprisonments; and the Questions hereunto belonging are these.

1. Hath the Querent private Enemies? 2. What are they? or how may he know them? 3. Of a Prisoner or Captive, when may he be freed, *&c.*

These Questions being resolved, we resolve to sit down and rest from this our labour, and so put a period to

to this more prolix discourse of Telesmatical Figures Acromatically written.

I.

Hath the Querent private Enemies?

THis Question being proposed indifferently, observe how the Figures move, and see what Aspect may be between the first and twelfth, and from what House it happens; and so judge of the Querents private Enemies.

If the Aspect be □ or ☍, and out of malignant Houses of the Figure, you may conclude the Querent hath private Enemies: And if *Zazel*, *Hismael* or *Barzabel* be Rulers of the Figure in the twelfth, the Enemies are the more to be feared. But if *Sorath*, *Kedemel*, *Taphthartharath* or *Hasmoday* Rule the Figure, they are not so dangerous: the more powerful they are, the more detriment will the Querent sustain by them; the less powerful, the less evil and mischief will they be able to do.

Generally in our practice we have found, if any Figure besides the twelfth be in □ or ☍ to the first obscure places of the Figure, the Querent hath private Enemies, *i. e.* by Motion.

II.

Who are his private Enemies? how may he know them?

FOr to resolve this Question truely, observe the first and twelfth Houses; and if the first be afflicted by the twelfth, and the third assist, tell the Querent his private Enemies are those that live neer him, or are neerly related to him, *viz.* either a Brother, Kinsman,

Kinsman, Neighbour, &c. describe the person by the Ruler, Idea and Figure afflicting. We will in this place, because we have not done it before, teach you to know what manner of persons the sixteen Figures signifie by themselves in order.

* * *Acquisitio* signifies a man of a middle stature,
* fair, narrow shouldred, full faced, of a san-
* * guine complexion, full eyed, comely bearded,
* of good behaviour, shame-faced, well-willing, given to Merchandize. The woman of like stature, living chaste and womanly, having two broad teeth before, well spoken and Religious,

* * *Fortuna Major*, a man of middle stature, his bo-
* * dy compleat, of fair behaviour, full faced, full
* eyed, of sanguine complexion, honest, shame-fa-
* ced, black eyed, broad breasted, not very gross of body. The woman Maidenly or chaste, well-willing, endued with all vertues and good fortunes.

* *Lætitia*, a man of comely body and reasonable
* * tall stature, with a fair comely or round face, full
* * eyed, of a sanguine complexion, honest, shame-
* * faced, black eyed, broad breasted, not gross of body. The women maidenly or chaste, well-willing, endued with all virtues and good fortunes.

* * *Albus*, a man of a middle stature, tending
* * somewhat to talness, whitely complexioned, great
* headed and eyes, handsome, a lover of Law, and
* * honest, and Religious. The woman chaste, well-willing, joyful and light of understanding, ingenious, swift of moving, and delighteth in hearing and seeing any thing which pertaineth to Learning.

* *Amissio*, a man of indifferent stature, fat,
* * yellowish, having some mark in the neck, great
* head, and broad shoulders, little eyes, fair
* * mouth, a broad forehead. The woman wan-

ton,

ton, corrupted and lustful, of like making and corporature as the man, but very cholerick of Nature.

* *Fortuna Minor*, a man of middle stature, full
* faced, big handed, proud and stately, the eyes
* * between black and grey, which willingly doth
* * serve to some noble man: a good House-holder in time, but not happy for the time present, in things which he desireth or hopeth for: Of the women, give the like judgement.

* * *Tristitia*, a man careless, barbarous, without
* * law, secret or hidden, tall and dry, long visaged
* * and evil complexioned, long ill favoured teeth
* and stinking breath. The woman Luxurious, willing to consent to sin against nature, a lover of servants and strangers, given to all kind of ill and secret envie.

* * *Rubeus*, a man of middle stature, fat, high co-
* loured, having sharp and fierce looks, big veins,
* * the hair red or brown, fierce and cholerick of
* * nature, yet a very coward in the field: a scoffer or mocker, one ill to meet withal, and an ill tongue, given to all kind of vices. The woman corrupted, bloody, unhealthful, and of ill behaviour.

* * *Populus*, a man of fierce stature and complexion,
* * full faced, big bodied, broad breasted, having a
* * mark or hurt in the head, face or breast; a great
* * pratler, a lyer, and often pensive, unsteadfast, of a moving minde, loving things that pertain to water. The woman likewise corrupted, but a good housekeeper, much wavering of body and minde.

* A man of no tall stature, short necked, and
* long head, little beard, full faced, cholerick of
* * nature, somewhat thick of body, delighting in
* quarreling and martial affaires, having some mark

or

or scar in the face, sharp or fierce looks, and high coloured. The woman like unto the man, both in corporature, complexion and qualities.

* * *Conjunctio*, a man of whitish or yellow com-
* plexion, long visage, with a long or great nose,
* broad teeth, thin beard, or few hairs in his face,
* * slender of body, small legs, subtle, politick and crafty, and one that will learn many things without teaching: he is loving, and swift of speech, and of good company. The woman like unto the man, both in corporature and quality.

* * *Caput Draconis*, a man of middle stature, ra-
* ther tending to talness then otherwise, full faced,
* his nose somewhat long or great, a wide mouth,
* his teeth ill favoured, thick hair on the head, well made of body, going upright, of indifferent grosness, of good countenance and good behaviour. The woman of like complexion, abounding in chastity and virginity.

* *Puella*, a man of a middle stature, tending to
* * talness, long necked, full faced, big headed, a lit-
* tle mouth, broad shouldred, well favoured and
* comely, full eyed, of a sanguine complexion, the hair or beard of a browniſh colour, of good behaviour, pleasant, given to lust after women. The woman corrupted, or made desirous to be corrupted, given to all kind of mirth.

* *Via*, a man of a tall stature, long necked, full
* faced, big headed and long, his teeth fair and
* clean, his body slender, being of yellowish com-
* plexion, thin bearded, or having few hairs on his face, very unsteadfast and moveable, and one that loveth journeys. The woman in like manner as the man, nevertheless constant, and chaste of body.

Carcer,

* * * *Carcer*, a man of mean stature, rather somewhat thick and short then otherwise, his face of indifferent fulness, of whitish complexion, short teeth and crooked, growing one over another; short arms; still and close of nature, and will keep things secret. The woman a Virgin, or at the least chaste of body, of like corporature and complexion of the man.

* * * *Cauda Draconis*, a man of a mean stature, full faced, little head, and yellow, high coloured, with an ill fierce look, arrogant and proud, luxurious, vagabond and envious, a quarelsome person, given to all kinde of wickedness. The woman of like complexion, qualities and conditions, corrupted and lecherous, and given to all kind of wickedness.

And thus by the Figures and Idea's and Rulers, you may describe any person.

Now if the twelfth afflict the Ascendent or first House, and move into the fourth, or the natural Ruler and Idea of the fourth into the twelfth, and by □ or ☍ afflict, *&c.* the Father of the Querent is his Enemie. If the fifth, his Children (if he have any) or some Messenger or Ale-house-keeper, Inne-keeper, Vintner, or keeper of a Play-house, *&c.* will prove his private prejudicers. If the sixth be an ill Figure, and of a Nature and Element contrary to the first, and in □ or ☍ to the first, from ill places of the Figure, an Unkle will maligne him. If the seventh House, *&c.* the Wife or Partner shall prove secretly mischievous unto him, *& sic de Cæteris*, you shall finde the person signified by that House where the Dragons Tail is projected, to be malicious and prejudicial to the Querent, chiefly if the Natural significator, or Co-significator of the House, project their Figure or Figures in such places where the Ascendent or first Figure is afflicted at the same time.

III. *Of*

III.

Of a Prisoner or Captive, when may he be freed?

A Moveable Figure in the first, denotes freedom from imprisonment in a short time; if it move into the third or ninth, it argues a release from imprisonment in a short time.

If the first shall be a better Figure then the twelfth, and be in ✶ or △ to the Figures of *Hismael* or *Kedemel*, you may then judge the Prisoner or Captive cannot remain long in the Prison where he is, but will be released.

The Ascendent or Figure in the fourth, sixth, eighth or twelfth House, afflicted by the □ or ☍ of the infortunes, *Zazel* or *Barzabel*, the person in prison will not be discharged in a long time; and if the ill Figure be in the eighth, and afflict the first, he will die in prison.

A fixed Figure in the first, portends a long and tedious imprisonment: A common, the affliction will not be long; if moveable, 'twill be very short: If the first Figure be cadent from his House or exaltation, it presages long imprisonment: If the Idea be incorporated into an ill Figure of the hour, in which the Prisoner was taken, and that Figure be unfortunate in an ill House, and governed by either of the infortunate Rulers; it declares a tedious imprisonment, and very long captivity: But if it shall be a Fortune, the imprisonment cannot be long.

The onely way for the discovery of the time in which a Prisoner or Captive shall be released, is by observing the Figures of numbers, the Figures of hours, days, weeks, months or years; the moveable Ideas, the common and fixed, as we have taught before in several places

places; you may measure the time as you finde the Figures according to the instruction, how long the party shall continue in prison, and when he shall be released.

When you have learned this Art, thank God, and use it, as no doubt you will, to do good to other good men: If any revile us, they are safe enough, because these things are hid and unknown to the World; and some delight to rail at all they do not understand: Therefore we took in hand this hard dangerous labour, which all other of our Ancestors have refused, because they might be ashamed of their wrongful slandring of Sir *Christopher Heydon* and others: And the wise and well disposed see and take profit by the Truth of so great a blessing.

Now if we have slipt in words or truth of matter, let them think how common it is among men, and weigh the good and bad together; or else *Zoroaster* himself, when he slips now and then, could never escape it: (and yet he was in an easie matter, Man may sain for ever) And had *Eugenius Philalethes*, and *Jacob Behmen*, we think before him: but you see the Spiritual, Celestial and Elemental quality of the Matter. Although my Pattern you do not see, because it is not to my knowledge in the world to be seen: But what care we? the Peers of *England*, and those Noble men whom we desire to serve and benefit, will take all things in good part, and then the rest we passed by long since unregarded.

And now to compleat our whole work, observe (these Deviations as underwits may suppose them) this discourse is as it were a Pillar of

of Light to *The Temple of Wisdom*, and our both *Harmony of the World*, and *Holy Guide*.

CHAP. XXI.

How men receive Qualifications from the Stars, Planets and Angels: And how we may have the Society of a Genius: And how to put it into something, that instantly will receive these heavenly gifts for us.

IN the first place, erect a Figure, when the *Lord* of the *Ascendent* is powerful in his House, *Exaltation*, *Triplicity*, *Term* or *Face*, *Oriental* in the *Scheme*, and let the *Lord* of the *Ascendent* be fortunately constituted in the face of the *Sign* that *Ascends* Direct, free from combustion and *Sun*-Beams: The Planets are also powerful in the *South Angle*, and in the *West*, if dignified as in the *Ascendent* or *East*; but we must take heed that they be not in *Conjunction*, *Square* or *Opposition* of the two Malevolent *Planets*, *Saturn* and *Mars*, and in none of those degrees are called Deep, Lame, Pitted; and the Figures of Geomancy must be so fortunate. You must observe in very Figure of *Astrologie*, that the *East*, *South* and *West Angles* be very fortunate in every work: You must also make fortunate the *Ascendent* and his *Lord*, the *Sun*, *Moon* and *Part* of *Fortune*, and the *Lord* thereof, the *Lord* of the foregoing *Conjunction* and prevention.

If the evil *Planets* fall unfortunate, unless they be happily advantagious significators of the work; or if in a *Nativity* or *Revolution*, they had the predominancy

dominancie; for then they are not at all to be depressed.

You must above all have the *Moon* strong in her House or *Exaltation*, free from combustion or *Sun*-Beams, or evil *Aspects* of *Saturn* or *Mars*: let her be *Angular*, in a degree convenient for your desired work; and so let all the rest of the *Planets* be posited, as you have here instructions, and then fall to your work as you are taught by the *Angels* of *God* in Astromancy and Geomancy.

In the first part of *Caprieorn* and *Saturn* in it, in the *Ascendent*, arises an *Angel* or *Genius* called *Zaphiel*, and they make the *Image* of *an old man sitting upon a Chair*, and in his hand *a book*, *and under his feet a bunch of Grapes*; this Image is made upon a *Saturday*, in the *Hour* of *Saturn*, in *Lead*, instantly that it may receive these *Heavenly gifts* of *God* for us: *They cover this Image with black or dark coloured Clothes*, it conduceth to the *prolongation of life* with *happiness*. Read *The Holy Guide*.

It cureth all diseases *of the right Ear*, *Spleen*, *Bladder*, *Teeth*, *Bones*, and infirmities of the *Quartan Agues*, all diseases, *Cold* and *Dry*, *Leprosie*, *Morphew*, *Canker*, *Yellow Choler*, *Rhewmes*, *Consumption of Lights*, *Iliaca Passio*, *black Jaundise*, *vain desire of going to stool*, *Trembling*, *black Choler*, *Palsies*, *Loosness of the Belly*, *long Sickness*, *Dropsie*, *Coughs*, and the like diseases, which proceed of *cold humours*, the *diseases of the Knees*, a *scabbed Face* or *red Pimples*, the *Scab*, *loss* of *speech*, *Surdity*, *Dimness* and *obscurity of sight*, *Feavers*, *Flux of blood* by the *inferiour parts*, *impediments of the Eyes*. Read *The Holy Guide*.

This *Angel Zaphiel* is *Melancholy*, *Solid*, and *speaks*, they say, *in this Image*, *with a great voice*, *Divine and Humane things*, that will perfect *Health* and *Happiness*,

and faith nothing is wanting, but will be diligent to bring all men unto it, except those that be lewd and fond by Birth and Nature, having their difference defaced, and being so far from their kinde estranged unto the kinde of *Beasts:* That although they lack not their helps and furnitures, nor good will and endeavours to set them forward; yet all will not serve to mend them, and bring them to *Wit* and *Goodness*, and happiness.

In the second *Part*, *Ascendeth* two Men and a Woman looking towards a *Bird* flying in the *Air*; and the *Genius* or *Angel* that ariseth here, doth forbid to search after things that *Flesh* and *Blood* cannot understand. This *Genius*, they say, gives us a Salve for these two Sores, that we may enjoy at last a *whole* and *perfect happiness*: He will shew us the means how all *foul* and *vitious persons* may be cured and brought to *health* of *minde*, which is *Wit* and *Goodness:* He saith also no cure can be skillfully performed, without the cause be first known and removed: the cause of *Happiness*, of *long Life*, of *Health*, of *Youth*, of *Riches*, of *Wisdome* and good *Manners*, and so of the contraries, which this *Angel* tells us at large, that one of these doth betray the other, *&c.* Read *The Holy Guide.*

In the third *Part*, when it *Ascends*, and the whole *Heavens* and *Earth* fortunate; They make an Image of a *Beautiful Young man in Lead*, which the *Angel* or *Genius* resteth on, and causeth *Temperateness of body, and clearness also*, such as we were in the *Etherial Region* at the *Creation*, or of the *Nature* of he *Angels* that must assume a *Body* of *Flesh* in the time[t] appointed by God. This *Angel* that never yet inhabited a *Humane Nature* saith, (they say) I shall be clogged with flesh and blood as you are: But because we in the *Etherial Region* have no such bounds and beginnings from the Womb, a

yet

yet, as the measure of time have given and granted you: And as it behooves us, if we mean to build any thing our selves, to lay all the foundation, we in due time amongst us, if you work after this manner, will take the matter in hand again, and shew you how these two are the very causers of Health of Minde, and Makers also; that is, Wise and Vertuous: We have liberty to teach the way, to apply the remedy, and give happiness, *&c.*

They say, you must raise another *Angel* or *Genius* in the hour of *Saturn*, *Aquarius* Ascending, and *Saturn* fortunately constituted, whose Figure was a *Man* and a *VVoman* made instantly at the day and hour of the day in *Jet*: The *Angels* name is *Sabathiel*, and has a *humane voice*: he begins to *teach VViſdom*, (for that *knowledge* had to go before *doing*) and bids us let go all the ill subtleties between *Sapience* and *Prudence*; and says, the first of these is to be seen in *general* and *everlasting*, the other in *particular changeable things*: And because *Jesus* the *Son* of *Sirach* couples them together, he lets the *Holy Rosie Crucian* alone, and says nothing against this judgement in this point, but prefers our Tongue before either *Greek* or *Latine*. He cures all diseases of the *Leggs*, or the infirmities, or the *Incisions of the Veins* and *pains of the Eyes*, as you finde in the first Book.

In the second Face, they say, Ascendeth an *Angel strong and powerful*; *And this Figure is an old man with a long Beard*, and his name is *Sadai*: he causeth *Understanding*, *Meekness*, *Modesty*, *Liberty*, and *good manners*; *he speaks*, they say, *with a voice humane*: Sometimes he speaks of *Religion*, *Rational*, and will teach the common and true Bounds of *VViſdome*; that is, *Wit and Knowledge of Divine and humane things*, and how these contain all *Minds* and *Bodies*, and the matters and affairs

of private *Men*, *Families* and *Commonwealths*; and that it will be very hard to bring a *Fool* to *understand these Matters*.

In the third Face, *Ascends*, they say, *a black man*, and upon him *descends from Heaven an Angel* through the *Cherubins*, and hath his *Influence* through the *Order* of *Angels* into the *Sphere* of the *Moon*, and from thence transferred into his *Figure*; *he speaks with a great voice*, and discourses of the *Minde* and *Soul*, and bids us call in the *Philosophers*, and make them abide the brunt of sometimes their *Ignorance*, and sometimes their *Envie*, and let them hear the truth delivered by *the Keeper of Men*. Now it is time to rest, we have made the first a good days Journey: meditate upon this until *Thursday* with fasting and prayer, and you shall know more and greater things.

CHAP.

CHAP. XXII.

What Divine gifts man receives from God by Sephiroth, *the which transfers them through the several orders of the Angels to the Planets. And how man receives* Aduachiel, *the Angel* Amutuel *or* Kyriel, *and converses with them of Diseases, of Earthly Judges, of the Servants of Souls and Spirits: And how they wander out of the body, and bring tidings of strange things: and of the powers of Spirits, in receiving shapes; the motions of Spirits and their Messengers to our Members. And how man receives them, as you read in* The Harmony of the World, *and in* The Holy Guide.

ON a *Thursday Zadkiel*, one of the seven *Angels* that always stands before the Face of *God*, has Influence on *Zachariel:* For first and immediately they have Influence on the nine Orders of *Angels*, and Quire of *blessed souls*; and by *Sephiroth* every thing receiveth power. Next, in the *Celestial Spheres, Planets*, and then infused, or afterwards transferred to man: I should have said through *Hasmalim*, and so through the Sphere of *Jupiter*, fashioning the compositions of bodies, bestowing *Wisdome and Virtue* on all mankind, in whose *Nativity* he is strong in his own House, in the South-*Angle*, and Lord of the East-*Angle*; whose *Angel* is called by us *Aduathiel*, and he giveth long life. So we said in the first Book.

And for to receive this yet *unbodied Genius* or *Soul*, they raise the first Face of *Sagittary*, and *Jupiter* they

place in *Cancer*, and then they cast instantly the Figure of a *Man crowned*, in pure *Tin*, and riding upon an *Eagle* or *Dragon*, having in his right hand a Dart, as he were about to strike it into the head of the *Eagle* or *Dragon*. They Clothe this with *Garments* of *Saffron-colour*: this causeth *long Life and Wisdome*: he cureth all diseases of the *Lungs*, *Ribs*, *Liver*, *griftles*, *pulses*, *Seed-Arteries*, *left Ear*, *Inflammations*, *Apoplexies*, *Pleurisies*, *diseases of Blood*, *Windinesse*, *Squincies*, *pains at the Heart*, *Spasmos*, *Amazednesse*, an inflam'd *Liver*, *Head-ach*, *passions* of *the back-Bone*, and all *Putrefactions*.

And cureth *Fevers of blood*, and the diseases of the *Thighs* and *Hanches*.

He maketh a *Fool to be Wise*, and of an *unshaken Prudence*, *Temperance*, *Benignity*, *Piety*, *Modesty*, *Justice*, *Faith*, *Grace*, *Equity Clemency*.

This Image or *Familiar Spirit*, call it which you will, speaks, they say, with a *Humane voice* of the Mind, Soul and Body of Man, of the Servants of Souls and Spirits, and bids us let pass these earthly Judges *Aristoxenus*, *Didarchus*, *Pliny and Gallenists*, who rating the Mind as an *Earthly* thing, do judge it to die, and to be clean rased out with the body: and other wild Opinions, which the same old *Philosophy* where it is best advised, holdeth and teacheth: But this is reproved in *The Harmony of the VVorld*.

That as the *Soul* and *Life* of all things, is all one with it self; and all the odds springs from the divers tempers of the Body: (so saith the *Spirit*) The divine and immortal Mind proper unto Man; and another of *Wisdome*, to be wise and a like wise, and one and the same in all points, in all men, as the several Orders of the Angels receive one from another, from the Supreme Fountain *God*, from whom it came; and this is the difference, when it is divided and sent into sundry places

places, to have passage to us from *God*, who disposes the Soul, but the *Planets* dispose the Body, onely giving a tractable, complexion proportioned, and tempered for every good thing; and they as it were the Instruments of the Angels: But *God* as the primary cause doth yeild both the influence and increase to all: They therefore, say, these Souls are not joyned with the bodies themselves unless they be proportioned by these *Stars*; so in a body brought to a Temperant and *long Life* by *Justice*, they think that the Soul infused is temperated by the power and *Intelligence* of *Jupiter*: So in a body kept *one hundred years* young, the Soul infused is temperated by *Mars*: So when a Body is always *Healthful*, the *Soul infused* is from the *Sun*: And when a Body is *Wise* and *Vertuous*, *Honest* and *Religious*, the *Soul* infused is temperated by the power and intelligence of *Mercury*. And what I say of one *Planet* all along in this Book, you may do in the like Example of the rest. What I here speak of *Jupiter*, the same may you do with *Saturn*, and the rest as you have occasion to work, both by Astromancy and Geomancy.

Furthermore, the *Angel* saith, from the *Angelical* Orders man is strengthned with wonderful *Vertue*, *viz.* from *Zadkiel*, that he may be a Messenger of the Divine Will, and an interpreter of the Mind of *God* from the *Archangel*, that he may Rule over all *Beasts* of the field, *Fish* of the *Sea*, and *Fouls* of the *Air*, over which command is given him: And *Sephiroth* makes passage to us from *Principalities*, that all things may be subdued to him; he comprehendeth the powers of all, and draweth all powers to himself by a certain force, secret and supercelestial; from the *Virtues* it receiveth power, by the which it constantly fighting is strengthened against the the Enemies of the Truth; for the reward of which we run a race in this life, from the *Powers* against the E-

nemies of this Earthly Tabernacle: from the *Domination* it hath help, by the which we can subject any Domestick Enimy we carry along with us, and can obtain our desired end: From the *Thrones* we are knit together, and being collected into our selves, we fix our memory on those eternal Visions: From the *Cherubins* is light of Mind, Youth, Power, Wisdome and Virtue, very high Phantasies and Figures, by the which we are able to contemplate even the Divine things: from the *Seraphins*, that by the perfect flame of love we may at length inhere in them: From *Jupiter* all is transferred to the *Moon*, from her to the *Etherial Region*, and then to the *Fiery Region*: and through the *Air* it is diffused into the *Body*; even as many Rivers passing through many Grounds of sundry qualities, do likely every one take a sundry *Smack*, and Nature from the Ground, though at first they sprung and flowed all from one Fountain or Head; or like as there are innumerable kinds of Lights in the World, differing to the Seats and Houses that receive them, when the light of the *Sun*, from whence they all receive Light, is of it self all one and the same in all places: So the *Soul* receives something of the nature and quality of all these into the body: and to receive these heavenly gifts in the day and hour of *Jupiter*, They raise the Figure of a *naked man crowned*, having *both his hands joyned together, and lifted up as it were praying for these Divine Gifts*. *Jupiter* being in the second Face of *Sagittary* ascending, or in the *South-Angle*, free from any evil Aspect of *Saturn* or *Mars*, instantly descends the *Angel* or *Genius* upon him, and encreaseth *Felicity*, *Riches*, *Honour*, and conferreth *Benevolence* and *Prosperity*, and *freeth from Enimies*: The *Angel* saith, the Mind cannot understand her self, nor yet other divine matters, as in a like and comparison, or as the eye can behold all things, but her

Self

Self and the *Sun*, and these she cannot see; but in another thing fit to represent the *Figure*: As the *Sun*, I say, of himself, ever shineth and seeth all things, if his Beams be not stopt with a Cloud or some other thick imbracement; even so the *Mind* alone, and before she fall into the Cloud of the body, is busie to know when the *Soul* will send it into *Flesh*, that it may run quickly through his punishment for disobedience: It is pure, yet must it be purified: it lieth below the *Soul*, and knoweth all things, except when the unbodied *Soul* will be bodied; and this is necessary for the *Divine Mind*.

In the last Face of *Sagittary ariseth* a Man like in colour to *Gold*; and upon him descends a *Spirit* that speaks well: it saith, The *Mind* is so entangled and darkned in the Body, that she is sometimes idle, and never seeketh all things; yea, it sometimes knows nought at all, without the leave and help of the *Body*.

This course therefore she now taketh: seeing she may not her self step forth and range abroad to see things; she craves leave and takes the help of the *Soul*, which after the visitation of places far remote, returns again into the *Body* more Learned, by the help of his *Servants*, to the throne of our understanding called the *Brain*, which receives the tidings of things brought very far off. First, she useth the outward *Spirit* that sits in the edge and border of the body, for *Angels* to receive (by means of their instruments the parts where they lodge) which being returned, declare many strange things very far off, and shew also their *Shapes*, and then the inward beam sitting in the Brain, takes the same tidings and represents them, as it were in a Glass before her (which they call the receiving Mind upon them) and see them go skip over the known five inward Wits, which we have

have not unfitly compared to a *Glass*, are divided into sundry and several seats and offices, (as the *Spirit* saith) one is called Thought, inhabiting the fore-part of the *Brain*, takes hold and represents the shapes let in at the windowes of the five outward *Senses*. Then another Crew, which we call Remembrance, keep the hinder part of the *Head*, and receiveth still these shapes in great plenty, and layeth them up as it were in a store-house, until, first, the third company of Souls and spirits descend upon the Image of a *black Man* made *in Iron*, when the first Face of *Aries is risen upon the Ascendent*, as you shall hear in the next Chapter, and they are called Common-*Sense*, which sitting in the middle of the *Brain* as *Judges*, called for them to examine them, and to determine of them, and then this lower Judge heareth present matters in thought also; and then at last, the great and chief Justice, called Understanding, by laying the things together, and gathering one of another, judgeth all.

Furthermore, in the first Face of *Pisces*, Ascends a *Man having the head of a Lyon*, and his Figure is made in *Tin*, and cloathed in *Seagreen*; and upon him descends an *Angel* or *Guardian Genius*, called *Barchiel* or *Amnixiel*; he cureth the Palsie and Gout, he speaks quick, and bids us ask which is the seat of the chief Judge, for that is a question (saith he) among the Learned, when I take it to be no question, if they all grant that the Soul by the Pattern of her fire the *Sun* in the great World, dwelleth in the heart, the middle of the body, that by casting of her Beams all about, and equally to all parts, she might give light and life equally to all, as equal distant from all, and in the middest of the heat, as the onely moveable: And therefore to move others, the onely fit part of the body; for then sure the minde being in the inward

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Conanarion or *Pine-kernel*, (as *Cardan*, I take it, saith) of the other two, the *Soul* and the *Spirit* must needs rest, and be rooted there also.

Seeing the Mind seeth and knoweth nothing but by means of the *Soul* and his inward *Wits* and *Spirits*, not these alone neither, but by the helps of the outward ones, called the *Angels* or *Messengers* of *Wits*; nor neither of both, without the parts where they lodge and rest: Then even as the parts of the *Body* stand affected and disposed, so doth the Mind understand. Let us go down more particularly to the matter, and raise another Image in the second Face of *Pisces*, and upon it will descend a *Spirit* of a pleasant humane voice, that will tell us what condition or disposition of the *Body* helps or hinders the work of *Understanding*: After that a man hath abstracted himself from his *Body*, how to do it, I shall tell you in its due place, and that the Soul thus abstracted hath given the matters to the *five Wits* and *Messengers*; and after they have received them, and delivered up the tidings to the threefold Glass within the *Brain*; and this by stirring and running up and down, present and musters them before the *Mind*, and she by casting her light and view, judgeth and determineth that we may easily and quickly gather two things needful to *Wisdome* and good understanding: First, such a Glass or such inward Spirits, as are able to receive and hold many shapes imprinted; that is, very clean and clear *Spirits* by the example of an *Eye*, that kindly *Glass*, or of an artificial one, or of a Garment, all which will easily take and shew in that case every little spot, shape and fashion set upon them, whereas when they are dark, foul and uneven, they can take nothing, nor yet represent them, if they had them.

In the last Face of *Pisces*, Ascends a young Man naked, with a Posie of Flowers, and upon this Figure descends

as

a *Guardian Genius*, that saith, these *Spirits* are quick, hot and lively, able by their swift running to and fro, to represent and shew all apace and easily; for the *Mind* doth all by matching and laying things together: and saith, that he is the cause of quickness, and stirring of the Spirits, as appears in sickness, age and sound *Sleep*; especially, in age and *sickness* more clearly then needs any light of teaching. But how in sleep? when the heat of the Spirits serving Wit, is either loaden with the clogging fumes and breaches of the Stomack, whilst the *Soul* wanders, the Body is spent with labour, or with sweet and still sleep beholding: for rest abates heat, as I ever said, or else lent for a time unto his fellow Servants the *Spirits of life*, for the digestion sake. Thus we have clogged our self after *Thursdays* Journey: make good use of what hath been said, and fast and pray to God for a blessing, and upon *Friday* you shall know more and greater things then these. Read our *Holy Guide*.

CHAP.

CHAP. XXIII.

Of Camael, *and his Power and Vertue: a sure prediction of War, Blood, and the death of* Oliver Cromwel: *What diseases* Malchidael *the Spirit cures, being arrested into his Figure of Astromancy and Geomancy, how to receive him, and of what he teacheth. Of* Barthiel, *and of raising the Dead, and what carries the Soul down into the Body; and after what manner is Man perfect; and of the Nature of Age and Youth in cold and hot Countries, and medicines for prolongation of life.*

HEre they work after this manner in the day and hour of *Mars:* they raise the first Face of *Aries*, at which time they made the Figure of a *Man Armed* in *Iron*, riding upon a *Lyon*; then instantly *Camael*, one of the seven *Spirits* of *God*, shines down his influence on the nine Orders of *Angels* and quire of *blessed Souls*, and by them into the *Celestial Spheres* and *Planets*: And then *Malchidael* Descends upon the *Figure* in the form of a *cholerick Man, stronglike, fiery, of a luxurious voyce.*

He cures the *Reins, sharp Fevers, the Tertian and Quotidian Fever, Plague, Apostbumes, Jaundise, Ulcers, red Choler, all burning Diseases, Madness, the Gout, sharp diseases in the Eyes, Head, Face* and *Ears, Leprosies, all diseases of Blood, Small-Pox, Itch,* and *Falling Sickness.*

He makes a man powerful in *Armes*, bloody in *War*,

as you shall perceive; he is generous, of great power and furious: *he destroys the Conquerors*, as you shall see by his *Opposition to* Zuriel; *when* Saturn *and* Mars *were in Opposition*, Camael *and* Zaphiel *were in Opposition also.* Read *The Harmony of the World.*

He takes man from the Plow to a Throne, and then again from a Throne to a Halter: He gives boldness of Heart, and *Gravity*, *Fortitude*, *Security*, punishing the sins of the *Wicked*, by the power of the name *Elohim Geber*; that is, the mighty *God* of *Camael*: and his numeration is called *Geburach*; that is to say, powerful and mighty, punishing by slaughter and war, as you may see in 1658, 1659 and 1660; and is applped to the tribunal of *God*, the Girdle, the Sword and Left-hand of *God*: it is called *Pathad*, which is fear, and hath influence thorow the order of *Power*, to the *Sphere of Mars*, to whom belongs *Fortitude*. Read our Book called *The Harmony of the World.*

He shewes the Natural cause of *VVit* and *Madness*, and the nature of *Age* and *Youth*; and of the *Spirits* of the *Brain* in *Sleep* and *Dreams*: For saith he, in Sleep the Spirits of the Brains be still and quiet, but the Soul wanders with me, whilst the parts of the *Body* all cease at once, and nothing but *Air* is left to exercise the *Organs*, if the Meat (to omit the expence of heat) which is continually kept here by *Mars* for *Health-sake*, was neither much, nor of an heavy and clogging kind: So neither breathing out foul vapours, nor needing our help to digest it, before we return with the new tidings of secret matters we heard abroad to benefit the body, and then our perceiving *Spirits* begin to take their places a little before the Mind, and beholds those things we bring home to the Body in particular shapes, which they presently convey to the outside of the body, called

the

the Brain: And this is one cause of Wit. See our Book called *The Holy Guide.*

He saith further, that the cause of Wisdome is clear at last, as we see; to wit, a clear and stirring Glass; so when the Glass is foul, it causeth natural or willing folly, as in *Fools*, *Children*, or *Drunkards*; but if it be but here and there besmeered, and drawn as it were with dark strokes, and lines of foul humours: The shapes appears to the Minde, even as the forms appears in the *broken Glass* to the Eye by halves and confusedly, which in like manner maketh madness.

In the second face of *Aries* they make the image of a *man*, and sometimes of a *woman*: upon which (they say) descends a *Genius* that speaks nobly, and asketh questions, and resolveth them himself; and he giveth and causeth *health*. But how (saith he) cometh *Spirits* of this inward *Glass*, so *foul* and slow, when they are of themselves (as becomes the *beams* of a *heavenly soul*) transferred into *humane flesh*; and loosely placed both very clean, clear, quick and lively. But we need say no more, clear or foul, when these two qualities make or mar the whole work of perceiving: for if the *Spirits* be clear, it is a signe they are in their own *nature*, and so whole and quick withal; but if they be *foul*, it is a token their whole condition and property is lost and gone, and that stillness is come upon them also.

Neither is that *Etherial temper*, which is called by the name of the *Spirit Cherub*, that receives the *Soul* out of the rays of Stars and Planets, of the nature of seed, as the Bill base Impostures thinks, but it is by some called a *Chariot*, because it carries the *soul* and all his *beams* down into the *body*, into the middle point of the *heart*, which is the centre of mans body; and from thence it is diffused through all the parts and members of his *body*, where it joyneth his *chariot* to the *natural heat*, *being a Spirit*

Spirit generated from the *heart* by heat: by this it plungeth it self into the humours, by the which it inhereth in all the members. And to all these is made equally the nighest, although it be diffused through one to another, even as the heat of *fire* adhereth most nigh to the *Air* and *Water*, although it be transferred by the *Air* to the *Water*. Thus it is manifest, how the immortal *soul*, by an *Immortal body*, viz. an *Etherial Vehicle*, is included in a gross and mortal *body*, which is the cause of *diseases* that spring always from the *body*, and from that part especially where the wits *inhabit*; by which diseases, when these middle things are dissolved and fail, then the *soul* it self by these middle things recollecteth it self, and floweth back into the heart, which was the first receptacle of the *soul*: but the spirit of the heart failing, and heat being extinct, it leaveth him, and man dieth, and the soul flyeth away, the one to *Heaven*, the wicked to *Hell*.

In the third and last face of *Aries*, they say, ariseth a man which must instantly be *arrested* and placed in a *Diamond*; and then descends a *Genius* which renders a man *powerful* in *good* and *evil*: so that he shall be feared of all. He is of a terrible look, and speaks fiercely: he says, if the Reasons vouched by his Brethren will not satisfie the curious Inquisitors after these matters, let them practice and see with proof of eye-sight and experience, the best, plainest, and most satisfying reason in the world, and then let him say the truth.

If man alone doth pass all other Creatures in wit, for his several temperatures above them, as we heard before; then if one man goeth before another in wit, it must needs follow from the same cause. Now as Spirits are clear and quick, *Air* and *Fire* also are *clear* and *quick*, when *Earth* and *Water* are foul and slow: so are the Creatures where they bear the sway affected both in

Wit

Wit and *Body*, as appears with difference between the *Hart* and the *Inde*, and all other wholesome and noysome Creatures. To go further, why are the *men* so gross and rude under the two *Poles* of the world, in the *frozen Countries*, and so civil and wise in the *hot*, as Dr. *Tundinus* well noteth? but for that the outward heat cleanseth, as it is a cleanser and dryer, and so cleareth their bodies; whereas cold on the other side binds and thickens: and so likewise by stopping the flying out of the gross, foul, and waterish humours and leavings, makes all not onely dark and cloudy, but *hot* and *moist* also, as if it were *Drunken*, by boyling together, as *Pythagoras* tearmeth it.

They raise the first face of *Scorpio*, and then they make another Figure of a *Souldier armed* and crowned with a *Sword* in his hand: and upon this (they say) descends a *Spirit* or *Angel* that speaks with a luxurious voyce: It sheweth the cause of *VViſdome and folly*, it also teacheth what *Stars* make *Prophets*, and how that Beasts may put on *mankike Nature*, &c. He favours his brother preceding, and says he might have compar'd people to *old men*, and the *Aged in frozen Countries to the Youth in hot Countries*. Because (saith he) the odds of *Wisdome* between *Age* and *Youth*, flows from the *same cause* of *drought* and *moisture*; that is, as the *Spirit* saith, *clearness* and *fulness* of the *Bodies*. And therefore *Des Cartes* was not ill advised, when he said, that at such a time as the Eye of the *Body* failed, the Eyes of the Understanding begin to see sharply, because when his waterish instrument dryeth up with the rest of the body, though it put out the sight of Sense, yet it is a token that the light of *Wit* increaseth: for drought, as we said, breeds clearness, if it be not mixt with *coldness*, for then it brings in *Earthlinesse*, the *heaviest Element* of all: And therefore those that are old and cold,

are very doting and *childish* again: but if that drought be seasoned with heat (the more the better) they make the man very wise and full of understanding. It hath been always observed *Julius Cæsar* is described so, but more strongly before him *Alexander*, whose body by his great heat and drought, was not onely most sweet in life, but able, lying dead above Ground in a hot soyl and season, without any Balming, alone to keep it self fresh and sweet without all taint and corruption, for many days together.

In the second *face* they make the *Image* of a *man naked*, which we will apply to good *purpose* in good *Matters*, although the *Arabians* raise this Figure, upon which resteth *Barchiel*, a deceitful *Spirit*; yet experience hath taught us that good may be done by this *Spirit*; for it saith, men may elevate themselves above the powers of their body, and above their sensitive *Powers*; and those being surmounted, receive into themselves the *perfection* of the *Heavens and Intelligences* a *Divine Vigour*. Seeing therefore the *Souls* of all men, both wise and foolish, are perpetual; and also all the *Spirits* obey the perfect *Souls*; *Rosie Crucians* think, that fools may be made wise: And this *Genius* saith, that perfect man may by the powers of their *Soul* repair their dying Bodies, with other inferiour Souls newly separated, and inspire them again, as a Weezel that is killed is made alive again by the *breath* and cry of his Dam: and Lyons make alive again their dead Whelps by breathing upon them.

And because, as they say, all like things being applyed to their like, are made of the same natures; and every patient and thing that receives into it self the Act of an *Agent*, is endued with the nature of that *Agent*, and made Con-natural: Hence they think, that to raise the dead to *life*, some Herbs I spake of in my Book

of the *Rosie Crucian Infallible Axiomata, lib. 3.* which are *Vervein, Dill, Cinqfoil,* and *Ravens* and *Harts blood* put into the *Skin* of a *Snake*, do much conduce.

For we read of some that have been drowned in *Water*, others cast into the fire, and put upon the fire, others slain in wars, others otherwise died; and after a few days were alive again, as *Pliny* testifies.

We read of *Arthur* King of *England*, being dead, was raised to life again, and now liveth among the *Fairy's*: And there is such another tale of *Huon* of *Bordeux*, and of *Appollonius* the *Tyanean*; and of another man that was dead, whom they say, beyond all experience, the *Physitians* coming to see it, the *Herb Dragon-wort* restored to life; some say, he revived by putting *Aurum potabile* and hony into his body.

In the last face of the deceitfullest Sign in the World, when *Mars* is in *Taurus*, *Scorpio* ascends the form of a Man kneeling, and he must be *engraven in Iron*, in the *day* and *hour* of *Mars*, to do good, make *Mars* fortunate. Then instantly (they say) will descend a *Spirit* that speaketh of *Mirth*, *Lust*, *Love*, and causeth the *Love* of *Women*; if it be well made, it keepeth the *Body Youthful* and *Crafty* in good *Health*.

They make Figures in *elected hours* and *days* for their several operations, as to have *long life* for *happiness*, for *health*, for *youth*, for *love*, *hatred*, for *blessedness*, for *Wisdome*, for *content* of *mind*: times observed, you may work Miracles, if you practice what is here experienced, and all Wisemen have found it Truth, that the first moment moves not things below onely, but in *Heaven*, and the dispositions of *Stars*, and *Planets*, and *Angels* also.

But more of these in our *Regio Lucis* you shall have, where I intend to make all plain, and easie to be experienced,

rienced, that every man hath a threefold good *Genius*, and how we may come to speak with them, and by the aid of the *Genius* we may avoid the malignity of fate, *sickness*, *dangers*, and oftentimes *death*; as you shall read in our next days Journey to the *Spirit* of the *Sun*.

CHAP. XXIV.

Of the sixth Name of God Eloha: *And of the sixth* Sephiroth, *and their power and gifts, which are received in order in a Figure: And how of* Verchiel *the Spirit, and of his power, and how he cureth diseases; and of what natural Rulers he teacheth: The cause of Wisdome and Folly: And how Beasts may put on manlike Nature: How to make a Fool a Wiseman: Of the degrees of Nature, that man may be amended and made perfect in ten Offsprings: The cause of the Leprosie, and other natural diseases: That the world is governed by Angels, and of what Angels govern the world, their names, and how long they Rule in the Figures of Geomancy.*

NOw one of the ten names of *God*, which blesses our work, and which Rules the ten *Sephiroths*, is called *Eloha*, and is the sixth from the Ascendent, joyned with *Vaudabat*; his *Sephiroth* is *Tepherath*, which is the sixth in order, that signifieth the Tree of Life, and Apparel, Beauty, Glory, Pleasure; and hath influence through the order of *Virtues*. They call *Malathim*, that

that is *Angels*, into the *Sphere* of the *Sun*, giving brightness and light, to it, and produceth then Metals, chiefly *Gold*; his Intelligencer is *Raphael*. Read *The Harmony of the World.*

Now for to receive this from the Operation of the *Sun*, they made an Image in the hour of the *Sun*, *Leo* then *Ascending*, and the *Sun* in it: The Figure was a *King crowned, sitting in a Chair*, having a *Raven* on his hand, and standing upon a *Globe:* which Figure at the same time in *molten Gold* must be cast; and then the virtue is brought down by *Verchiel* the *Spirit*, that instantly will rest upon it.

This Spirit is strong, fair coloured, like a temperate and well proportioned *Man*, *cholerick*, having a voice barren. By this *Spirit* young *Toby* spake to *Raphael*; and it aided him to fetch his Fathers *Gold*, and also bound the evil Spirit *Asmodeus: Verchiel* before ruled *Isaac.* This Spirit cureth all diseases of the *Heart*, *Stomack*, *Back*, *Sides*, *Brests*, *Ribs*, *Feavers of blood*, *Apostbumes*, *Pestilent Fevers*, *the Jaundise*, *Fluxes*, *the Falling-sickness:* He maketh a *Man* bold, invincible, and honourable: he discovers all Thefts, and helps the right owner to their goods again: he sheweth the cause of Wisdome and Folly: he teacheth admirable things: he sheweth the cause of Beasts and Man, *Prophets* and *Stars:* he discovers the secret working of the Mole, and other wonderful things.

First, he sheweth the cause of Folly and *Wisdome*, and wherefore *Prophets* are said to be wiser then Men, and their *Spirits* wiser then they, and the Stars most wise of all; for the odds in degrees, in the heat, drought and clearness of their bodies; but the *Spirit* of *Mercury* is far more excellent at this, then he: I shall therefore let him alone, and not question further of this matter.

Onely I shall accept of the knowledge of the cause of *Wisdome*, that we may the better understand how to cure and clear the *Ideots Body*, in many kinds of foolishness, as in *childhood*, *drunkenness*, *sleep* and *doting diseases*; which he says Nature her self is able to disperse in her due time and season; and will scowre out the foul cloggy gross humours, which overwhelm the *Spirits*, and made them unclean and quiet; or at least in the *doting diseases* she may be holpen easily, and enabled by little skill to do it; that we may judge, if great and strong and mighty means of Art chanced once to joyn with *Nature*, the rankest of all, and deepest rooted (that is) natural folly it self, may be rooted out and dispatched.

But you may reply as some do, that the rest which sprung out from outward light, and hang by causes, may be cured; when this being so rooted by nature, and the first mixtute of the seed, before any one of us descend and incorporates with it, it is a mixture as ill as any beastly mixture; nor can it be amended by the Creature it self, but by us; unless man will take upon him to put a *Beast* into *Manlike Nature*, and run back to the degrees of kind allotted, and bounded out above by us; whereby you may see, if you consider well, that a Beast standing in a lower steep kind of mixture, and can in no case be bettered and made man, unless that his temper be spoyled first, and then made anew; and so his life being destroyed, and his body amended, you raise a degree fortunate, and arrest a good *Genius*, and put it upon him. Read our *Harmony of the World.*

In making a fool wise, there is no such difficulty: for his *Spirit*, though it be *eclipsed* with the shadow of an *earthly body*, is pure and wise, and in respect of his temper, a degree above a Beast, because of his divine Mind within

within the state and condition of Mankind; fire abounding in him as his shape declares, as well as in other men, though not so much, and in the same point and measure.

And what was the cause? not because nature meant it so, but Reason or Nature was let and hindred by some *evil Aspects* of *Saturn*, or *Mars*, or both, or some cross and weak position of *Mercury*, the Author of Wisdome, whereby nature was driven to stray and miss, and come short of her purpose, like as the *Mole*, as *Aristole* saith, for all her blindness, is in the same kinde with all other hot and perfect Creatures, which should have all their Wits and Senses. Read our *Holy Guide*.

Because having all the parts of an eye whole and perfect, it is a sign that Nature meant to have gone forwards, but was let with the bar of a gross and thick skin.

Now you see the faults and errours of kinde by Art daily corrected; why not a *Fool* made wise, as well as *Madness cured?* which is more easie then some of them: Foolishness is some odd or rare example, as it were a Monster in kinde, or more fitly, diseases left by nature, as an inheritance sprung out from some ill temper of the *Parents*.

And whosoever raiseth the second face of *Leo*, in which time the *Sun* should be fortunate in his exaltation, and maketh the Figure of a *Man* with a *Crown on*, shall have a *Spirit* descend upon it, which will teach him all these things and many more, and will give him victory over all his enemies. But some may ask how these diseases may be cured; this *Spirit tells* us all things in kinde have both their highest and deepest pitch and end, as it were their *South* and *North* turns, from

whence they still return and go back again to avoid infinity.

So these natural and lost *diseases* have their race, which they run and spend by little and little. When it is all run, and the stock of corruption spent (which is within nine or ten off-springs) then they mend, and return to health again; such is the natural means to amend the *body* and keep it in *health*, for the *health* of the minde is inclosed within the other, as we see by the Children which Wisemen beget.

Leprosies and other *natural Diseases* of the body are cured by the Nature and the help of this *Genius:* admit *Barzabel*, *Verchiel* be the Ruler and Genius, then that heavenly and *Mineral medicine Aurum potabile*, so often by thousands experienced, cures those natural diseases which sprung from the ill temper of the seeds of *Parents:* by this Example you may use the rest of the *Planets* in your several works.

In the hour of the *Sun* they raise the third face of *Leo*, and the *Sun* in it: *The Figure of which was one crowned with the gesture of one dancing or laughing, standing in a Chariot drawn with four Horses, having a Looking-Glass in her right hand, in the left a staff, carrying a flame upon the head:* And upon this (they say) descends an *Angel* that makes a *man Fortunate* and *Blessed*, and beloved of all. And they made this on a *Cornelian Stone*, on the day and hour of the *Sun*, ascending in the third face of *Leo*, against the Leprosie that flows from the fulness of the *blood*: of all the body it cures the *Lunatick passions* and foolishness, which proceeds from the frame of one part onely, that is from a *muddy Brain*; or if it may be said to come from one part alone, that is the *Liver*, because it is the maker of all *blood*; yet that one is a most dangerous part, if it be ill affected; because by need of Nature, it sends to all places, and so reacheth

reacheth through all, and striketh all by contagion: whereas the *Brains* evermore keep themselves within their bounds, and stretch no further. It cureth all diseases which proceed from the combustion of the *Moon*. *Eugenius Theodidactus* speaking of this *Angel*, says,

This indeed is he
My Boyes, whom you must quake at when you see:
He is above your reach, yet doth descend
Upon a Figure, when fortunate Sol *ascends*
In Leo, *he flies down to us from th' Top o'th' Skie,*
And then exalts us to Heavens secrets high.
He teacheth Miracles, that to his height are even,
For all their Issue are a kin to Heaven.
He ruleth Kings, *yet stoopes he then*
Neerest a man, when he doth govern men,
With Wisdome, Virtue and other things are good,
As health, long life, for th' body of flesh or blood.
'Tis he that stayes the time from turning old,
And keeps the age up in a head of Gold,
That in his own true circle it doth run,
And holds his course as certain as the Sun.
He makes it every Day, and every Spring
Where he doth shine, and quickens every thing
Like a new Nature; so that true to call
Him by his title, is to say he is all.

This Angel (they say) maketh man of a noble Minde, Perspicuity, Wise and Virtuous. He was the Ruler of *Isaac*, and teacheth that men should use good diet: for a fine temper through ill diet and passions of the *Soul*, hath fallen from a good Wit to a kinde of *madness*, scarce to be descried from the state of an *Ideot*. So if you order your selves according to our Rules, you shall be made *Wise*, *Young* and *Vertuous*: Then shall passing fines

and

and clearness of *Aurum potabile*, as I teach to make in my *Holy Guide*, arise in the body like the *Sun* in the morning, and scatter and put to flight all mists and darkness of Diseases, and clear and scowre the body mightily, by his matchless heat, strength and Spiritual quality swiftly in every part.

Now what was that which made and mingled a fooliſh body at first? but a *Beam* of *heavenly Fire* carryed on a Couch of *Ether*, down from the several Spheres and Regions through the foggy, foul and misty *Air* to the center of the *Heart*; which as the *Sun* dispersses the Clouds, so this our *Aurum potabile*, by a *Heavenly virtue*, clears and cleanses the body from all foul and gross humours which breed diseases.

You may please to remember what the *Spirit* saith of *Happiness*, *long Life*, *Health*, *Youth*, *Blessedness*, *Wisdome* and *Folly*, *Virtue* and *Vice*; and how this Medicine and Figure causeth *long Life*, *Health* and *Lustiness*: and this Medicine did not onely keep our bodie in *Health*, and destroy all diseases that might hurts us,

But also doth cherish, nourish and feed our bodies, and bring it towards a heavenly or spiritural Nature, and by that means we may be refined from *Earth* to *Water*, from *Water* to *Air*, from *Air* to *Fire*, from *Fire*, through the liquid waves of the *Fiery Vehicle*.

This Genius (they say) sayes, that *Zazel* Rules the Earth 354 years and four months: *Hismael* succeeds, and he governs the Earth 354 years and four months: Next *Barzabel*, and he Rules as long: And *Zorath*, he Rules 354 years and four months: Then *Kedemel* Rules as many years and four months: *Taphthartharath*, he Rules 354 years and as many months: Then *Hasmodai* begins, and she Rules the Earth 354 years and four month:

months: And then begins *Zazel* again, and so they run their races whilst *Mars* is finishing the progress of his Aphelium, through *Virgo*, *Libra*, *Scorpio*, *Sagittary*, *Capricornus*, *Aquarius* and *Pisces*; and then a new Star will arise and give light to the bodied and unbodied Souls, and the blessed shall go the way our *Holy Guide* teacheth, and shall enjoy it with everlasting happiness. Read our *Harmony of the World*. Now as these govern the Earth, there are seven Angels or Planets that govern these, *viz.* *Zaphiel*, *Anael*, *Zadkiel*, *Michael*, *Camael*, *Gabriel* and *Raphiel*: and when you make a Telesme of any of the seven Metals, the Angel, Planet, Sign, Ruler, Idea and Figure most harmoniously unite upon the spermatick Metal.

CHAP. XXV.

Of the Genii Amnixiel *or* Asmodel, *their power in Heaven: And how they descend down to man: And how they qualifie them whom they are familiar with: And how they cause Blessedness: And what Diseases they chiefly cure: And how they speak when incorporated into a proper Metal or Matter.*

HEre I with a grave countenance, serious thoughts, and reverend words do tell you, the seventh name of *God*, which we speak of in our work, is *Tetragrammaton Saboath*, or *Adonai Saboath*; that is, the *God of Hosts*; and his *Sephiroth* is called *Nezad*; and this gift is *Triumph* and *Victory*, and transfers his influence through the Order of *Principalities*, called

in

in Hebrew *Elohim*, into the Sphere of *Venus*, and gives Zeal, fervent Love, most sweet Hope, the motion of Desire, Order, Concupiscence, Beauty, Sweetness, desire of encreasing, and love of Righteousness: the Intelligence is *Aniel*. Read our *Harmony of the World*.

To obtain this gift, they made an *Image* in *Copper*: *Venus* and *Hismael* ascending into *Taurus* and *Puella*. The form of which was the Image of a *Woman*, having the head of a *Bird*, and feet of an *Eagle*; holding a *Dart* in her hand, upon which descends *Amnixiel* or *Asmodel* that instantly rests upon it.

And therefore they made the Figures always hollow, and perfumed them with *sweet Odours*: for these *Spirits* I speak of, seem to me to be as the benign eyes of God, running to and fro in the world, with love and pity beholding the innocent endeavours of single-hearted men, ever ready to do them good.

He cureth all Diseases of the *Stomack* and *Liver*, and of the *Throat*; and all Diseases my modesty will not let me name here, being as yet young, and a stranger to Women: he cures *Wens*, *Kings Evil*, and *Black Choler*.

He sheweth the cause of Diseases; he maketh men blessed, long lived: he teacheth the cause of *Wisdome* and *Folly*, *Vertue* and *Vice*, *&c.*

I have opened the first part of *Secrets*, not as some have pretended, but even to *God* himself. The *Genius*, they say, further saith, He that keeps his body clean and temperate, shall be *Vertuous*, *Wise*, and do *Miracles*. How to prove temperateness, is easie by that heavenly tempered Medicine before named, *Aurum Potabile*. See our *Holy Guide*.

He bids us examine whether all Diseases flow from the body or not, and whence all Manners proceed, the state and condition of the body, among them that have searched the Reasons and Nature of things: And the

the cause of *Manners* is laid either upon the *Stars*, *Planets*, or of mans body, or of their wills thus or thus framed, either by the bent of Nature, or by the use of *Custome*: let us scan the matter.

They cannot flow from the *Will* of the *Minde* of man, lest all *Men* should perforce be good, against our daily proof and experience; because the *Minde* of it self, as coming from goodness, is good and alike good in all men, as I said before in the *Holy Guide:* and sure no custome can alter and turn so divine a *Will* to lewdness, but by great force of necessity; which force cannot be sent down upon it by the *Planets* and their *Spirits*, seeing every power and virtue is from above, from *God*, from the Intelligences and *Stars*, who can neither err nor do evil. It is necessary that all evil Mannors, and whatsoever is found disagreeing in these earthy bodies, do proceed not from the malice of the *Influence*, but from the evil disposition of the receiver.

The *Stars* and *Planets* do feed on *Ether*, and are living Creatures, of a good nature and quality: when therefore the perversity of the subject receiveth the Influences of the perverse, or its debility cannot endure the efficacy of the superiour; then by the Influence of the *Heavens* thus received into a matter full of discords, doth result dissonant, deformed and evil; yet the Celestial powers alwayes remain good, which while they exist in themselves, and from the giver of light, have their Influence by the holy Intelligences: and the Heavens even till they shall come to the Sphere of the *Moon*, their Influence is good, as it were in the first degree; but when it is received in a viler subject, it also is vilified, yet cannot touch the Minde immediately, untill it have passed into the loops of the body, and so change and dispose the body first, and by means of this affect the Minde: for if the

Minde

Minde it self, a finer thing then the *Stars*, cannot pierce out of the body, as we heard before; then much less shall they make way to get in by themselves, without the helps to our Mindes alotted. And as these are all bodily, I mean the first helps, so the neareſt cause of evil must needs flow from the body: And if the inward *Spirits* and *Wits* likewise do nought without the Instruments of the body, and follow the affection and disposition of the same; then the appetite of the unreasonable *Soul*, common between us and Beasts; upon which *Pythagoras* and *Ficinus* do lay the cause of Manners, as *Aristotle* witnesseth: And this is dispatched and resolved also, and the whole stream must needs clearly run from the body to this help.

They raise the first face of *Libra*, and *Venus* in it, or in *Taurus* or *Pisces*: and upon this descends a *Spirit* named *Ataliel*: In the second face descends *Azeruel*: In the third, *Zuriel*: And to receive these, they make an Image in pure *Virgin-Wax*; they with it cause love and marriage: The *Genii* themselves (they say) will tell you what you shall do. I refer you to the experience for this time.

CHAP.

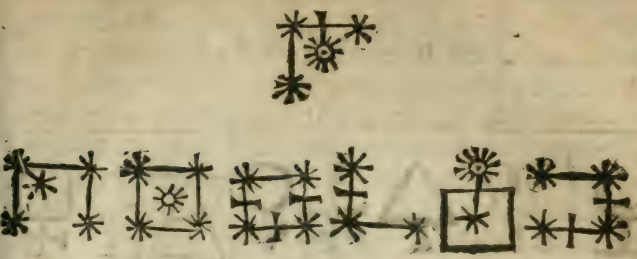
CHAP. XXVI.

Of the use of the Nativity: Of him that desires the society of his Guardian Genius, and the nature and power of this Genius, and how to be acquainted with it by name; and how you may know the name of it, and converse with it: Of what it cures: How it causeth Faith, Religion, Royalty, Honesty and Gravity of Speech. Of Michael *the Intelligence, and* Ambriel, *and of what gifts they give us; and how we receive them.*

THe degree of any ones Nativity being known, *viz.* the degree of the Sign ascending, and the *South*, *West* and *North Angles* being Co-equated, then let that which had the more dignities of *Planets* in those four *Angles*, which the *Arabians* call *Almutez*, be first observed amongst the rest; and according to that in the second place, that which shall be next to it in the number of dignities: And so by order the rest of them which obtain any dignitie in the aforesaid *Angles* or succedent places; this Order being observed, you may know the true place and degree of them in the *Heaven*, beginning from the degree of the *Ascendent* through each degree, according to the order of the *Signs*, to cast twenty two of the *Hebrew* Letters; then what Letters shall fall into the places of the aforesaid *Planets* or *Stars* being marked and disposed according to the order found out above in the *Stars*, by the *Genii*, and rightly joyned together according to the *Hebrew* Letters

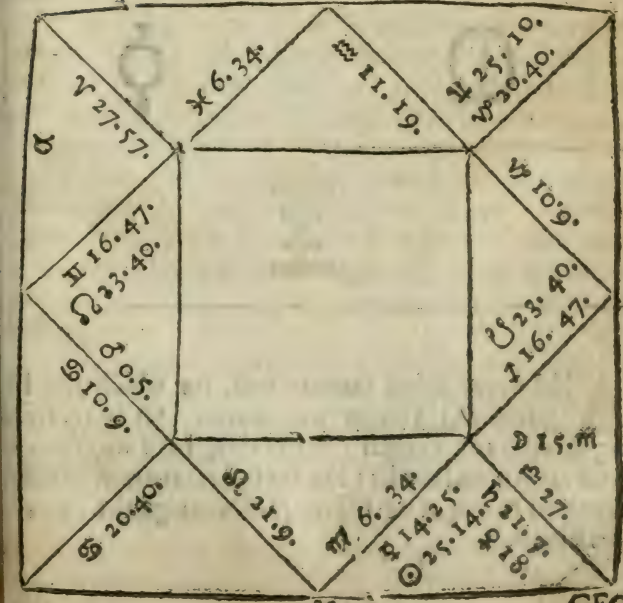
Letters, make the name of a *Genius*, to which is subjoyned some divine name, *viz. El* or *Jah*. But here we finde out the *Genius* of this Native, by the places of the five *Hylegians*; and making projection always from the beginning of *Aries*; *Gemini* being the Sign ascending, and *Mercury* in the *North-Angle* fortunate, being reduced also into the known Order from the eighth name of God *Elohim Sabaoth*, which signifieth the God of Hoasts, not of War and Justice, but of Piety and agreement: The *Sephiroth* of this is called *Hod*, which is interpreted *Praise*, *Honour* and *famousness*, and hath Influence through the Order of the *Archangels*, which they call *Ben Elohim*, that is, the *Son of God*, into the Sphere of *Mercury*, in *Virgo* or *Gemini*. The Intelligence is *Michael:* he giveth *Clemency*, or *Goodness*, *Grace*, *Mercy*, *Piety*, *Magnificence*, *Elegancy*, *Wisdome*, *Vertue*, *Modesty*, *Faith*, *Religion*, *Royalty*, *Gravity* of *speech*, *Honesty*, *and acuteness of Wit*. To the *Genius* that governs this Native, whose name is found to be *Dirachiel*, and he transfers all these gifts into the Native, after this manner. First, they bind *Quicksilver* in a due place by the smoak of *Brimstone*; and indeed by that way in a months space, it will be turned into perfect *Luna:* then they make the Figure of a handsome *young man bearded* on it. The Scheam being as you see.

Figures

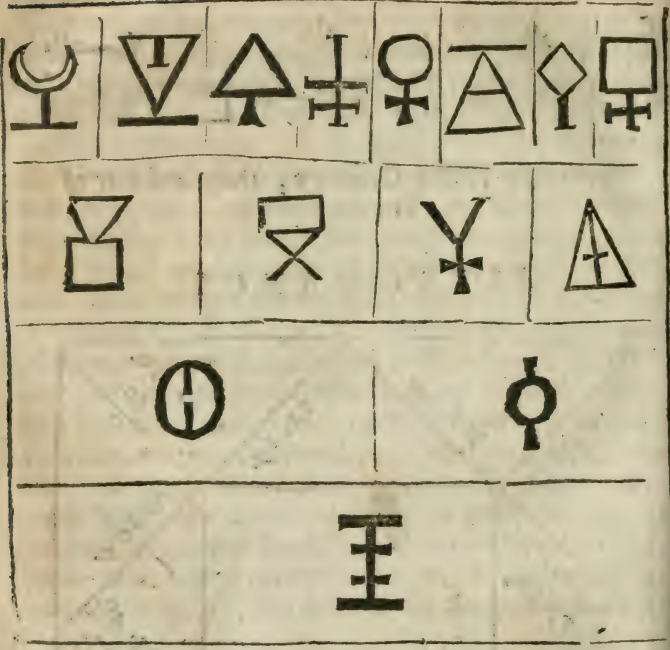


Figures for Phillip Gramont, *Duke and Peer of* France.

ASTROMANCY.



GEOMANCY



AND every thing came to pass, for which the Figures and Telesm was made. So both from the Spanish and French Courts also, have we received great favour and credit: For these Arts are now as much esteemed there, as at *White-Hall* amongst the Peers of this Kingdom.

And

And the *Planets* placed as in the Figure: Then (they say) *Dirachiel* will descend in order upon it. The *Image* must be made hollow; and then the *Genius* (they say) speaketh with a *barren voyce*, yet very audible. If more degrees of *Gemini* arise, then *Ambiel* descends upon the Figure: if fewer degrees, then *Gabiel*, and they are not much different in Nature, but in voice: These they take from the places of *Almutez* upon the five *Hylegians*, making projection from *Gemini* ascending.

These *Genii* are strong, fair coloured, a humane voyce: These were the Rulers of *Solomon*, these are exceeding loving, and will often stir you to serve the *God* that made all the world, and to pray to him and his Son Jesus Christ that died on the Cross for our Redemption.

These *Genii* help the *Memory*, *Tongue*; *Fantasie*, *Brain*, *Spirits*, *Imagination*, *Gall*, *Bones*, *Thighes*, *Sinnews* of the *Brain*; and cure *Sickness*, *Madness*, and the distempers of the *Brain*, deprivation of the common Sense, *Lethargie*, *Doting*, *Stammering*, *Impediments* of the *Tongue*, *Hoarseness*, the *Falling-sickness*, *Coughs*, *stoppings* of the *Stomack*, *Gall*, *Vomiting*, *Catarrhes*, of abundance of *humours* in the *Head*, and the diseases of *Blood*, and all diseases of the *Shoulders*, *Arms*, *Hands*, *Shoulder-bone*, *belly*, *Bowels*, and the diseases of *Melancholy*.

They teach the cause of Distempers of heat and cold, of the *Sun*, *Moon*, *Stars*, *Men*, *Beasts*, *Fowls*, and *creeping things*; and finally, they teach all things you can name or think on, as you shall hear in its due place. Read our *Holy Guide*.

These things they have experienced: use them, and then judge what shattered foundations the old *Philosophers* laid so long ago, that the building would fall

and tumble to confusion, if some *Rosie Crucian* did not shore it up; and the Native by experience learn to defend it by this thing most fit to fill and please the sense of them, which have nothing else but Sense. Now I am come to speak of *Wisdome:* as all Diseases, so all Manners sprung either from the natural and inherited parts and qualities, or from the purchased temper of the body, to keep the first till anon: This we have either from the *Air* or *Soyl* where we live, or from our *corrupt Diet* that we take. The *Air* followeth either the place of the *Sun*, or the nature of the *Ground*. But this in *The Harmony of the World*, and somewhat too hard to learn as yet. Let us enlarge our selves, and unfold and prove how the Air and Diet alters and changeth, and makes the bodies to differ, first, and so the Manners rude and fierce.

All the *Learned Astrologers* in *England*, such as are able to define what *Astrologie* is, and what *Geomancy* signifies; to let go the excrements of the *Stars*, as too foul and idle, such as that *Leech*, *Lozenge-man*, and *Quack-bill-men*, &c.

Philiatros and *Astrophilus*, I mean such as are truly so indeed, and not a Botcher or Cobler of those things they do not understand, but such as are able to give a Reason for all things in the *Heaven above*, and in the *Earth beneath*, and in the *Waters* under the *Earth:* Such men as these I speak to, and some of these hold opinion with me, that where the *Sun* is either too near the people, or right over them, or too far off, as under the two *Poles* of the *World*, there mens bodies are big and strong, and their *Qualities* rude and fierce: whereas within the two temperate *Girdles* of the *Earth*, they heap a mean, and hit the midst (as they say) both in body and qualities, to come down to the ground. For I must be short, we see that a foggy Land makes the blood

and

nd *Spirits* thick and gross, and thereby dull and slow in Brain; and so the men fond in Wit, and rude, and simple, faithful, chaste, honest, and still in that strain of Wisdome: Whereas a barren and dry Ground, if the *Sun* be temperate therewithal (as at *Rome* and *Athens*) maketh the same thinner, clear, lively, subtle; and deceitful men, valiant and unchaste, *&c.* Of all the properties appertaining for Meat and Wisdome in men, are like the Vertues and proper Tythes in Plants, following both the sundry tempers of the bodies, when the *soul* in them and the minde in us is one in all.

Then as the mixtures, qualities and vertues in *Plants* are altered up and down according to their food and sustenance, as (to omit the outward nourishment of the ground) whereby *Peper* brought out of *Muogadore* Castle Garden into *Italy*, will after a few settings turn into *Ivy* and such like, which some *silly Earthworms* had the confidence to deny to my face: Who can beat Wit in the Brains of Asses? The cause is plain, a *cunning Gardner*, either by steeping his seed or slip, or better by inclosing some fine thing I would name in the *Root* or *Stock*, can give to any *Plant*, any *Colour*, *Taste*, *Smell*, or *power* of *Healing*; so doth mans body upon the same occasions: And of all these things and many other, *Mercury* is the cause.

Then they raised the first face of *Virgo*, and they made the *Image* of a beautiful young man, which would foretel things to come; and this was made as before in *Luna*: and then descended *Jazeriel* the *Genius*. This Figure was made on the day of *Mercury*, on the third hour of *Saturn*: The Sign *Virgo ascending*, and the Figure of Geomancy agreeing, being the House and Exaltation of *Mercury*, signifying *Prophets*, *Saturn* and *Mercury* being in *Conjunction* in *Gemini* in the ninth House of Hea-

ven, which is also called *God :* Moreover, let *Saturn* have a *Trine Aspect* on the Ascendent, and the *Moon* in like *manner*, and the *Sun* have an *Aspect* on the place of *Conjunction: Venus* obtaining some *Angle* may be powerful and occidental : Let *Mars* be *combust* by the *Sun*, but let it not have an *Aspect* on *Saturn* or *Mercury* ; for they said, that the splendor of the powers of these *Stars* was diffused upon this Figure, and *Jazeriel* rested on it, and did speak audibly with a humane voice. (they say) He teaches that distempered meats do breed the like distempers, as in those humours that make complections, and their conditions. Why are the *Tartarians* so beastly and *babarous ?* but because (besides their soyl) they eat and drink the flesh and blood of Horses : We see the Islanders of *Corsica* prove as bold, cruel and false as *Dogs*, whose flesh they eat. I therefore give you charge to take heed in the choice of Nurses : And let us proceed : the name of the *Angel* that Rules the *second*, is called *Hamaliel*, and that rules the third, *Ergediel :* their Natures are not changed but in changable bodies. Now we have seen Happiness, long Life, Health, Youth, Blessedness, Wisdome and Virtue are clear in our *Holy Guide*. The next *Genius* will teach (they say) the cause of monstrous Children : The cause of Madness : The cause of joy and fear, *&c.*

CHAP.

CHAP. XXVII.

Of Seheliel *the* Genius, *and* Murid *the* Genius, *and* Amnediel *the* Genius: *of what they teach, and how to converse with them. And how to alter, change and amend the state of mans body, and get long Life and Health, as we taught in our* Holy Guide.

THe ninth name of *God* falls upon the seventh *Planet*, it is called *Sadai*; that is, *Omnipotent*, satisfying all: And *Elhai*, which is the living God: his *Sephiroth* is *Jesod*; that is, foundation, and signifieth a good understanding, a Covenant, Redemption and rest; and hath influence through the Order of *Angels*, whom they call *Cherubims*, into the Sphere of the *Moon*: this causeth all things in the Earth to increase and decrease, and taketh care of the *Genii* and keepers of men, and distributeth them: his Intelligence is *Gabriel*. In the hour of the *Moon* on a *Munday*, they raise the first face of *Cancer*, the *Moon* in the *Ascendent* or in her exaltation *Taurus*: the Figure they then melted in *Silver*, was a man leaning on a staff, having a Bird on his head, and a flourishing Tree before him; upon which descends the Angel *Sebeliel*, and he causeth increase of gain, and is good, as against weariness. The second Figure they made the Moon ascending in that part of *Cancer*, was a woman cornuted, riding on a *Bull*. And in the third part they made a Figure riding upon a *Dragon*, with seven Heads or a Crab, and in her right hand a Dart, in her left a Looking-Glass; clothed or covered with white or green, and having on her head two *Serpents*

with Horns twined together, and to each Arm a Serpent twined about, and to each foot also: and then they wished for the Angel *Murid*, which is the chiefest of the *Deities*, the first of the *Goddesses*, the Queen of *Angels*, the Mistress of the *Elements* whom the *Stars* answer, when the *Moon* with her seasons return: Elements serve her, at whose nod the lightnings breath forth, Seeds bud, Plants increase, the initial parent of fruit.

She is the *Satilitee* of the *Moon*, restraining the various passions of the *Stars*, dispensing various lights by the circuits of the *Sun*; the Lady of great Beauty, the Mistress of *Rain* and *Water*, the giver of Justice, the Nurse of *mankinde*; the governor of all States; kinde merciful, protecting men by Sea and Land, mitigating all tempests of fortune, and dispensing with fate, nourishing all things growing on *Earth*, wandering and shining in the tops of *High Woods* and *Groves*; beholding the *playing* of *Fairies*, restraining the rage of Goblins, shutting the openings of Earth, and dispensing the light of the *Heaven*, the wholsome Rivers of the *Sea*, and the deplored silence of the infernal *Gods*, by its motion ruling the *World*, and treading *Hell* under her feet; of whose Majesty the *Birds* hasting in the *Air*, are afraid; the wild Beasts straying in the Mountains, Serpents lying hid in the ground, Fishes swimming in the Sea.

She cureth the *Brain*, left Eye of a *man*, right of a *Woman*, *Stomack*, *Belly*, *left Side*, *Stones*, *Bladder*, the *members* of *Generation* in a *Woman*, the *Liver*, *Taste*, *Brest*, and diseases of *Catarrhs* or *Rheums*, *Palsies*, the *Cholick*, the *Menstrues* in *Women*, *Dropsie*, *Gout*, *Apostbumes*, *Flegmatick diseases*, which do proceed from stopping of the *Sinews*, *Veins*, *Falling-sickness*, *Lask* or *Flux* of the *Belly*, *Fluxes* of the *Stomack* for want

want of *digestion*. *Hasmodai* and her govern the night.

And say that *Children*, if they suck a *Bitches milk* are as bad conditioned as *Dogs*, and that they suck their outward shapes and inward manners with the Milk they receive, as I have seen Fools in *Affrica*, which by sucking *Camels*, are made more painful then their kinde, swift and healthful for it: and enough such like Examples might be brought if time would suffer. To come to our bodies left us by our Parents, if we see manners ingrafted and inbred in stock, Kindred and Children, and Nephews, still down, to take one after another (a long time) by kinde and Nature, as that cursed father beating down kindred, set down in *Aristotle* and other pilfering Stocks; which though they have no need, must needs steal: to let pass *Lechery*, and other evil qualities; and *Valour*, and other good qualities, which we see daily descend on kindred: whence are these? not from the *Parents mindes* and off-spring, which cannot be left nor ingraffed, but must return straight and whole, and all at once, when they flit out of this life to that *Heavenly* place from whence they came; neither are all their Wits alike fram'd by use and custom, but brought up sometimes contrary.

Therefore to cut the giddy, reeling, drunken opinion, and the whimsies of *Thomas Street*, and that ignorant bold impudent Nativity-monger, *Leech*, as strings too much discording those manners sprung out from the Parents seeds, which is a part of their bodies, purchased by meat and nourishment; which bodies if they use good and temperate *Diet*, are ever like the first, otherwise they follow the nature of Meats, and their distempers, as *Cardan* in a few of the worst *Diets*, hath most notably marked, that drunken, or over-studious, or too great fastings, or large Onion-eating Parents, do beget

beget and bring forth for the most part *Mad* and *Frantick Children.*

To close up all this third part, with this one little proof: If we finde our selves to do many things against our will, as when a fearful thing is offered, our hearts pant and fail with fear: when as *fair lust* and his parts will arise, whether we will or no; and all incontinency springs from that root, then sure the body must lay this force upon us.

But how is this? you may ask (saith the *Genius*) and which way doth the body so violently over-rule and carry away the Will and Minde after her? when any shape appears in the thought of *man*, the doing Minde takes it straight (we must wear these words with use, and make them softer) and laying it with good and bad, and matching, and comparing all things by degrees, determines; and then her Will and Reason, which *Plato* placeth in the Head, follows desires; but at the same time steps in another doubt, Will and Appetite, sent from that unreasonable and perceiving *Soul*, which is common between us and Beasts; and fitting one part in the heart, desiring outward goods of the body: and look which of these is strong, that is, which hath the stronger House, either by descent or purchase, or else baser Mould be still the weaker and obey the better, that prevails and moves the *Angels* unto it, and those the fines, and those again by other middle means, the whole body or part thereof, as is the pleasure of that Commander.

Wherefore to come to the point more namely, we shall never be *good*, and enjoy *Happiness*, *long Life*, *Health*, *Youth*, with *Blessedness*, and *Wisdome*, unless we follow the advice of these *vertuous Angels*, that is mean and reason in our desires, and a doing before these two parts, the *Heart* and the *Liver*, be first by kinde and then by

by *Diet* in order square and temper, apt to obey the Laws and Rules of Reason: for to begin with the Root, if the *Heart* be very *hot* and *moist*, the man is couragious and liberal, desiring *Honour* and great outward things: If hot and dry, cruel, angry, deceitful; but if it keep a mean, and be temperate in quality; keeping a mean and obeying Reason in that kinde of manners for the *Liver*, if it be hot and moist, likewise it followeth *venery* and *gluttony*: if hot and dry it doth the same, but crookedly and out of course; but if cold and dry, the man is very chaste and abstinent; and if cold and moist, somewhat chaste and abstinent; but outwardly, whereas a temperate *Liver*, holds a mean in both, and following the race of kinde desires to live soberly in company, and honestly in Marriage; a life as far from *Jesuits*, *Monks* and *Hermites*, as *Gluttons* and *Letchers*.

We see therefore that the *Genius* saith all *Qualities* proceedeth from the *Temper* of those two parts (nay the understanding also) if it varieth still according to the divers *Heats* and *Moistures* of the *Brain*; and if these two parts be the springs of all the heat and moisture in the *body*; so that all good *Qualities* and all vertue bud forth from the good, equal and middle temper and mixture of the same parts, and all our labour and travel (if we seek vertue) it must be to bring by the *Angels* and Telesmes of the *Moon*, and *Hasmodel*, those twain into square and *Temper*; that is, equality as near as may be of the four *Qualities*; not onely by *Aurum potabile*, use and custome, though *Plato* hits it right in his time, when he will have all *long Lived*, *Healthfull*, *Blessed* and *Wise*, and none lewd by his Will: Therefore I have shewn you the truth of these things clearly, that *Monks* and *Fryars* did cover in dark pitchy Cloud; and how to cure an ill disposed Nature, by the know-

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ledge of these Telesms; and their names being found according to the Stars account, you may call them by these names aforesaid, although unknown to you in sound and signification; yet I confess you may do more by them then with significative names, whilst the *minde* being astonished at the obscurity of them, and deeply intent, firmly believing, that something *Divine* is under them, doth reverently call them by their names, although not understood, to the *Glory* of *God*, captivating himself with a spiritual affection of *Piety*, in the obedience of him.

CHAP. XXVIII.

Of the Temple of Wisdome.

I Have a design to walk on into *The Temple of Wisdome*, and to discover what I finde there of the *Soul, of God, and his Creation.* I have no guide or conductor; onely I may say thus much, that I follow no mans Path to weary my self with fruitless labour; but that I might the more freely pass and write the easie Emanations of Mine own Minde, and not run through Wildernesses by directions, or be drawn off from what should naturally fall from my self, by prepossessing my thoughts by the fancies and inventions of others.

Behold in this *Temple of VVisdome*, there is such matter which is of a different sort, and has its peculiar serviceableness: I followed no mans example, yet quote Authors; what I write is from the *Temple of VVisdome*, and the eternal *Characters* of the *mind* of *man*, and the known *Phænomena* of *Nature*, *&c.*

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The first Object you shall see, is called *Heaven* and Light; and by them you are to understand the whole comprehension of *Intellectual Angels, souls of men* as they were in the Pre-existency, and *Beasts*, and the *seminal Forms* of all things.

In this Temple, by the *Earth* you are to understand the potentiality and capability of the *existence* of the first *Creation*; this possibility being exhibited to our *minds*, as the result of the *Omnipotence* of God, without whom nothing would be, as is indeed the utmost shadow, and darkest projection thereof. And that you further may understand how the power of God is exalted above the *course* of *Natural Causes*, God taking of the *dust* of his *dry ground*, wrought it with his hands into such a temper, with the *Aetherial first moisture*, that it was matter fit to make the *Body* of a *man:* Which when he first had framed, was as yet but like a piece of dough, till God coming near unto it, *With his mouth he breathed into the Nostrils thereof the breath of Life*, which Life was lately the Souls of Lapsed Angels, and with his word commanded the *Genius* to attend him. This is to be observed, *That men breath through their Nostrils, though their mouths be shut.*

When *God* had formed every *Beast* of the *Field*, and every *Fowl* of the *Air*, the man named them as the Angels Soul guided him; and by the same *Genius* was pre-advertised of his *Wife*, and able to pronounce, *This is bone of my bone, and flesh of my flesh*, and gave her a name suitable to her Nature; and this was commended of God. Read our *Harmony of the Word.* And of the bodies of rebellious Angels, became this Earth, which was nothing but solitude and emptiness, and as it was a deep bottomless capacity of being, whatever *God* thought good to make out of it, that implyed no contradiction to be made: and there being a possibility of Creating

creating things after sundry and manifold manners, nothing was determined, but this vast capability of things was unsetled, fluid, and of it self undeterminable as water. But the *Spirit* of *God*, who was the *Vehicle* of the *Eternal VViſdom*, and of the super-essential goodness; by a swift forecast of counsel and discourse of Reason truly Divine, such as at once strikes through all things, and discerns what is best to be done, having hovered a while over all the capacities of this fluid possibility, forthwith setled upon what was the most perfect and exact. Wherefore the entire *Deity*, by an inward word, which is nothing but *VViſdome* and *Vertue*, as I told you in my book of *The Harmony of the VVorld*, when I spake of the power of *God* edged with *Actual will*, and with more ease done then we can present any notion or *Idea* to our own minds, exhibited really to their own view the whole creation of spiritual substances, such as *Angels* are in their inward *Natures*; the *souls of men*, and other Animals; and the *seminal forms* of all things: so that all these, as many as ever were to be of them, did really and actually exist, without any dependency or corporeal matter: of this I have spoken largely in *The Harmony of the world.*

God approved and pleased himself in these things: but yet though in designe there was a settlement of the fluid darkness, or obscure possibility of the outward creation; yet it remained as yet but a dark possibility. And a notorious distinction indeed there was betwixt this *actual spiritual Creation*, and the dim possibility of the material body, and outward world.

Insomuch that this matter was actuated and agitated by some *universal Angel*, yet part of the *world of life*: whence it became very subtle and *Etherial*, so that this was rightly by God called *Light and Darkness*; and a

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Monad of the Passive and Active Principle in the Creation of this Microcosm.

There are many worlds, as I shall demonstrate by the known *Phænomena* of *Nature*: I shall also declare unto you how God orders a real *material Earth*, when once it is made, to make it pleasant and delightful for both man and beast: for the Stars and Planets belong to number; and as a primary Planet in respect of its reflection of Light is rightly called a Planet, so in respect of its habitableness it is rightly termed an *Earth*. These *Earths* therefore *God orders* in such sort, that they neither want *water* to lie upon them, nor be covered over with *water*, though they be environed round about with the fluid Air.

That vast and immense Etherial Matter, which is called the *Fluid Heaven* or *Etherial moisture*, with infinite numbers of sundry sorts of Lights, which *Gods* Wisdome and Power, by union of fit and active Principles drawn of the World of Life, made of this Etherial Matter, whose usefulness is plain in Nature, that they are for Prognostick signes and seasons, and days and years.

God made the *Planets* partly Land, and partly Sea, Rivers and Springs, whose convenience is obvious for every man to conceive.

And God placed all these sorts of Lights in the thin and liquid *Heaven* or *Etherial Region*, that they might reflect their rays one upon another, and shine upon the Inhabitants of the *twelve Earths*.

And that their bounty and resplendency might be conspicuous to the beholders of them, whether by day or by night, which is mainly to be understood of the Suns that supply also the place of Stars at a far distance, but whose chief office is to make vicissitude of day and night, and the Universal *dark Ether*.

God Created man, as you have heard, of a certain Red

Red Clay, purified by a supernatural Agent; tinctured also with the *Etherial first moisture*, and in Gods own Image; he consisting of an Intellectual Soul, and a Terrestrial Body actuated thereby: Wherefore mankind became Male and Female, as other Terrestrial Animals are.

Now *Plants* and *Animals* were the Generations effects and productions of *Earth*; the seminal forms and *souls* of *Animals* insinuating themselves into the prepared matter thereof: And *Suns*, *Planets* or *Earths*, were the Generations or Productions of the *Heavens*, as you may see in this Temple: There is a God that Reigns and Rules the *VVorld*, and Created all the Inhabitants of the *Earth*; that he is most Potent, Wise and Provident; that he is a Rewarder, Revenger: That his Son suffered upon the Cross for us, and that he suffered not in the flesh for them as he did for us: How he suffered for the *Revolted Angels* in their Region, you may finde in the Temple; That he is to be adored in three Persons, and in one Power, and that a God.

And there went up a moist vapour from the *Earths*, which being matur'd and concocted by the *Angel of the VVorld*, which is very active in the Heavens or Air, became a pretious Balmy Liquor, and fit *Vehicle of life*; which descending down in some sort like dewy showres upon the Earth, moistned their habitations; so that the warmth of the *Suns* gently playing and cooling according to Nature, upon the surfaces thereof, prepared matter variously for sundry sorts of Inhabitants, not onely in the *Etherial Region*, but in the several *Earths*: and lastly in this, not onely of *seminal forms* of *Planets*, but *souls* of *Animals*, also.

And man himself rose out of the *Earth* after this manner; the *Red Earth* with *Etherial moisture*, being rightly prepared and attempered by these unctuous showres

showers and *balmy droppings of the fluid Heaven:* For God had so contrived by his infinite Wisdome, that matter thus or thus prepared, should by a vital congruity attract proportional forms from the *World of Life*; which is every where nigh at hand, and does very throughly inequitate the moist and unctuous Air. Wherefore after this manner was the *Aireal* or *Etherial Man* called *Adam*, conveyed into an Earthly body, having his most conspicuous residence in the head or brain: And thus the man *Adam* became the *soul* of a *Terrestrial* living Creature, as you may read in the Preface.

For *Adam* was first wholly *Etherial*, and placed in *Paradise*, that is, in an happy place and joyful condition of the *Spirit:* For he was placed under the invigorating *beams* of the *Divine Intellect*, and the *Sun* of righteousness then shone fairly upon him. Read *The Harmony of the World.*

And his *soyl* was now again the ground which *God* hath blest, and so brought forth every pleasant Tree, and every pleasant Plant of her heavenly Fathers own planting: for the *holy Angel of Life* had enriched the *soyl*, that it brought forth all manner of pleasant and profitable Fruits. And the Tree of Life was in the midst of this *Garden* of mans *soul*, *viz.* the Essential Will of *God*, which is the true Root of Regeneration; but to so high a Pitch *Adam* as yet had not reacht unto: and the Fruit of this Tree in this *Etherial* state of the *Soul*, had been immortality, or *Life* everlasting. And the *Tree* of the Knowledge of *good* and *evil* was here also, *viz.* his own will. And thus were the wicked Angels.

Some men will admire me, others will prattle and condemn me: but neither I nor my Genius, or any inspired Christian, will answer their perhaps fruitless

questions. If they ask where this Temple is, and which way I made it, or how I ascended to it; I have told them in the Preface to my *Holy Guide*; and the Lord *Verulam* is my authority. And here I say the *soul* of *man* is never idle, neither in the world nor any state else. But how shall I ascend and shake off this muddy temper of *flesh?* say they; when by the *verdict* of all the *Quest* in these cases, there is no such thing *found in Nature*, save in the *Heaven extant*, neither heard you me say that it floated aloft, but was sunk to the *bottome of all Nature*. Notwithstanding I have sounded and weighed up that muddy Bowel, the Melt, and destroyed the *fiery* and *scummy Gall* in my body, and made my body of a better temper then common. For heaven was once a gross and distempered Lump, before God refined it, and sundred away round to the Place and Nature where it now standeth; even so one of our gross bodies here below, being a piece of the same Lump that was tempered, as I told you above, and all one with that Heaven once was, by these ways I direct, may be refined and parted from all his distempered drosses and foul greasiness in the flesh, and brought unto a fine *Nature*, as I shall speak hereafter in *The Holy Guide*.

The *soul* of a man is always active, and hath some promise to make good, and is to promote his interest whose she is: For what greater gratification can there be of a *good soul*, then to be a dispenser of some portion of that Universal Good that God lets out upon the World? And there can be no external conversation nor society of persons, be they *Terrestrial*, *Aireal* or *Etherial*, but forthwith it implies an use of Prudence wherefore Prudence is an inseparable accomplishment of the Soul: walk but in my pathes to our *Temple of Wisdome*, and you keep your body in health: To follow

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our Examples is as much as you can naturally do: you shall do no more then I do my self, and it is as much as can be looked for at the hands of weak mortality; for the Souls of all mankind shall again become Angels, as they were before the Rebellion: and the Souls of the wicked and ungodly shall be again incorporated into flesh, and suffer mortality, until they are clear from sin. Now it is a Hell or punishment sufficient to be a Prince upon Earth: for all mankind are miserable, as you may see in our *Harmony of the World.*

CHAP. XXIX.

That knowledge inclines the Minde to Heresie and Atheism: The Solution of original Guilt, not in quantity but in the quality of Knowledge: Of the corrective temper; against Infinity, Anxiety and seducements of Impostures and Reservatives: That we forget not our Mortality: In The Temple of Wisdome *is taught that Philosophy leads the Minde by the steps of second causes to the stayrs of the first.*

HOw can the prodigious Astrologer make the contemplation of second causes to derogate from the authority of the first? To discover then the errour and ignorance of this Opinion, and the misunderstanding in the grounds thereof, any man may see that these men do not observe and consider, that it was not that pure and primitive knowledge of Nature, or that preexistant Genius, by the light whereof man did give names to other Creatures in Paradise, as they were

brought before him, according to their properties, which gave the occasion to fall; but it was that proud knowledge of good and evil, with an intent to shake off God, and to give law unto himself.

God hath made all things beautiful and decent in the true return of their Seasons; also he hath placed the *world* in *mans heart*, yet cannot man finde out the works which *God* worketh, from the beginning unto the end: by which words he declared not obscurely, that *God* hath framed the *Minde* of *Man*, as a *Mirrour* or *Glass* capable of the *Image* of the *Universal World*; and as joyful to receive the impressions thereof, as the pure part of man to pass to the *Sanctum Sanctorum* in the Temple, or as the eye joyeth to receive light; and not onely delighted in the beholding the variety of the things, and the vicissitudes of times, but raised also to find out and to discern the inviolable laws, and the infallible decrees of Nature. And although I seem to insinuate that the supreme or summary law of Nature, which is called the work which *God* worketh from the beginning to the end, is not possible to be found out by *man*; yet that doth not derogate from the capacity of the *minde*, but may be referred to mans Mortality, the ill *Conjunction* of labours depraved, and unfaithful tradition of knowledge over from hand to hand, and many other inconveniences wherewith the condition of man clogged with these needless members is ensnared and involved. The *Spirit of man* is as the Lamp of *God*, wherewith he searcheth the very inwards of all secrets: Now this is common to all men, but not the capacity; but if the *body* be mended, the *Etherial Spirit* is exalted within the capacity and receipt of the minde of man, and in the inquiry and invention there is no danger at all from the *proportion* or *quantity* of *Knowledge* how large soever, lest it should make it swell or out-compass it self; but meerly

meerly in the quality, which being in quantity more or less, if it be taken without the corrective thereof, hath in it some nature of Malignity or venome full of flatuous Symptoms; the mixture whereof tempers Knowledge, and makes it so soveraign as Charity which builds up the Mind, and enemy to Pride and Conceitednes: if you could speak with the Tongue of *Men* and *Angels*, and had not Charity, you could never attain to that perfection in our Temple, and temper of inspired Christians: neither could your *Angel-Guardian* ever speak to you, but instead of directing you would destroy you. Is it not an excellent thing to speak with the Tongue of *Men* and *Angels*, and converse with *Angels* or *Celestial Intelligences?* without Charity you cannot; and it must be referred to the publick good of mankinde; otherwise it rather exhibites a vain and empty glory, then any substantial and solid fruit.

As for the conceit of those who are of opinion that too much knowledge should incline the minde to Atheism, and that the ignorance of the second causes should be as it were Midwife to our Piety toward the first: To my knowledge the prodigious Nativity-Merchant, that undoes his customers, is not guilty of any of the knowledge I spake of in *The Temple of Wisdome.*

The authority of this Temple forbids us to have society with these impostures. I will charge them in the Language of *Job*, *Will you lie for God*, as one man doth for another to gratifie him? For certain it is said in *The Temple of Wisdome*, that God works nothing in Nature according to the ordinary course, but by second causes: and if they would have it otherwise believed, we pronounce it meer imposture under colour of piety to God, and nothing else but to offer unto the Author of Truth the unclean sacrifice of a lie. But further, it is an assured truth, and a conclusion of experience, that a lit-

tle or superficial taste of *Philosophy*, may perchance incline the minde to *Atheism*; but a full draught thereof brought the minde back to *Religion*: for in the entrance of *Philosophy*, when the second causes, which are next unto the senses, do offer themselves to the minde of man, and the minde it self cleaves unto them and dwells there; an oblivion of the highest cause may creep in: but when a man passeth on further, and beholds the dependency, continuation and confederacy of causes, and the work of providence, then he will easily believe the highest step of Nature ascends to the stair of a Supernatural *God*. And thus by Astromancy and Geomancy do Superiours and Inferiours communicate.

To close in a word, let no man upon as weak a conceit as prodigious Mr. *Scorpion* in his time, of sobriety or ill applyed moderation, think or maintain that a man can search too far, or be too well studied in the book of *Gods* Word, or in the book of *Gods* works, *Divinity* or *Philosophy*; but rather let men awake themselves, and cheerfully endeavour, and pursue an endless progress or proficience in both: let them beware lest they apply knowledge to Pride, not to Charity; to ostentation, not to use; and again, that they do not unwisely without any consent, mingle and confound these distinct knowledges of God and Nature, in *Theology* and *Philosophy*, and their several waters together. Read our *Harmony of the World.*

CHAP.

CHAP. XXX.

Of the Soul, several Opinions are raised, but the truth I have taught in this Temple: The inspired Essence of the knowledge of the sensible or produced Soul; of the substance and faculties of the Soul: What causeth men to be of different qualities: The knowledge of the faculties of the Soul: Of the use and objects of the faculties, as they are written in The Temple of Wisdome.

HEre I intended to tell you what that *Soul* is: What makes man distracted about himself, and capable of his distraction. Some would have it of the *Nature of Fire*; a hot subtle body dispersing it self into *rayes* and *Fiery Atomes*; some think it *Air*, some make it a *Spirit* mixt of *Fire* and *Air*, as Sir *John Heydon* in a Manuscript affirmeth; some would have every Element a parent of a Soul separately: so every man should have many distinct *Souls*, according to the principles of his composition: some have called it an *undermined Vertue:* some a self-moving Number: some a *quint Essence:* others have defined it to be nothing but a Harmony conflated by the most even composure of the *four Elements* in man. And for this, one might thus argue: The *Body* is before the *Soul*; and till the *Body* be made perfect, as I told you before, the *Soul* appears not; as if the perfection of the *Body*, by the *power* of the *Etherial Spirit*, in his even contemperation, were the Generation of the *Soul* within it: The *Soul* also changeth with the *Body*, because it was Angelical before it came into matter.

Now let us proceed to the Nature of the *Minde* and *Soul* of *Man*, out of the *treasure* whereof all mysteries are extracted. I speak of the reasonable *Soul*, which is Divine; the other of the unreasonable Soul, which is common to Beasts, in *The Harmony of the World*, I have noted (where I speak of forms) those two Emanations of the *Souls*, which in the first Creation of them both, offer themselves unto our view; that is, that one hath its original from the breath of *God*; the other from the Motrices of the *Elements*: for of the *Primitive Emanation* of the *Rational Soul*, as it was in the Divine Temple, it was formed, as I told you before.

But the Generation of the unreasonable *Soul* or of Beasts, was accomplished by these words, *Producat aqua, Producat Terra*: And this Irrational *Soul*, as it is in man, is the Instrument onely to the *reasonable Soul*, and hath the same Original in us, that it hath in *Beasts*; namely, from the slime of the *Earth*, as it is in one place; for it is not said, God framed the *body of Man* of the slime of the *Earth*, *but God formed man*, that is, the whole man, that *Spiraculum* excepted: wherefore I stile that part of the general knowledge, *concerning Mans Soul*, the *inspired substance*, I will tell you what it is in the *Holy Guide*, the other is the sensible or product *Soul*.

There are many and great precellencies of the Soul of man, above the *Soul of Beasts*, evident to those who Philosophize even according to sense: And whersoever the concurrent character of such great excellencies are found, there should ever upon good reason be made a specifique difference; wherefore I do not altogether so well allow the Philosophers Promiscuous and confuse discourses touching the functions of the *Soul*, as if the *Soul* of *Man* was differenced gradually, rather then speci-

specifiquely from the *Soul* of Beasts, no otherwise then the *Sun* among the *Stars*, or *Gold* among *Metals*.

There remains, says some body to me, a question to be answered, whether all *Souls* are equal at their first *infusion*. I answer, Nothing comes immediately from *God*, but is pure, perfect and uncorrupt: And if it be of that *Soul purely*, which at the same instant is both revived and infused; then no question but they are alike: but because the sensitive part in man bears a great sway, it many times falls out, that by the deficiency of the *Original parts*, the Souls is eclipsed and imprisoned so, as it cannot appear in the vigour it would shew, if the bodies composition were so perfect, make it so fine, pure and open. Now a perfect Soul in an imperfect body is like a bright *Taper* in a *dark Lanthorne*, the fault is not in the light, but in the case; which curtains it with so dull an outside, as it will not let the shine be transparent. I have had men come to me against my desires, for I affect not acquaintance; yet they were both able and ingenious, who after a little hurt received in a vital part, did grow almost insensible, when the vital passages of the sensitive and vegetive are imperfect, though they extinguish not the intellectual, because a thing mortal cannot destroy a thing immortal; yet their defect keeps it so under, as it appeareth not to the outward apprehension. Not that man hath three distinct Souls; for the intellectual in man containeth the other two: and what are different in Plants, Beasts and man, are in man one and Co-monad together, otherwise he were a plant and severally a brute and rational; but as the solid *Christaline Heaven*, and first mover contains the *Etherial Region* and *Fluid Heaven*; and the *Etherial Region* and fine *Fluid Heaven*, contains the *Region of the Fire* and *Air*, and the Region of the

Fire

Fire and Air Globes of the Earths and *Waters*, yet all makes but *one World:* So the Intellectual contains the sensitive, and the sensitive the vegetative; yet all in man make but one *Soul*; but the differences of men may all be referred to two causes; either inward or outward: inward are defects in nature and generation; either when the Active part the seed is not perfect, or when the nutrimental and passive powers fail of their sufficiency, are too abundant or corrupted: And when man is of himself from the Womb, the malignity of some humour may interpose the true operation of the *Internal Etherial first moisture.* Let us now come to the *Species* or *inspired Essence.* The sustance of the *reasonable Soul* comprehends these inquiries, touching the Nature thereof, as whether it be *Native or Adventive, Separable or Inseparable, Mortal or Immortal:* how it is tyed to the Laws of matter; how far not, *&c.* This I have in *The Harmony of the World* bound over at last unto *Religion*, there to be determined and defined amongst other mysteries; for otherwise they still lie open to many errours and illusions of sense: For seeing that the substance of the Soul was not deduced and extracted in her *Creation* from the Mass of *Heaven* and *Earth*, but preserved by God, when the Angels fell to be a Chaos, *and immediately revived and inspired from God*; and seeing the Laws of *Heaven* and *Earth* are the proper subjects of *Philosophy:* How can the knowledge of the substance of the reasonable *Soul* be divined or fetcht from *Philosophy?* but it must be drawn from the *same inspiration* from whence the substance thereof first flowed, as you may read in *The Harmony of the World.*

CHAP.

CHAP. XXXI.

hat you are with confidence to attend and obey your Genius his commands, natural and unprejudiced dictates; the same notions and truths are at least naturally and unavoydably assented unto by the Soul, whether she have of her self actual knowledge in her or not: and that the definition of an Immaterial Being, absolutely perfect is such; and this absolutely perfect Immaterial Being, is God: Of Masculine and Feminine faculties given to man by God.

NOw in *The Temple of Wisdome* you will finde your *Genius*, whose name you know by the answering, is not unfurnished for the dictating of truth unto you: I demand of any man, why under a pretence that she having nothing of her own, but may be molded into an assent to any thing, or that she do arbitrariously and fortuitously compose the several impresses she receives from without; he will be still so squeamish or timerous as to be afraid to close with his own *faculties*, and receive the natural Emanations of his own minde as faithful Guides. But if this seem, though not too subtle, which I contend for, *viz.* that the *Soul* hath actual knowledge in her self in that sense which I have in the book of *The Harmony of the World* at large explained; yet surely this at least will be confest to be true, that the *nature of the Soul is such*, that she will certainly and fully assent to some conclusions, however she came by the knowledge of them, unless she manifest violence to her own faculties: which truths must

must therefore be concluded not *fortuitous* or *arbitrarious*, but *natural to the Soul*, to assume the Idea of a being absolutely perfect above proposed; it being in such sort set forth, that a man cannot *rid his minde of it*, but he must needs acknowledge it to be indeed the Idea of such a being; it will follow that it is no arbitrarious nor fortuitous conceipt, but necessary; and therefore *natural to the Soul* at least, if not ever actually there.

Wherefore it is manifest that we consulting with our own natural light, concerning the notion of being absolutely perfect, that this *Temple of Wisdome* tells us, that it is a *spiritual substance, eternal, infinite in Essence and goodness, Omnipotent, Omniscient*, and of it self necessarily *existent*; for this answer is such, that if we understood the sense thereof, we cannot tell how to deny it: and therefore it is true according to the *light of Nature*; but it is manifest that that which is self-subsistent, infinitely *Good, Omniscient* and *Omnipotent*, is the Root and Original of *all things*; and *Omnipotency* signifies a *Power* that can effect any thing that implies no contradiction to be effected, and Creation implies no contradiction: Therefore this perfect Being can create all things. But if it found the matter or other substances existing aforehand of themselves, this Omnipotency and Power of Creation will be in vain, which the free and unprejudiced faculties of the minde of man do not admit of: Therefore the natural notion of a Being absolutely perfect, implies that the same Being is Lord and Maker of all things. To prove there is a *God*, is not my intent, I have done it already in our *Harmony of the World*; or to demonstrate that the Snow is white, or the *Sun gives light*; and according to natural light, that which we see with the eyes of our weak understanding, is to be adored and worshipped of all that has the knowledge of it, with all humi-

humility and thankfulness: and what is this but to acknowledged it to be God?

For I demand of you that believe nothing but sense, how could sense ever help you to these truths above noted? that which exists without the help of another is necessary and eternal; for necessity and eternity are no sensible qualities; and therefore are not the objects of any sense: but there is other knowledge and perception in the *Soul*, besides that of sense. I deny their *participle of Atomes*, a business that will not fall under sense. The *Soul* of man hath other cognoscitive faculties, besides that of sense.

Concerning the sensible or producted Soul; what makes these tearms of *Actus ultimus & forma corporis*, and such-like wild logical universalities, to the knowledge of the *Souls substance?* for the sensible *Soul*, or the Soul of Beasts must needs be granted to be a corporeal substance, attenuated by heat, and made invisible; I say, a thin, gentle gale of Winde, swell'd and blown up from some flamy and Airy Nature, indeed with softness of Air to receive impression, and with the vigor of fire to embrace Action, nourished partly by an Oyly, partly by a watery substance spread over the body, residing (in perfect creatures) chiefly in the head, running through the Nerves, refresht and repaired by *spirituous blood* of the *Arteries*. I hear of no man that hath written any thing, that understands this point, but hath brought forth Prodigies, Lies, Superstitions, and very contagious Opinions; and most vilely abasing the dignity of the *Soul of man*, and the fame of glorious *Agrippa*, Knight, of transmigration of Souls out of one Body into another, and lustrations of Souls by periods of years. And now of the too near affinity in every point of the Soul of Man, with the Souls of Beasts: This Soul in Beasts is a principle Soul; whereof the Body of Beasts

is

is the *Organ*; but in man this *Soul* it self is the *Organ* o the *Soul Rational*, and may rather be called by appella tion of a *Spirit* then of a *Soul*.

Now I will inform you of another faculty of th *Soul* of *Man*; which though it seem inferiour, yet it i far from being contemptible, it being both good fo himself, and convenient for the terrestrial world; for thi makes him capable of being the head of the living Crea tures in the Earth, as that faculty indeed is the mothe of all mankind.

Those higher and more intellectual accomplishments I must confess made the man very wise, and of quic perception, for he knew very well the natures of th Beasts of the Field, and Fowls of the Air: I mean, no onely of the visible and terrestrial Creatures, but also c the *fallen and unfallen Angels*, or good and bad *Genii* and his former Angelical condition, and was able t judge aright of them, according to the principles the *consisted* of, and the properties they had; whereas ma was yet lofty in the higher parts of the Air, and coul pass from the *Etherial Region*, amongst the innocent an *unfallen Souls of Men*, to the *Cristaline Heaven*, an there take pleasure a little while, that God might shew his errour among the good *Angels:* now is cast to Eart with his new wedded joy, there to dwell, and hi several generations, until the day of redemption. B these discourses you must observe how the Angels of A stromancy, and Genii of Geomancy in their Figure and proper Metals, or other matter, communicate.

CHA

CHAP. XXXII.

Of the nature of the Soul of Man: what the Celestial Angels say of it naturally to our apprehension, that cannot speak with the Tongue of Men and Angels: whether she be a meer modification of the body, as you finde at large in our Harmony of the World.

HEre are the faculties of the *Soul*, that are well known to be Understanding, *Reason*, *Imagination*, *Memory*, *Appetite*, *Will*. In the knowledge concerning the *Soul*, the *Original* of these *faculties* ought to be *handled*, and that *Physically*, as they are *Connatural* with the *Soul*, and adhere to it; onely their uses and objects are designed to other *Acts*, but the *falculties of the Soul* have two *appendences*, which as they have been by *Plato* and *Paracelsus*, and others handled, have rather presented us with smoak, then any *Lucid flames of truth*: one of these is the knowledge of *natural Divination*, the other of *Fascination*: But first, I shall tell you the nature of the *Soul of man*, and then finish those more obvious faculties, that I speak of *in the Soul of Man*, that naturally tend to the discovery of the *existence of a God*. I must consider the essence of the *Soul* her self, what it is, whether a meer Modification of the body, or an Immaterial being distinct therefrom: and then whether Corporeal, or incorporeal, as we said in *The Harmony of the World*.

If you say that the soul is a meer modification of the body, the *soul then* is but one Universal faculty of the body, or many faculties put together; and those operations

rations which are usually attributed unto the body I demand therefore to what in the body will you attribute *Spontaneous Motion?* I understand thereby a power in our selves of wagging or holding still most of the parts of our body, as our hand (suppose) or little finger. If you will say that it is nothing but the *immission of the Spirits into such and such Muscles*; I would gladly know what doth immit these *Spirits*, and direct them so curiously: is it themselves or the *Brain*, or that particular piece of the Brain they call the Conarian or Pine-kernel? whatever it be, that which does immit them, and direct them, must have Animadversion; and the same that hath Animadversion, hath Memory and Reason also. Now I think it is a question whether the *Spirits themselves* be *capable of Animadversion*, Memory and Reason. If I should say it is impossible, there is none dare contradict me, no not the Nativity-man himself with all his Stars: for these *Animal Angels* are nothing else but matter very thin and liquid; whose nature consists in this, that all particulars of it be in *Motion*, and being loose from one another, frigge and play up and down according to the measure and manner of agitation in them.

I may now demand which of the particles in these, so many loosly moving one from another, hath Animadversion in it? If you say that all put together have, I appeal to him that thus answers, how unlikely it is, that that should have *Animadversion*, that is so utterly uncapable of *Memory*, and consequently of *Reason*; for it is impossible to conceive Memory *compatible* to such a subject, as it is how to write characters in the water or in the winde.

If you say the Brain immits and directs these Spirits, how can that so freely and *spontaneously move it self or another* that hath no Muscles? tell me how if you can, what

what does immit these *Spirits*, and direct them so curiously? is it themselves or the *Brain*, or that particular piece of the brain we call Conarion or *Pine-kernel?* Whatever it be, that which does immit them and direct them, must have *Animadversion*, and the same hath *Memory* and *Reason:* For *Anatomists* say, That though the *Brain* be the instrument of Sense, yet of it self it is insensible: How then should that that hath no Sense direct thus *Spontaneously* and *Arbitriously*, the *Animal Spirits* into any part of the body, an Act that requires determinate sense and perception? But let Doctors, Chyrurgions and Anatomists conclude what they will: I shall demonstrate that the Brains have no Sense; for the same thing in us that hath Sense, hath also *Animadversion*; and that which hath *Animadversion* in us, hath also a *faculty* of *free and Arbitrarious Fancie* and *Reason*. Read our Book called *The Holy Guide*.

Let us now consider the Nature of the *Brain*, and see how compatible those alterations are to such a subject; verily, if we take a right view of this Lax-pith, or Marrow in mans *Head*; neither our Sense nor Understanding can discover any thing more in this substance that can pretend to such noble operations, as Sagacious Collections of Reason, then we can discern in a fine chimical Ladies Sack-Posset. For this loose pulp, that is thus wrapt up within our *Cranium*, is but a *spungy and porous body*, and pervious, not onely to the *Animal Spirits*, but also to more *Juyce* and *Liquor*, else it could not well be nourished, at least it could not be so soft and moistned by *drunkness and excess*, as to make the Understanding inept, and sottish in its operations Wherefore I now demand, in this soft substance, which we call the *Brain*, whose softness implies that it is in some measure *Liquid*, and *Liquidity implies a several Motion*

of loosned parts: In what part or parcel thereof doe Fancy, Reason and Animadversion lie? In this La: consistence that lies like a Net all on heaps in the wa ter: Can you tell in what knot, loop or interval there of does this *faculty* of *free Fancy*, and active Reason re side? I believe you cannot assign me any. If you shoul say, In all together, you must say that the whole Brain i figured into this or that representation, which would *cancel Memory*, and take away all capacity of there be ing any distinct notes and places for the several Specie of things there presented. But if you will say there is i every part of the Brain this power of *Animadversion and Fancy*, you are to remenber that the Brain is i some measure a liquid body; and we must enquir how these loose parts understand one anothers severa *Animadversions* and Notions: and if they could (whic is yet unconceiveable) yet if they could from hence d any thing towards the *Immission*, and direction of th *Animal Spirits* into this or that part of the body, they must do it by knowing one anothers mindes, and by a joynt *contention of strength*; as when many *Mariners* at the *Capstone*, at once the word being given, pull toge- ther the *bars about*, for the weighing of their *Best Bower* or *Sheath-Anchor*, that the single strength of one could not move, being so massie a Body; but this is to make the several particles of the Brain, so many individual persons: A thing I do not believe, as you may see in the first Book.

Besides, how come these many *Animadversions to seem* but one to us, our minde being these, as it is supposed? Or why if the figuration of one part of the *Brain*, be communicated to all the rest, does not the same object seem situated both behind us and before us, and every way, as the impress of the *object is reflected*, against all the parts of the *Brains?* But there appearing

to

to us but one Animadversion, and one site of things: it is a sufficient argument that there is but one; or if there be many, that they are not mutually communicated from the parts one to another; and therefore there can be no such joynt endeavour towards one design: whence it is that the brain cannot immit or direct these *Animal Spirits* into what part of the body they please. Read our *Harmony of the World.*

The *Brain* hath no sense, and therefore *cannot impress Spontaneously* any Motion on the *Animal Spirits*; it is no slight argument, in that some dissected were found without Brains, some with water in stead of Brains. Read the *Holy Guide.* Now I appeal to any free judge, how likely these liquid particles are to approve themselves of that nature and power, as to be able by erecting and knitting themselves together for a moment of time, to bear themselves so as with one joynt contention of strength to cause an arbitratious obligation of the Spirits into this or that determinate part of the body. But of this and the faculties of the Soul, the Angels have not given more liberty.

CHAP. XXXII.

Of Angels, Genii and Idea's, concerning the substance of the Soul, whether really distinct, and then whether corporeal or incorporeal: And of what the Angels are: concerning the knowledge of the faculties of the Soul. Natural Astronancy and Geomancy: And how to fortifie the imagination: the nature of R. C. *Physick: The knowledge of Astromancy, and the knowledge of Geomancy again demonstrated.*

THe Angels that govern the World, publish, that the Nerves, I mean the Marrow of them, which is of the self-same substance with the *Brain*, have no sense, as is demonstrable from a *Catalepsis* or *Catochus*; but I will not accumulate arguments in a matter so palpable: As for that little piece of the Brain, which we call the Conarion, that was mentioned in the last Chapter in our *Harmony of the World*, that this I say should be the very substance, whose natural faculty is to move it self, and by its *motion* and *nods*, to determinate the course of the *Spirits* into this or that part of the *body*, seems to me for more foolish and fabulous, then the story of him that would prove, that men cannot change the winde as they pleased, in the corner of a Handkerchief, or direct the prosperity of a Ship at Sea, which I have seen.

My *Genius* bids me conclude that the impress of *Spantaneous motion*, is neither from the *Animal Spirits* nor from the *Brain*; and therefore that those operations that are usually attributed unto the Soul, are really compatible to any part of the body: And therefore that

that the Soul is not a meer *Modification* of the *Body*, as I told you in *The Harmony of the World*, but a substance *distinct* therefrom.

Now let us enquire whether this substance distinct from what ordinarily we call the *Body*, be also it self a *corporeal substance*, or whether it be *incorporeal*. If you say that it is a *corporeal substance*, you can understand no other then matter more subtle and tenacious, then the *Animal Spirits* themselves mingled with them, and dispersed through the vessels and porosities of the Body; for there can be no penetration of dimensions: but I mean not always to confute conceipts; for what I said of the *Animal Spirits* before, is applicable with all ease and fitness to this present case. I love not, if I can help it, to speak one thing twice.

I may conclude against any opposition, that that which impresses *spontaneous motion* upon the body, or more immediately upon the *Animal Spirits*, that which imagines, Remembers and Reasons, is an immaterial substance distinct from the body; which uses the *Animal Spirits*, and the Brains for instruments, in such and such operations: and thus you finde an Angel in a proper notion and signification, that hath apparently these faculties in it, it can both understand and move *corporeal matter*. Now with ease I can consider the substance of the vast *Heavens*: for my *Soul*, as my good *Angel* tells me, is as it were a compendious Statue of the *Deity*: So I may with *facility contemplate* the Nature of the *Almighty* in this little Medal of *God*, the *Soul*, enlarging to infinity, what I observe in my self, when I transfer it unto *God*; as I do imagine those circles, which I view on the Globe, to be vaster and bigger, while I fancy them as described in the *Heavens*: and thus much of the substance of the *Soul*. This part touching the *faculties* of the *Soul* hath two appendices, one of

these is the *knowledge of Divination*, the other of *Fascination*: The *Divination natural* is that I intend to speak of, and it springeth from the internal power of the *Soul*: This is of two sorts, the one *Native*, the other by *Influxion*: Native is the ground upon this supposition, that the Minde when it is withdrawn and collected into it self, and not diffused into the *Organs* of the *Body*, hath from the natural power of its own Essence, some prenotion of things future; and this appears most in sleep, as you read in the latter Chapter of the second Book, of *extasies*, *propinquity of death*, more rare in waking, or when the body is healthful and strong, and this state of the Minde is commonly procured by abstinencies, and those observances which do most of all retire the Minde unto it self, from the practique function of the *Body*, that thus reclaim'd from the incumbrances of exteriour engagements, it may possess and enjoy its own *Nature*. But *Divination by Influxion* is grounded upon another supposition, that the *Minde* as a Mirour or Glass should take a secondary kind of *Illumination* from the foreknowledge of *God* and *Angels*, unto which the same state and regiment of the *Body*, which was to the *first*, doth likewise conduce: for the same sequestration of the *Minde*, causeth it more severely to emply its own Essence, and makes it more susceptive of *Divine Influxions*, save that the *Soul* in Astromancy and Geomancy by *Influxion* is rapt with a kind of fervency and impatiency, as it were of the *Deity*, wherewith it is possest (which Sir *Christopher Heydon* and other inspired Christians noted by the name of *sacred fury*:) but in native Arts, the Minde is enfranchis'd, and neerer to a repose rather, and an immunity from labour.

Astromancy and Geomancy are the power and *intensive Act of the Imagination* upon the *Body* of the *Imaginant*. Now when I had more intentively consdered

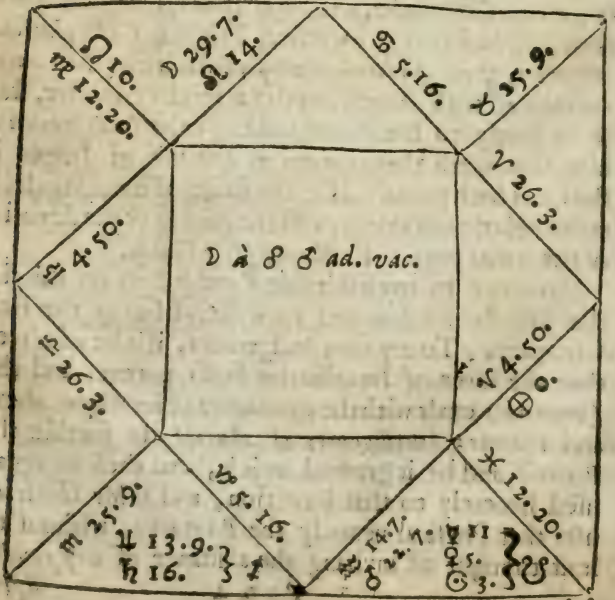
dered the secret emerges and impressions of *things*, the Irradiations of the *Senses*, the transmissions of *Cogitations* from *Body to Body*; the conveyances of magnetique *Vertues*; I came to be of opinion, that much more might such *Impressions*, *Informations* and *Communications* be made from *Spirit to Spirit*, being that a Spirit of all other things is more powerful and strong to work, and more soft and penetrable to suffer: Whence the conceits have grown, made almost popular, of the mastering Spirits, of men Ominous and unlucky, of the stroke of Love and Envy, and of others of like *Nature*: Incident to this is the enquiry, how the *Imagination* may be intended and fortified; for if the Imagination fortified be of such power, then it is material to know by what wayes it may be exalted, and made greater then it self: for it may be a dangerous specious pretence, that *Ceremonies*, *election of Hours*, *fortifying Ascendents or Nativities*, *Characters*, *Telesms*, *Gesticulations*, *Amulets*, *&c.* do work not by any tacite or *Sacramental contract* with Angels, as some fondly conceive, but serve onely to strengthen and exalt the *Imagination* of him that useth them; even as the use of Imges in Religion hath prevailed for the fixing of mens Mindes in contemplation of things, and the raising of the devotion of them that pray. Read our *Holy Guide*.

To come to my habitable *Earthly Body* on this side the *Etherial Region*, and to descend below the Holy Company. To my own judgement, if it be admitted, that the force of *Imagination* is so potent, and that *Ceremonies* exalt with the *Characters* of *intelligent Angels* and *Planets*; *Intelligences of Angels* do fortifie that *Power*: and be it granted, as it is, that these things are used sincerely to that intention, and as Mr *Goodridge* uses that Physical remedy the *Pantarva*, without the least thought of inviting the assistance of any *revolted*

Spirit, but onely his natural *Genus*, which is his *Angel gel-Guardian.* Now if I do but hold them unlawful, as who knows my thoughts? it must be if they impugn and contradict that Divine edict pass'd upon man for sin, *In sudore vultus comedes Panem tuum:* For this kinde of Wisdome inspired Christians taught me before they were acquainted with my *Genius*, or had any knowledge of the Angels, which of them were *visible*, and which *invisible:* And this propounds those noble *fruits* which *God* hath set forth to be bought at the price of labour, and to be purchased by that way and means we direct you in that part of *The Rosie Crucian* Medicines, which we annexed; and in *The Harmony of the World* and *Holy Guide.*

A Figure for James Boteler, *Duke of* Ormond.

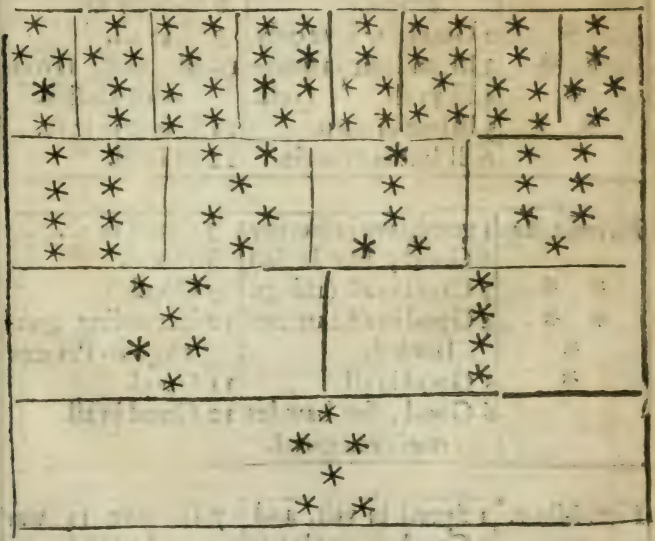
ASTROMANCY.



Receiving

REceiving my Patrons Letter, I sent my judgement to him; and here Superiour and Inferiour powers communicate: by this Example you may know when there is exact Harmony in Heaven and Earth, as we taught Book entituled *The Harmony of the World*,

GEOMANCY



Next follows the signification of the sixteen Figures in the twelve parts of the Earth, for your better understanding the questions and Harmony of things.

Acquisitio

Acquisitio.	1 Happy success.	7 Reasonable good.
	2 Very prosperous.	8 Good, but the sick shall die.
* *		
*	3 Favour and Riches.	9 Good in all.
* *	4 God hap.	10 Good in suits.
*	5 Good success.	11 Good in all.
	6 Good if the fifth.	12 Pain and loss.

Amissio.	1 Ill in all save Prisoners.	7 As the last house.
		8 Wholly ill.
*	2 Good for love only	9 Ill in all.
* *	3 Ill end but in quar-	10 Ill but favour with Ladies.
*	4 Ill in all (rels.	11 Ill save in love.
* *	5 Ill but in corn.	12 Ill in all.
	6 Ill but in venerie.	

Fortuna Maj.	1 good, save in secrecy	7 Good in all.
	2 Good, but in sad	8 Good.
* *	3 Good in all. (things.	9 Good.
* *	4 Good in all, but me-	10 Exceeding good to go to Princes
*	lancholy.	
*	5 Good in all.	11 Good.
	6 Good, for bawdes onely excepted.	12 Good in all.

Fort. Minor.	1 Speed in vict. and	7 Ill save in war and venerie.
	2 Good. (love.	8 Indifferent good
*	3 Good, but some	9 Good, choler.
*	choler.	10 Good save for peace. (ly in love.
* *	4 Haft, evil but for	11 Good but special-
* *	peace.	12 Good save in alteration.
	5 Good in all.	
	6 Mean in all.	

Latitia

Lætitia.		
*	1 Good but in war.	7 Indifferent.
* *	2 Sickly.	8 Good.
* *	3 Ill.	9 Very good.
* *	4 Meanly good.	10 Good rather in war then peace.
	5 Excellent good	11 Good in all.
	6 Good, but for bawds.	12 Very good in all.

Tristitiæ.		
* *	1 Ill but for hid treasure & fortifications	7 Ill but in secrecy.
* *	2 Ill but to fortifie.	8 Evil.
* *	3 Ill in all.	9 Ill save in Magick.
*	4 Ill in all.	10 Ill save for to fortifie.
	5 Very ill.	11 Ill in all.
	6 Ill save for bawds.	12 Very ill.

Puella.		
*	1 Good but in war.	7 Good save for war.
* *	2 Very good.	8 Good.
*	3 Good.	9 Good for Musick, else mean.
*	4 But indifferent.	10 Good and peace.
	5 Regarding aspects	11 Good and love with Ladies.
	6 Good, but special for lechery.	12 Good in all.

Puer.		
*	1 Indifferent, best in war.	7 Ill save for war.
*	2 Good, but with trouble.	8 Ill save for love.
* *	3 Good hap.	9 Ill save for war.
*	4 Ill save in war and love.	10 Ill in love good, else mean.
	5 Meanly good.	11 Mean, good favour.
	6 Mean.	12 Very good in all.

Rubens.

Rubeus.	1 Break the figure when it is here.	7 Ill but for war
* *	2 Ill for all.	8 Ill. (and fire.
*	3 Ill but to let blood.	9 Very ill.
* *	4 Ill but in fire-works	10 Dissolute, love and fire-works.
* *	5 Ill save to sowe.	11 Save to let blood.
	6 Ill save to let blood	12 Ill in all.

Albus.	1 Good for marriage Mercurial peace.	7 Good save for
* *	2 Good in all.	8 Good. (war.
* *	3 Very good.	9 A Messenger brings letters.
*	4 Good but in war.	10 Excellent good
* *	5 Good.	11 Very good. (in all.
	6 Good in all.	12 Marvellous good.

Conjunctio:	1 Good with good, and ill with ill.	7 Mean.
* *	2 Commonly good.	8 Ill.
*	3 Good hap.	9 Meanly good.
*	4 Good save for	10 For love, good;
* *	health con. the eighth.	for sick, ill.
	5 Meanly. (onely.	11 Good in all.
	6 Good for whores	12 Meanly good.

Cap. Drac. Ursa Maj.	1 Good in all.	7 Ill save for peace.
* *	2 Good.	8 Good.
*	3 Very good	9 Very good.
*	4 Good save in war.	10 Good in all.
*	5 Very good.	11 Good for the Church.
	6 Good for whores onely.	12 Very good.

Cauda

Cauda Draconis.	1 Break the figure.	7 Ill, war and fire.
	2 Very ill.	8 No good.
*	3 Ill in all.	9 Ill in all.
*	4 Ill save in fire-works.	10 Ill save for fire-works.
*		
* *	5 Very ill.	11 Ill save for favours
	6 Ill save for whores.	12 Very ill.

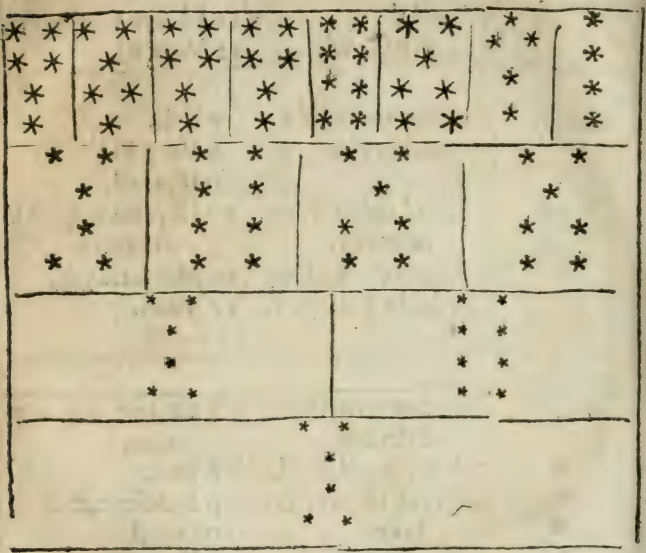
Carcer.	1 Ill but to fortifie	7 Evil.
	2 Good in black, else (ill.	8 Very ill.
*	3 Ill.	9 Ill in all.
* *	4 Good only for melancholy.	10 Ill, save for hid treasure.
* *		
*	5 Receive a letter within 3 days, ill.	11 Much travail.
		12 Mean.
	6 Ill.	

Via.	1 Ill but to prison.	7 Ill but for voyages.
	2 Indifferent.	
*	3 Very good in all.	8 Evil.
*	4 Good in all, save love.	9 Indifferent.
*		10 Good.
*	5 Voyages good.	11 Very Good.
	6 Ill.	12 Excellent good.

Populus.	1 Good for marriage.	7 In war good, else mean.
* *	2 Meanly good.	8 Indifferent.
* *	3 Rather good then bad.	9 Look for letters.
* *		
* *	4 Good in all, but love.	10 Meanly good.
	5 Good in most (things.	11 Good in all.
	6 Good.	12 Very ill.

The

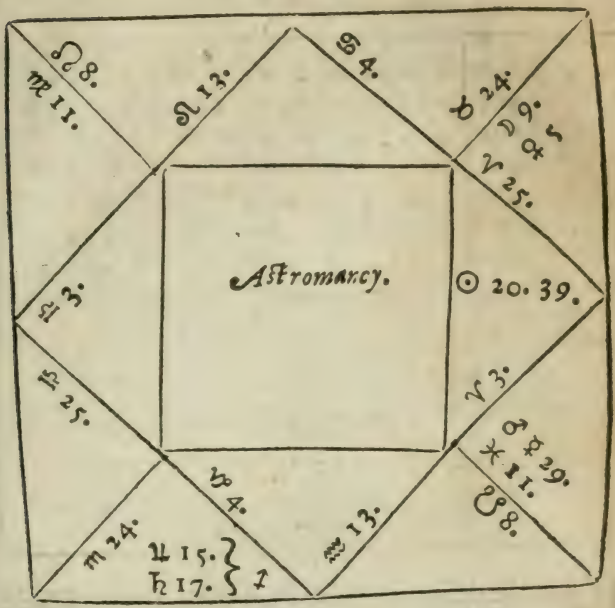
The Sun shines, and here arises the Honourable, Noble, Learned, Valiant and Loyal Sir *John Hanmer*'s Figure of Geomancy judged.



After some discontents and vexations, pretended Friends and private Enemies, this truly Loyal, Learned and Valiant Knight will be happy, and enjoy twice as much as he doth; for all men love and honour him. And yet I know he spends above 4000 *l. per an.* to oblige men to affect the King; besides the expence upon his own Troop. I would willingly loose my fortune, upon condition all men were so faithful.

Figure

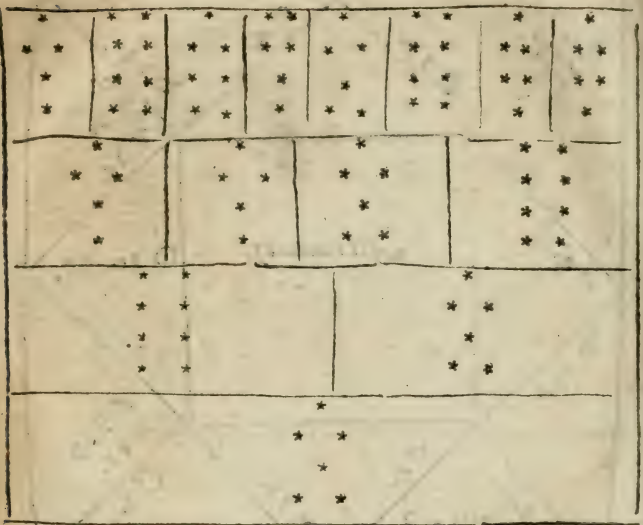
Figures for Sir Richard Temple.



SOme time since Sir *Richard Temple* desired me to give him my judgement of his life, and I favoured him with this Figure, and gave my advice accordingly; and it came to pass exactly. By this Example we teach you to observe the Harmony of primary and secondary Causes.

GEO-

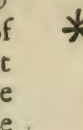
GEOMANCY.



IT was the desire of *John Digby* Esq. that I should dispute with *the famous Jesuit*, called *Father James*, a good man and worker of wonders; and *as they say, (by Prayers)* he can cure *all Diseases* in both *Claudi* and *Cæci*, viz. *Blind* and *Lame:* After we had been with the *Marquess of Winchester*, being not there, we found him with the *Lord Aubeney*; and after some serious discourse, I found him *melancholy*, and of a *strong imagination whichh two faculties fortifie Faith*, and may make Miracles, if God permit. Indeed he knows nothing of Astromancy or Geomancy, nor doth he condemn them; nor what misfortunes will happen to the world very suddenly; such things he studies

tudies not: And I may not predict future things particularly, but in general: Many great Lords will suffer death, and war will work out destruction to others; let time make all known. I pray God preserve our King, Lords Temporal and Spiritual, and the Kingdom out of the power of insane people, *Amen.*

The falling out of the two Lords began upon the opposition of *Saturn* and *Mars*; *Carcer* was in the first, and *Rubeus* in the seventh House: besides, I observed *Quidberschemoth* was in the South, and by East part of Heaven; and now in a clear evening, yet to be seen. The signification I leave to time. *France* is concerned; the *Spanish* and Popes party may be at last victorious over it: We may not predict to you what it signifies to *England.* Note, the day of Judgement is not nigh, but many troubles.

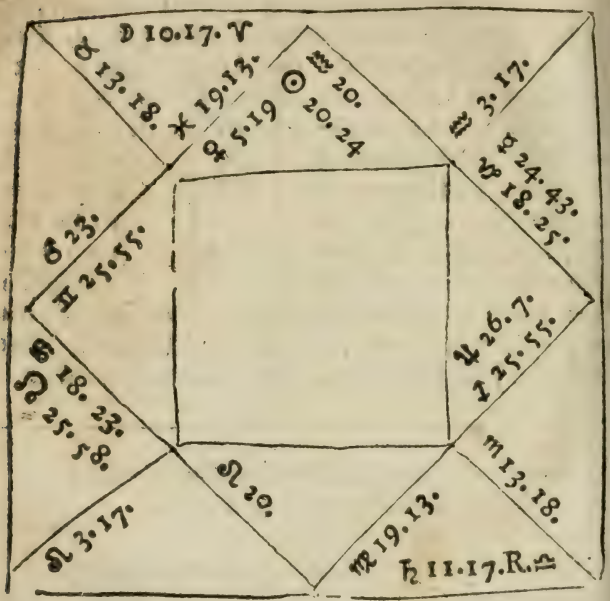


Cardinal Antonio, *Duke and Peer of* Spain, Lord Spiritual and Civil.

His Figures of Astromancy *and* Geomancy.

THE Letter came from *Venice*, directed to *Livorno*, vulgarly called *Lygorn:* But we were under sail at Sea: So some small Vessels being in the Mould ready to weigh Anchor, one of them received the Letter, which amongst others was to me. I returned an answer to the *Lord Duke Leopoldus* in *Pizallo*, the first opportunity, which was when we came to *London*; and by this Example, you may also observe the Harmony of Superiour and Inferiour powers, united by Art and Nature, in the proper Spermatick Metal: for I sent him the *Telesm.*

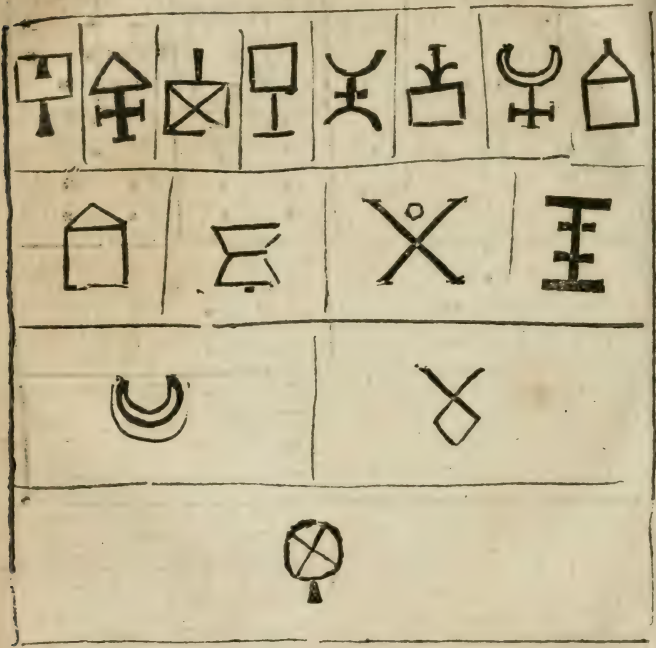
ASTROMANCY.



GEO.

GEOMANCY.

A Figure of Geomancy for the Marquess De Fuentes, *a Peer of* Italy.



AND at his request I found this Figure, and a happy time it was to his desires, for he obtained his suit.

Amongst these experiments, the *Dutchess Dowager hath a Divine Genius*, that in Monitory Dreams doth predict strange things unto her as she told me, *&c.* And without doubt the glorious Angels court their likes, and delight in beauty, not after the manner of men, but in a spiritual way of delight, as Ladies

dies behold their features and perfections in a Glass. The Duke of *Norfolks* sister hath a Divine *Genius*; the Lady Marchioness of *Worcester* curious in Divine Dreams; and I know of what spirits they are: the Lady *Windsor*, *Maleverry*, and *Arlson*, are also Divine in particular Dreams. To try the Spirits, I have taught you in our *Harmony of the World*, Book 2.

Sir *Kerstenius Drue*, Knight and Baronet now living, our Friend, and *Averroes* in his Arabick Commentaries upon *Aristotles* Morals translated into Latine, gives a Reputation to these Divine *Genii:* for superiour Powers do harmoniously delight to communicate good, and give certain Precautions and Advertisements of things.

This Geomancy is an Art, whereby the Judgement may be rendred by Destiny to every Question of every thing whatsoever: but the Art thereof consisteth especially in certain points, whereof certain Figures are deducted according to the Reason or Rule of Equality or Inequality, likeness or unlikeness: which Figures are also reduced to, and harmoniously agree with the Cœlestial Figures, assuming their Natures and Properties according to the course of the Planets. Notwithstanding this, we are to consider, that this kinde of Art can declare or shew forth verity, when it is Radical in some sublime Vertue. And this is twofold; the one whereof consists in Religion, and Observations of times; and therefore they project upon the Earth; wherefore it is appropriated to the Earth, even as Genii to the Etherial and Aiereal Region; Astromancy to the Heavens.

We judge the hand of the Projector or Worker to be most powerfully moved and directed by the *Genii*, and therefore the Artist should use certain holy Incantations, Prayers, with other Rites, *&c.* provoking and alluring Angels of this nature hereunto.

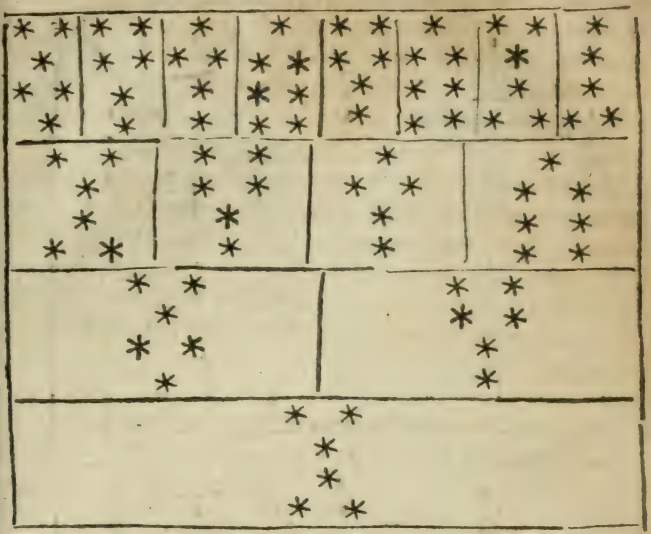
Another

Another Power there is, that doth direct and rule this Art, which is in the very harmonious Soul it self of the Projector, when it is carried to this work with some great Egress of his own Soul. For this Art hath a Natural Obedience to the soul it self, and of necessity hath efficacy, and is moved to that which the Soul it self desires.

And this way is by far more true and pure; neither matters it whether in the Field, High-way, Woods, or where or how these points are projected; therefore this Art hath the same Radix with the Art of Astrological Questions; which also can no other ways be verified, unless with a constant and excessive Affection of the Querent himself.

Another way to make a Figure of this Character.

A Figure of England.



HE *that walketh fraudulently, revealeth secrets: but he that is of a faithful spirit concealeth the matter.*

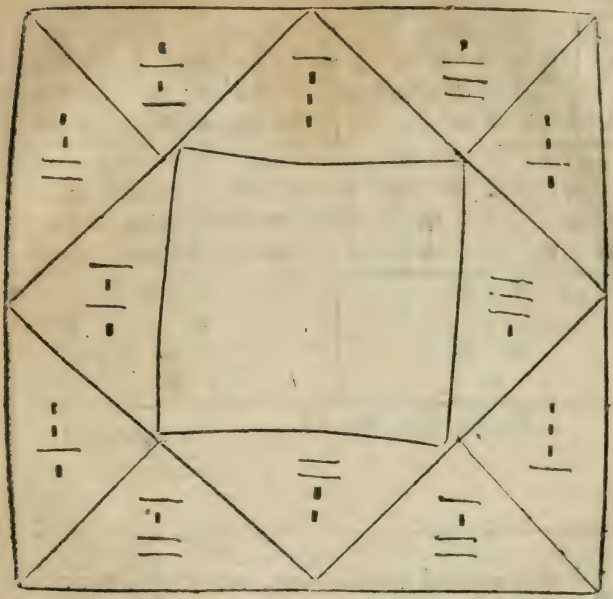
Pray to God before you make a Figure; and meddle not with Kings; but in all things ask counsel of the Lord; and do not think, speak, or do any thing, wherein God is not your counseller: And by your Figure finde the truth.

לא ימסה אלא אלמשהר.

(i. e.) *Let no man touch this Book, but he that is holy:* For he that understands it is happy. Read our *Harmony of the World*, Lib. 2.

Another way to make a Figure.

A Figure for Mr. John Sandford.



TO be very brief after great labour; this Gent. may expect crosses two years, but not many; however, the most part of his life will be prosperous.

Now let us teach you how to know the Angels and Genii in our Book following.

CHAP.

Cahp. XXXIV.

That those Intellectual or Cognoscitive operations we find in our selves, are not performed by the Evoeliacon, *that the Arguments whereby we prove the Incorporiety of the Soul of man, do not so certainly prove the Incorporiety of any principle in Beasts, as we have taught in our* Harmony of the World, *and* Holy Guide: *For by these Examples, you see how Superiours and Inferiours Communicates.*

YOu cannot say that either the *Animal spirits* or the *Brain*, are the first principles of *Spontaneous motion* in us; but though the *Evoeliacon* or *Conarion* may be the *Organ* of sundry perceptions from Corporeal objects, and the *Palace* wherein the *Soul* is chiefly *seated*; yet saies the *Genius*, it is not that without an immaterial inhabitant; this Arbitrarious motion, which we are conscious to our selves of, can at all be performed in us or by us: for if we attend to the condition of our own *Natures*, we cannot but acknowledge that that which moves our body thus arbitrariously, does not only perceive *sensible objects*, but also *remembers* and hath a *power* of *free Imagination* and of *Reason*.

That perception of external objects seems incompetible to the *Conarion*, for it being of like *Nature* with the rest of the *Brain*, it is not only divisible, but in a sort divided one particle from another, else it could not be so soft as it is, though it be something harder then the rest of the *Brain*; Now I say the

Images of the sensible *objects*, they spreading to some *space* in the surface of the *Conarion* against which they hit, one part of the *Conarion* has the perception suppose of the *head* of a man, the other of a *leg*, the third of an *Arme*, the fourth of his Breast: and therefore though we should admit, that every particle of such a space of the *Conarion* may perceive such a part of a man, yet there is nothing to perceive to the whole man, unless you'l say, they communicate their perceptions one to another; but then all will be confused; but this communication seems also impossible, for if perception be by impression from the external objects, no particle of the *Conarion* shall perceive any part of the object, but what it receives an impress from; but if you will yet say that every part of the object, impressed upon every of the *Evoeliacon* or *Conarion*, wherein the Image is, it will be utterly impossible indeed, but that the whole Image will be a confused Lumpe, no distinct species of any thing; for if perception be by impression, then if every part impress upon every particle, the *Conarion* must of necessity receive every part in every part, and we shall discerne the true forme of nothing.

Now for the *faculty* of *remembring* of things, that it cannot be in the *Conarion*, we prove thus: for that *memory* which is the standing seal or impression of external objects, is not there plaine: for if it were, it would spoile the representation of things present, or ra her after objects would be sure to deface all former impressions whatsoever. But if you'l say that memory is in the *Brain*, but *Reminiscency* in the *Evoeliacon*, I mildly answer you, as School-masters do their Boyes, that these impresses is *signatures made* by outward *objects* in the *Brain*, and must also of necessity be obliterated by superadvenient impressions; For whether

whether these Images or Impresses consist in a certaine posture of motion of the Plicatile Fibres, or subtile Threds, of which the *Braine consists*, it is evident that they cannot but be cancelled and obliterated by occasion of thousands of *Objects* that invade our senses dayly, which must needs displace them, or give them a new motion from what they had before, and this conceit looks like Poet *Hudibras*; but I hope all now made plaine.

But it seems *de-Spagnet*, doth say, and so did *Paracelsus*, that great master in his time, and objects against Sir. *Charles Heydon's* Spirit of Bliss, which we have evidently proved, was doubted (*viz*) the impossibility of there being either sense, understanding or *Spontaneous* motion in matter, yet say's the two Philosophers the greater and lesser *Tundinus*, we are never the neerer: for the like difficulties they urge, which *Aristotle* urged against there being any sense or understanding in a spirit, and this *Aristotle* would have to be all can be said upon this matter, sith the spirit cannot but be extended, nor extended but divisible, nor divisible but incapable of sense or understanding, as I have largely argued in the *Harmony of the World*, and in my *Holy Guide*.

To this Sir. *John Heydon* answers, if by extension be meant a *Juxta position* of parts, or placing of them one by any another, as it is in matter, and I utterly deny that a spirit is at all in this sense extended, but if they mean only a certain Amplitude of presence, that it be at every part of so much matter at once, I say it is extended, but that this kind of extension does not imply any divisibility in the substance thus extended; for *Juxta position* of parts Impenetrability and Divisibility go together, and

therefore where the two formes are wanting, extension implyes not a third.

But when I spake of indivisibility, that *Imagination* Create not new troubles to her selfe, I mean not such an indivisibility, as is fancied in a Mathematical point in *Thomas Streets humours*; but as we conceive in sphere of light made from one lucid point or Radiant Centre: For that the Sphere or Orbe of light, though it be in some sense extended, yet it is truly indivisible supoſing the Centre such; For there is no means imaginable to discert or separate any one ray of this Orbe, and keep it a part by it selfe disjoyned from the Centre.

Now a little to invert the property of this *Luminous Orbe*, when we would apply it to a soul or spirit; As there can be no alteration, in the *Radiant Center*, but therewith it is necessarily in every part of the Orbe; or suppose it were redder, all would be redder, if dimmer all dimmer, &c. So there is also that *unity* and *undivisibility* of the exteriour parts, if I may so call them, of a *Spirit* or *Soul* with their inmost *Center*, that if any of them be affected, the Center of life is also thereby necessarily affected; and these exteriour parts of the Soul being affected by the parts of the *Object*, with such Circumstances as they are innated, that it hath necessarily then entire and uncoufused Images of things without, though they be contrived into so smal a Compass as are in the very Center of this spiritual substance.

This Symbolical representation I used before, not only in this book but in *Urania's Humane vertues*, and in those Books of *Physick* and *Astrologie* I gave Dr. *Culpeper* and his man *Thomas Harrington* to entitle *themselves the Authors*, because I cared not to have my name

ame publick; let what good I can do, be attributed o another and not to me.

I intend to speak something at large in the subsequent Chapters of *Etherial Spirits*, this presentation o often used before I cannot excogitate any thing hat will better set of the Nature of a *Spirit*, wherein is implyed a power of receiving Multitudes of articular figurations into one *indivisible* of *sense*, where all are exactly united into one subject, and yet distinctly represented, which cannot be performed y the *Conarion* it selfe, as I have demonstrated, and herefore it remaines, that it must refer to a *Soul*, whose cheif seat may happily be there, as the Act of erception.

But if any shall abuse our *Courtesie* of *endeavouring* o help his *Imagination* or at least to gratifie it, in his *Symbolical* representation we have made, by onceiving of this Center of the *Soul*, but as some dull and divisible point in Matter, and of no great fficacy; and of the *vital* or *Arbitrarious extension* of , as grosly as if it would necessarily argue as real a livisibility and separability, of the parts as in a boly: to prevent all such cavils we shall omit those *pinosities* of the *extension* or *indivisibility* of a *Soul* or *Spirit*, and conclude thus.

That the Manifold contradictions and repugnances we find in the Nature of Matter to be able to ither think or *Spontaneously* to move it selfe, do well ssure us that these operations not to it, but to some ther substance; wherefore we finding these operations in us, it is manifest that we have in us an Immaterial being, really distinct from the Body, which ve ordinarily call a *Soul*; The *Speculation* of whose are *essence* though it may well puzzel us, yet those roperties that we find incompetible to a body, do

sufficiently inform us of the different Nature thereof, for it is plain she is a substance, as I shall tell you when I speak of the *Guardian Genius* and *Etherial Spirits*, indued with the power of Cogitation, that is, of perceiving and thinking of *Objects*, as also of penetrating and *Spontaneously moving* of a body, which properties are as immediate to her as impenetrability and separability of parts to the matter; and we are not to demand the cause of one no more then of the other.

CHAP. XXXV.

The distribution of the faculties of the sensible Soul into Motion and into sense.

DIstribution of the faculties of the sensible Soul into motion and into sense, and of the office and apt Fabrick of the Nerves and Muscles, and other parts requisite to this Motion, and which part of the Body rests, whilest another is moved, and that the Governour and Chariot driver, as it were of this Motion, is the *Imagination*, so as *dismissing* the Image to which the *Motion*, was carried, the motion it selfe is presently *intercepted* and *arrested* (as when we walk, if any other serious and fixed thought come into our mind, we presently stand still) and many other such subtilties not to be sleighted, have now long agoe been noted in the *Holy Guide*, and how compressions and dilations, and Agitations of the *Spirit*, which without question is the spring of Motion,

on, should excite and enforce the Corporeal and ponderous *Mass* of the parts, hath not yet by any man been spoken of, and no *Marvell*, seeing the sensible *Soul* it selfe hath been hitherto taken for an *Entelechy*, or selfe moving faculty, and some function rather then a *substance*; but now it is discovered to be *Corporal* and a *Material substance*.

As for the difference between *perception and sense*, we see that there is a manifest power of *perception*, even in all *bodies Natural*, and a kind of *Election* to Embrace that which is any way allied in *Nature*, and favourable to them; and to fly what is adverse and foraigne; neither do we mean, of more subtile perceptions only, as when the *Load-stone* drawes unto it *Iron*, *Flame* leaps to *Bituminous Mould*; one buble of water near unto another buble closeth and incorporates with it, raise glance from a white object; the body of a living Creature, assimilates that which is good for it, excerneth what is unprofitable; a peece of Spunge even when it is raised above the surface of the water, sucks in *Water*, expels *Aire*, and the like, for to what end should we enumerate such instances, seeing no body placed near to another, changeth the other, or is changed of it, unless a reciprocal perception precede the operation; some have attributed sense to all *bodies*, that it is a most piacular crime to pul of a bow *from a tree*, least it should *groane* and *complaine*; now they should explore with diligence the difference of perception and sense, not only in comparing, of sensibles with insensibles, according to the entire body (as of *Plants* and *living creatures*, but also to observe in the sensible body, what should be the cause that so many actions should be discharged, and that without any sense at all, why Aliments are *digested*, Ege-

sted, *Humours* and *Succulent moisture*, carried upwards and downwards; The *heart* and *Pulse* beat: the *Guts* as so many *shops*, where in every one should do his proper work, yet all these and many such like are performed without *sense*, not any I ever heard of, hath discovered of what Nature the action of sense is, and what kind of *Body*; what *delay*, what *Conduplication* of *impression* are required to this, that *pain* and pleasure should follow.

The Ignorance of *Aristotle* and *Pythagoras* the Samian, touching this matter, so far obscured, the light of *Reason*, as that they thought, there was without any difference a *Soul* infused into all *bodies*, nor did they conceive how motion, with a discerning instinct, could be made without *sense*, or sense exist without a Soul.

And for the form of light, the handling of *light* and the causes thereof in Physick, is commonly superstitious, as of a thing of a middle Nature betwixt things natural, and divine, insomuch as some of *Platoes Scholers*, have introduced light or a thing more antient then matter it *self*; For when the Empty space was spread abroad, they affirmed, in a vain *Imagination*, that it was first filled with light, and afterwards with a body, whereas *Holy* write, sets down plainly the Mass of Heaven and Earth to be a dark Chaos, before the *Creation* of light, but what are handled Physically, and according to sense of this subject, presently descended to *Radiations*: Come to me, and I will tel you, what is common to all Lucid bodies, as of the forme of *light*: for what an immense difference of body is there (if they may be considered according to their *dignity*) bewixt the *Sun* and *rotten Wood*, or the putrid scales of *Fish*; no man as yet hath told me a Reason what should be

the

the cause why somethings we see take *Fire*, and once throughly *heated, cast forth a light*: others not; *Iron, Mettals, Stones, Glass, Wood, Oyle, Tallow by Fire*, either cast forth a flame, or at least grow red: But *Water* and *Aire* heated with the fury of the hottest flames to the highest degree they are capable of, acquire no such *light*, nor cast forth any splendor, if any man think it thus comes to pass, because it is the property of fire to give light; but Water and Aire are utter enemies to Fire, sure he never travelled by Sea, or was rowed with Oares in a dark night upon Salt water, and in a hot season, especially in hot Countries, where he might have seen smal drops of water rebounding from the clothing of the *Oares*, to sparkle and cast forth a light, which I have by the *Ship side*, when all Sailes have been full of a fresh *Gale* of *wind*, *Fome*, and shine with great fervency, which they call the *Sea longs*.

What affinity with flame and fired matter have the *Cicindulæ*, the *Luciolæ* the *Helenæ*, and the *Indian fly*, which cast a light over a *whole arched Rome*; or the Eyes of certaine living Creatures in the dark, and the *Glow-worme*: *Sugar* as it is grated or broken, or the sweat of a *Horse hard ridden, in a Soultry night*, and many more; nay many understand so little of these matters, that they have thought the sparks from a flint to be *attrited Aire*.

But when the *Aire* is not fitted with heat, and apparently conceives *Light*; how comes it to passe, that *Owls* and *Cats* and many other creatures see in the night: So that it must needs be (seeing Vision cannot be conceived without light) that there is a Native and inbred light in *Aire*, although very feeble and weak; yet such as may be proportioned to the *Optick Beams* of such Creatures, and may suffice

fice them for *sight*. But the cause of this evill, is that men are careless and ignorant, and know not how to draw out the common forms of things, natural from particular instances: And thus much concerning the *Soul Rational*, and sensible with their faculties, but stay I will give you a Lesson to Learn against you come again; & I had an intent to handle but I have exceeded my bounds, I would have you tell me, why some things are and may be so numerous and large, others so few and little? As why may not there be as *great store of Gold*, as *Iron*, as great plenty of Roses as of grasse, as great variety of determined and specifique natures, as of imperfects and non specificates; no man hath as yet discovered the cause, why betwixt divers species there should, as it were perpetually be interposed, Participles of nature, which are of a doubtfull kind and reference; as *Mose* betwixt putrefaction and a *plant*. *Fishes* which adhear and move not, betwixt a Plant and a living Creature, *Rats* and *Mice* and other vermine between living creatures, generated of putrifaction and of seed: *Bats* between *Birds* and *Beasts*; *Flying Fishes*, between *Foule* and *Fish*: Sea *Calfs* between *Fishes* and four *footed Beasts*; If you know not, I will tell you, as my time shall admit, do you not know the reason, how it should come to passe, being like delights to unite to like, that *Iron draws not Iron* as the Load-stone doth, nor Gold allures, and attracts unto it Gold, as it doth *Quick-silver*. Concerning these and the like adjuncts of things, there is in the common disceptation about Transcendents a deep silence, for men have pursued niceties of termes as Doctor *Culpeper* and his man called *Harington*, but very impertinently and not subtelties of things inspired Christians abhor; I would have

have you study a solid and substantial disquisition of these transcendents, or adventition, conditions of Entities according to the Laws of Nature, as they were discovered in the *Harmony of the World*, and not according to the Laws of words of man, which is but the Tabernacle of the *Soul*.

CHAP. XXXVI.

A very true Narration of a Gentleman R. C. *who hath the continual society of a Guardian Genius; What these Guardian Genii may be? What the reason Spirits so seldome appear; And whether they have any setled shape or no; That they assist men in their Devotion or Prophecy; And whether it be lawfull to pray to God for a good Angel or Genius or no.*

OBlation of it self was such a sacrifice to God, that a good and holy man could offer no greater, as appears by the acceptance of a Gentleman by descent from the Lynes of the *Plantaginets*, who was in *Egypt*, *Italy* and *Arabia*, and there frequented the society of the inspired Christians with whom he was acquainted after this manner: in *England* being at a Tavern in *Cheap-side*, more to hear and better his judgment in the Company of the reputed wisest in *London*, there to drink Wine, their discourse being of the *Nature and Dignity of Angels*, which was interrupted

interrupted by a Gentleman, for so he appeared, that said to a Gentleman in the Company, (Sir you are not far from the Kingdome of God) at this many were silent, yet several thoughts arosed, some desired this strange Gentleman to stay, but he refused, and being pressed, he gave the Gentleman a paper of white and yellow powder, and bid him burn it at midnight, and read that Chapter lay open in the Bible in his *Chamber*, and sing such *Psalms*, and then the window flew open, and the *Gentleman* vanished.

He burnt the Pouder as he was bid, and there appeared a shining flye upon the Bible, which he had in his hands, this vanished whilest he slept, which was then about eight in the morning, *Gemini* being the Ascendant, and *Mercury* in *Vergo*, the Gentleman conceived that this spirit had been with him all his life time, as he gathered from certain Monitory *Dreams* and Visions, whereby he was forwarned as well of several dangers as vices: Mr. *Waters* and two Gentlemen more were at his house and desired him to go along with them to the *Exchange* and dine with *them* and some other *Merchants*, which he did, and going along, upon his breast one of them espied a ball of *Gold*, which did shine *so gloriously* that it dazled the eyes of them all and this continued all the rising of *Mercury* who was then in *Vergo*; this Spirit discovered himself to him after he had for a whole year together earnestly prayed to *God*, to send a good *Angel* to him, to be a guide of his life & action, also he prayed for a token that this was the will and pleasure of God, which was granted, for in a bright shining day, no Cloud appearing, there fell a drop of water upon his hat, which to this day is *not dry*, and I think never will be although it be worne in this hot weather.

He

He prayes *God* to defend him and guide him in the true Religion, reading two or three *hours* in the *holy Bible*; after this amongst many other *divine Dreams and Visions*, he once in his sleep seemed to hear the *voice of God*, saying to him, I will save thy Soul, I am he that before appeared unto thee; since doth the Spirit every day knock at his Doore about three or four a Clock in the morning: he rising there appeared a Child of faire stature, very comely and gave him a book which he keepeth very well, yet letteth many see it that can prevaile with him, this book is full of Divine things, such I never red or heard of, another time his Candle did fall down upon the ground and went out, and there appeared before him somthing about the bigneſſe of a Nut, round and shining and made a noyse, he strived to take it up, but it turned like Quick-silver, so that he could not handle it.

Many Gentlemen have been in his Company when he hath been pulled by the coat as they have seen, but could not see who did it, sometimes his Gloves lying at one end of the Table have been brought and given him, but they see the Gloves as they thought come themselves.

Another time being with some Merchants at Dinner, that were strangers to this Spirit, and were abashed when they heard the noise, and saw nothing, presently a Paper was given the Gentleman, he read it, and so did others, it was that he should serve God and fear nothing, for the enemies of his Father which hated him, should all surely die, and so should all that sought to do him hurt, and to be assured he named such a man, and said he shall die such a day, as he did; another should die such a day, and he died also; the Merchants were strucken with

fear,

fear, but he bid them be of good Courage, there was no hurt towards them, and the better to assure them of it, told the truth of all the whole matter.

Ever since, this spirit hath been alwaies with him, and by some sensible signe did ever advertise him of things, as by striking his right Eare, if he did not well, if otherwise his left; if any danger, he was foretold of it.

When he began to praise God in *Psalms*, and to declare his Mervelous Acts, that he was presently raised and strengthened with a spiritual and supernatural power.

That he daily begg'd of God, that he would teach him his *Will*, his *Law*, and his *Truth*, and that he set one day of the week a part, for reading the *Scripture* and *Meditation*, with singing of *Psalms*, all the day in his House; but that in his ordinary Conversation he is sufficiently *merry*, if he like his Company, and of a cheerful *minde*; if he talked of any vain thing or indiscreetly, would offer to discover any secret, is forbidden; or if he at any time would discover any imspired secret, he was forthwith admonished thereof in his Eare; And every morning called to prayer. Since he often goes to meet the holy company at certain times, and they make resolution of all their Actions.

He gives Almes secretly, and the more Almes he bestowes, the more prosperous he is, he dares not commit any known fault, this Gentleman hath by the providence of God been directed through many Eminent dangers, even those that sought his Life died.

At another time when he was in very great danger, upon the ascendent comming to the body of the

the Sun, and the Conjunction of *Saturn*, and *Jupiter* opposing his Ascendent, and was newly gone to bed, he said that the spirit would not let him alone till he had raised him again, and told him he was falsly accused; wherefore he watched and Prayed all that night, the day after he escaped the hands of his persecutors in a wonderful manner: one died, and the other are very sick; then came a voice to him saying, sing, *Qui sedet in Latibulo Altissimi*, many other passages happen to this party daily, as a hundred will testifie, but it is an endless labour to recite them all, the man being now alive, and in good health and well known among all men to be a friend to all, and desires to do good. See *the Holy Guide*.

Now it is the condition of *spitits themselves*, who cannot appear visible without some violence done to their own *Nature*, it being as troublesome to them to keep in *one steady visible consistency*, in the *Aire*, as it is for men that dive, to hold their breath in the *Water*.

The *Guardion Genii* seem to me to be as the *Benigne Eye of God*, running too and fro in the world, with love and pitty, beholding the innocent endeavours of harmless and single hearted men, ever ready to do them good, and to help them, and these must be no *Euchites* that Prophecy by *familiarity of evil spirits*, for they deny goodness and honesty, and their principles, and are of a different nature from goodness.

It is lawful to pray to God for such a good *Genius* or Angel, and to purge the mind from *Pride and Hipocrisie*, which is one reason that all men are not capable of Consociation with these *good Genii*, for faith and desire, ought to be full saile, to make such *Voyages prosperous*, and our end and purpose pure and sincere,

sincere, but if *Pride and Conceitedness*, or affection of some peculiar priviledge above other mortals, spur a man up to so bold an Enterprise, his devotions will no more move either God or the good *Genii*: then the whining voyce of the counterfeit will stir the affection of the discreetly charitable; Nay, this presumption may invite some real Fiend to deceive him, and be their destruction.

But the safest Wisdome is the sincere consecrating mans Soul to *God*, and the aspiring to nothing, but so profound a pitch of humility, as not to be Conscious to our selves, of being at all touched with the praise and applause of men: and to such a free and universal sense of *Charity*, as to be delighted with the well fare of another, as much as his own, they that solely have their Eye upon these, will find comming in what ever their heart can desire, but they that put forth their hand to catch at high things, as they fancy and neglect these, prove at last but a plague to themselves, and a laughing stock to the world; Let none doubt I am well assured of the existence of a Spirit.

Chap.

CHAP. XXXVII.

Of God, of Angels, and of Spirits, of Gods Wisdome, Angels of Illuminations of Light, of Earth and Man, and his inventive faculties, a journey to the Earth through Heaven, and first Mover the Region of Angels, the fluid heaven, through the Etherial Region, the Region of Fire, through the Region *of the Aire and Blew Sea, the nature of the* Regions, *and of the Spirits of* Adam, *of* Cain, *and* Abel, *of Ages before the flood, of Ages since, of* Moses, *of* Job, *of* Salomon *the King, of our Saviour Christ, of St.* Paul, *of the* Roman *Empire, of* Charles Stuart, *our Gracious and Glorious King.*

NOw I am come to the knowledge concerning God, such as I had by the Light of *Nature*, and the contemplation of the *Creature*, which may be called *Divine* in the respect of the *Object*; and naturall in respect of the *light*; *this Etherial Voyage* was ascended to *Adams first being in his first Moisture*, cleerly discovered and set forth, to the confutation and conviction of Atheisme, and the information of the Law of Nature; but may not be drawn to the confirmation of Religion. Therefore there was never Miracle wrought by God to convert an Atheist, because the light of Nature might have led him to confess a God, but Miracles are designed to convert Idolaters, and the superstitious, who have acknowledged a Diety, but erred in his Adoration; because no light of Nature extends to declare the will and true Worship of God. For as works do

shew forth the power and skill of the workman, but not his Image, so the works of God do shew the Omnipotency and Wisdome of the Maker, but no way express his Image. And in this *Aristotle*, *Plato Pythagoras*, and *Appolinius* differ from me; for they, would have the world to be the Image of God, Man the Image of the world. But I cannot find in my heart, to afford the world that honour, as once to thinke it the Image of God, but only the work of his hands: I apprehend substitute Man, the immediate *Image* of *God*, wherefore that there is a *God*, that he raines and rules the world, that he is most Potent, Wise, and Provident: That he is a rewarder, a Revenger, that he is to be adored, (now saith) *the Genius or Angell*, you cannot comprehend further then I have told you, and when you are to speak of *God*, you are to beleeve an *vbiquity*: but then how are you able to conceive that this *vbiquity is*, I speak to Reason not Faith, for I know this beleeveth what it sees not, your vessell is not able to comprehend the waies of the most High *God*.

Let us (saith) the *Etherial Genius*, proceed from *God* to *Angells* whose Nature in Order of *Dignity is* next *Gods*. The first place or *degree* is given to the *Seraphim*, that is *Angells of Love*. The second to the *Cherubim*, that is, *Angells of Illumination*. The third and so *following*, *places to Thrones*, *Principalities*, and the Rest, which are *Angells of Power* and Ministry as your *Guardian Genius* knowes of us in the *Etherial Region*, so you see as from this order and distribution, it appears that the *Angells of knowledge* and *Illumination* are placed before the *Angells* of *Office* and *Domination*.

Let us descend from Angels at the Throne of God, and in the *Solid Christalline Heaven*, and Pitch *in the Etherial Region*, Among those *Angells* or *blessed Spirits*,

Spirits; and as concerning their *Nature*, they command; let no man deceive you, with Sublime discourse touching the worship of *Angels*, pressing into that he knows not: *the Etherial Genii*, have affinity with mans *Soul*, yet notwithstanding, if you observe this precept, we forbid you Adoration of *Angels* or such as is due to God, and *Phantastical* opinions of them, *Intelligences and Guardian Genii*, either by extolling them, above the degree of a Creature; or to extoll a mans knowledg of them farther than he hath warrantable ground.

By the Sober and Illumiuated knowledge of *R.C.* and by the Gradations of things *Corporeal*, you may ascend to the *Nature of them*, but you labor in vain, if you attempt to have the acquaintance of a *Guardian Genius*, or think to draw down Heavens misteries to your *Reason*, and thereby to get admittance into the Misteries of the inspired Christians, it rather becomes you to raise and advance your *Reason*, to the adored Throne of *Divine Truth*; The knowledge of *R. C.* is in your Soul, &c. To speak of *Revolted Spirits* of the second Revolution, we prohibit the converfing with them, much more any Veneration towards them; but the contemplation, of their *Nature*, their *power*, their *Illusions*: not only from places of holy *Scripture*, but from *Reason* or *Experience*, is a principal part of *spiritual Wisdome*. And it is not more unlawful in *Natural Theologie*, to enquire the *Nature* of *Evil Spirits*, then to enquire the nature of *Poyson* in *Physicks*: To descend from the Angels. And the *Aireal spirits*, and evil, and *revolted Spirits*, and intellectual forms, to sensible and *Materal Forms*: not to speak one thing twice, The first of *Created Forms was Light*; which hath a Relation and Correspondence in *Nature* and Corporal

things, to knowledge in *Genii* and Incorporal things, so in the distribution of dayes, we see the day wherein *God* did rest and contemplate his own works, was blest above all the dayes wherein the Fabrick of the universe was *Created* and disposed.

After the Creation was finisht, man was placed in this *Etherial first Moisture*, and sent to view the *Garden* which he liked very well, and there he Contemplated, without trouble. And for delight and exercise Now the knowledg which introduced the fal, it was not the *Etherial* knowledg concerning the Creatures or Natural Imposition of Names, but the Morrall knowledg of *Good and Evil*, where the supposition was that *Gods* Commandements or Prohibitions were not the Originals of Good and Evil, but that they had other beginnings, which man aspired to know, to the end to make a total defection from *God*, and to depend wholly upon himselfe, and his free will, for his Soul perceived his light.

I would advise all in general, as I was advised, that they would take into serious consideration, the true and Genuin ends of inspired Christians or *Rosie Crucians*, that they strive not to be one of them, and to have the knowledg of the *Guardian Genius* or to converse with *Intelligences*, either for pleasure, or *Contention*, or *Contempt of others*, or for *profit* or *fame* or *for honour*, and *promotion* or such like, *Adulterate* or *inferiour ends*: but for the *Merit and Emolument* of life, and that they *regulate* and *perfect* the same in *Charity*, for the desire of *Power* was the fall of *Angels*, the desire of knowledg the *Fall of Man*, but in Charity there is no excess; neither *men* nor *Angels* ever incurred danger by it. The requests we make are

these

these (to say nothing of our selfe touching the matter in hand, we request thus much, that men would not think of it as an *Opinion*, but as a work, and take it for *Truth*, that our Aime and end is not to lay the *Foundation* of a *Sect* or placed, but of *humane profit* and knowledge of the *Holy Guide*.

To descend to the first occurrance after the fal of Man, we see an Image of the *two states*, the contemplative and the *Active figured* in the persons of *Abell* and *Cain*, The one had the free view of Heaven a *lively Image* of a Contemplative life, the other of the *Earth*, and you may see the favour and *Election of God* to the Sheep-heard and not to the tiller of Ground.

To proceed from the Age before the *Flood*, where *Arts*, and new *Inventions* were greatly honoured as *Musique* and *Mettals*, To the Age after the *Flood*, where the great *Judgements of God*, upon the Ambition of *Man* was the Confusion of Tongues. Let us descend to *Moses* the *Law giver*, and *Gods first Notary*, it was he that was seen in all the Learning of the Egyptians, *Moses* seems to have been aforehand and prevented the subtilleſt inventions of *Socrates*, *Plato* and *Pythagoras*, it is generally acknowledged by some Gentlemen, that they had their *Philosophy* from *Mosues*, and he from God.

Job, A wise man, full and pregnant with the secrets of Natural Philosophy, & *Rosie Crucian* secrets, *Astromancy* and *Geomancy*, &c. And for *Pythogoras* it is a thing incredible that he should make such a deal of do, with the *Mistery of Numbers*, had he not been favoured with *Moses*, discourse of the *Worlds Creation* in six dayes, and *Job's Casmography* and *Rounding of the Earth*, the *Pole* of the *North* and the *similenes* of convexity of *Heaven*. To proceed to *Solomon*, we

see the endowments of *Wisdome* both in his *Petition* and *Gods* assent thereunto, preferred before all *Terrene* and *Temporal felicity*, by vertue of which Donetive and Grant, *Solomon* being singularly furnished and enabled, not only write those *Parables* or *Aphorismes* concerning *Divine* and *Morall Philosophy* : But also compiled a Natural *History* of all *Verdure* or *Vigitables* from the *Cedar* upon the *Mountaine* to the *Moss* upon the *Wall*, which is but the rudement of a Plant, between *Putrefaction* and an *Hearb*, and also of all things that breath or move.

To proceed on : The dispensation of God did not vary in the times after our *Saviour* came into the world, for our *Saviour* himself did first *shew his power to subdue Ignorance*, by his conference with the *Doctors* of the *Law* and the *Priests* in the *Temple*, before he shewed his power to subdue *Nature* by his great and so many *Miracles*, and the comming of the *Holy Ghost* was chiefly *figured* and expreſt in the *Symilitude* and *guifts of Tongues*, which are the *vehicula scientiæ*.

So in the Election of those Instruments, which it pleased *God* to use in the Plantation of the *Faith*, some unlearned, only *inspired* from the *Holy Ghost*, whereby more evidently he might declare his Immediate and Divine working, and might abase all humane *Wisdome* and Misteries, yet nevertheless that Counsel of his in this respect was no sooner performed, but in the next *Vicissitude* and *succession of time* he sent his *Divine truth* into the World waited one with other learning as with *Servants* and *Handmaids*, Therefore we see St. *Paul* pen (who was only learned amongst the *Apostles*) was chiefly employed by *God* in the Scripture of the *New Testament*.

The *Roman Empirers* were excellently qualified

in

in all the Actions of *Moses Atticus* his *Pentateuch*, The *Emperour Julian's Edicts* were admitted into *Schools*, although vulgarly esteemed a more pernitious Engine and Marchination against the *Protestant faith*, The *late King Charles* hath excellently defended the Faith against *the Pope*, *Puritans*, *Anabaptists*, *Quakers*, and all the *Religious*, *Crept* into the Church by Corruption of teachers.

And of late *King Charles* in our Age, was troubled with Jesuits as his Predecessours were, who partly in themselves and partly by *Emulation* and *Provocation* of that *Kingly Philosopher*, and second *Solomon* have much quickned the Protestant Doctrine on our side, (we see I say) what Notable services they have done on their side, and what helps they have brought into the Repairing and Establishing of the *Roman Sea*.

Lastly, You may read in the same Book, that Glorious example of the late King, *viz.* In his ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, of Psalms, Proverbs, and holy Meditations: I love Vertue in whom soever I find it: And I am willing and as sincerely wish, that others may go beyond him in this last Age, as he went beyond others in his time, treading the steps of *David* and his Son *Solomon*.

Thus have we given you a short view of our thoughts, and of *Mans Soul*, and *God*; as Christians are inspired by their *Guardian Genii*, and *Etherial blessed Angels*; nor I am not at all inconsistent with my selfe, for I am still of opinion, that the letter of the Holy Scripture teaches not any precept of *Philosophy*, concerning which there can be any Controversie amongst men or difference from this *holy Temple of Wisdome*: And when you venture beyond the litteral sense, you are not taught by the Scripture,

but what you have learned some other way, you apply thereto. And they ought to be no *Trash, no trivial Notions*, nor *Confutable by Reason*, or more solid *Principles of Philosophy*, that a man should dare to cast upon so sacred a Text, but such a one, is well assured, will bear the strictest examination, and that lead to the more full knowledg of *God*, and do more cleerly fit the *Phænomena of Nature*, and *External Providence*, to his most *Precious Attributes*, and tend to the furthering of the *holy life*, which I do again profess is the sole end of the *Scripture*, and of what is here discovered for your help and *Conduct*, and he that ventures beyond the letter, without that guid, will soon be lost in his own fancies, wherefore if this *Temple*, which I have built amongst those many other inspired Christians Advantagious secrets, I have recited, had not this also added unto it, the aime of Advancing the *Divine life*, in the world, I should look upon it, as both false and unprofitable, and should have rested satisfied with *The Harmony of the World*, for the Divine life of inspired Christians, is above all *Naturall and Metaphisical knowledg* whatsoever: And that Man is a perfect man that is truly Righteous and Prudent, whom I know I cannot but gratifie, with the *Holy Guide*, that is coming publick in Print.

But if any more zealous pretender to Prudence and Righteousness, wanting either Leasure or Ability to deface this *Temple* I have erected, and this progress I have made to search the Body, Soul, and Cristalline Heaven, to the bottome backwards, shall notwithstanding Condemne it or Admire it, he has unbecomingly and indiscreetly ventered out of his own Sphere, and I cannot acquit him of injustice or folly.

Nor

Nor did I study these Misteries out of more affection to esteem then of true holiness, but have ranked my discoveries thus according to the Order of the inspired Christians: The holy and divine life of a good man described in the *Holy Guide*, is easily lost in man, if it be not produced, and Conserved by a Radical acknowledgment of those grand truths in *the Hermony of the World. viz.* the existence of the eternal God, aud a certain expectation of more consumate happiness upon the *dissolution of this mortal Body*: For to pretend to vertue and holiness, without reverence to God, and a life to come, is but to fall into a more dull and flat kind of *Stoicisme*, or to be content to feed our Cattel one this side of *Jordan*, in a more discreet and Religious way of Epicurisme, or at least of degenerate Familisme.

These experienced Divine Truths, we have sown unto Posterity and the Immortal God, whose Divine Majesty we humbly implore through his Son and our Saviour, that he would vouchsafe Gratiously to accept these and such like *Sacrifices* of Humane understanding seasoned with Religion and *Seraphical* Illumination, as with *Salt* and Incensed to his Glory,

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After this you must follow the method of our Book Intituled, The Holy Guide.

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